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VOL. XI.

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LONDON:

PRINTED FOR VERNOR, HOOD, AND SHARPE, 31, POULTRY;

AND THOMAS OSTELL, AVE MARIA LANE.

B. Morison, Printer, Perth.

1807.





# ENCYCLOPÆDIA PERTHENSIS.

## H

(1.) \* **H** Is in English, as in other languages, a note of aspiration, sounded only by a strong emission of the breath, without any conformation of the organs of speech, and is therefore by many grammarians accounted no letter. The *h* in English is scarcely ever mute at the beginning of a word, or where it immediately precedes a vowel; as *house*, *behaviour*: where it is followed by a consonant it has no sound, according to the present pronunciation: but anciently, as now in Scotland, it made the syllable guttural; as, *rust*, *bought*.

(2.) **H** is used, 1. as a letter; 2. as an abbreviation; and, 3. as a numeral. I. As a letter, **H** is the 8th in our alphabet, and the 6th consonant. Nothing can be more ridiculous than to dispute its being a distinct sound, (See § 1.) and formed in a particular manner by the organs of speech, at least in our language: witness the words *all* and *hall*, *eat* and *beat*, *arm* and *harm*, *car* and *bear*, *at* and *hat*, &c. as pronounced with or without the *h*. It is pronounced by a strong expiration of the breath between the lips, closing, as it were, by a gentle motion of the lower jaw to the upper, and the tongue nearly approaching the palate. It seems to be agreed, that our *H*, which is the same with that of the Romans, derived its figure from the Hebrew *ח*. The Phœnicians, and most ancient Greeks and Romans, used the same figure with our *H*, which in the series of all these alphabets keeps its primitive place, being the 8th letter; tho' the *Θ* afterwards occupied its place in the Greek alphabet, and its form was changed to *X*; while its former figure, *H*, was used for the 7th letter *Eta*, or long *e*. (See *E*.) **H** subjoined to *c*, sometimes gives it the guttural sound, as in *hus*, sometimes the sound of *sh*, as in *Charlotte*; but more frequently that of *tsh*, as in *charity*, *chitinous*, *church*, &c. and not seldom that of *k*, as in *character*, *Achilles*, &c. though the latter and all other Greek proper names ought rather to have the guttural sound, agreeably to their original pronunciation. **H**, subjoined to *p* and *t*, also alters the sound of these letters; giving the former the sound of *f*, as in *philosophy*, &c. and the latter that of the Greek *θ*, as in *theology*, *truth*, &c. and in some English words, as *the*, *that*, *these*, &c. a still harder sound. II. As an abbreviation—

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## H A B

tion, **H** was used by the ancients to denote *homo*, *heres*, *hora*, &c. Thus **H. B.** stood for *heres bonorum*; and **H. S.** corruptly for *L. L. S. ferre*; and **H. A.** for *Hadrianus*. III. As a numeral, **H** denotes 200; and with a dash over it, **H̄**, 200,000.

\* **HA.** *interject.* [*ha*, Latin.] 1. An expression of wonder, surprise, sudden question, or sudden exertion.—

You shall look fairer ere I give or hazard:  
What says the golden chest? *ha!* let me see.

*Shak.*

*Ha!* what art thou! thou horrid headless trunk!

It is my Hastings! *Rouse's Jane Shore.*

2. An expression of laughter. Used with reduplication.—He saith among the trumpets *ha, ha*, and he smelleth the battle afar off. *Job xxxix. 25.*

*Ha, ha,* 'tis what so long I wish'd and vow'd;  
Our plots and delusions

Have wrought such confusions,

That the monarch's a slave to the crown, *Dryd.*

**HAA**, an isle on the N. coast of Scotland,  $\frac{3}{4}$  miles SE. of Farout Head.

(1.) **HAAG**, or **HAG**, a town of Germany, in Bavaria, seated on a hill, on the W. side of the Inn. Lon. 12. 23. E. Lat. 48. 16. N.

(2, 3.) **HAAG**, 2 towns of Austria; 1. ten miles SE. of Ens: 2. eight m. WNW. of Schwanstadt.

(1.) \* **HAAK.** *n. f.* A fish. *Ainsworth.*

(2.) **HAAK.** See **GADUS**, N° 6; and **HAKK**, § 2.

**HAANO**, one of the **HAPARR** Islands discovered by Capt. Cook, in 1777, in the S. Pacific Ocean. Lon. 185. 43. E. Lat. 19. 41. S.

(1.) **HAARBURG**, a town and fort of Lunenburg Zell, seated on the Seeve, 7 miles S. of Hamburg. It was taken by the French, and retaken by the Hanoverians in 1757. Lon. 27. 21. E. of Ferro. Lat. 53. 33. N.

(2.) **HAARBURG**, a town of Suabia.

**HAAREN**, 2 towns of Germany, in Westphalia; 1. three miles NE. of Buren: 2. two miles E. of Hamm.

**HAARKIRCHEN**, a town of Germany, in Austria, 3 miles N. of Efferding.

**HABAKKUK**, [חַבְקֻק, Heb. *i. e.* a wrestler.] one of the 12 lesser prophets, whose prophecies are taken into the canon of the Old Testament.

A

There

There is no precise time mentioned in Scripture when he lived; but from his predicting the destruction of Jerusalem by the Chaldeans, it is evident that he prophesied before Zedekiah, probably about the time of Manasseh. He is reported to have been the author of several prophecies which are not extant: but all that are indisputably his are contained in three chapters. In these he complains pathetically of the vices of the Jews; foretells their punishment by the Chaldeans; the defeat of the vast designs of Jehoiakim; with the conquests of Nebuchadnezzar, his metamorphosis, and death. The 3d chapter is a prayer to God, whose majesty he describes with the utmost grandeur and sublimity of expression.

HABAR, a town of Persia, in Irak.

HADAS, a town of France, in the dep. of Landes, 30 miles S. of Dax, and 9 NW. of Orthez.

(1.) HABAT, a province of Barbary, in the kingdom of Fez; surrounded by the Mediterranean, the Straits of Gibraltar, and the Atlantic. The chief towns are Arzila and Tetuan. Ceuta is in possession of the Spaniards.

(2.) HABAT, a province of Morocco, 40 miles square. Saltee is the capital.

HABDALA, [Heb. *h*. *d*. distinction, from *h*ab, to separate,] a ceremony of the Jews observed on the sabbath evening. When all the family is come home, they light a taper or lamp, with two wicks at least. The master of the family then takes a cup, with some wine, mixed with fragrant spices, and having repeated a passage of scripture, (*e. g.* Psal. cxvi. 23. or Esth. vii. 16.) he blesses the wine and spices. Afterwards he blesses the light of the fire; and then casts his eyes on his hands and nails, as remembering that he is going to work; to signify, that the sabbath is over, and separated from the day of labour which follows. After the ceremony is over, and the company breaks up, they wish one another, not a *good night*, but a *good work*.

(1.).\* HABEAS CORPUS. [Latin.] A writ, the which, a man indicted of some trespass, being laid in prison for the same, may have out of the King's Bench, thereby to remove himself thither at his own costs, and to answer the cause there. *Covent.*

(2.) HABEAS CORPUS is the great remedy in cases of FALSE IMPRISONMENT. The incapacity of the 3 other remedies referred to under the article IMPRISONMENT, to give complete relief in every case, has almost entirely antiquated them, and caused a general recourse to be had, in behalf of persons aggrieved by illegal imprisonment, to this writ, the most celebrated in the English law. Of this there are various kinds made use of by the courts at Westminster, for removing prisoners from one court into another for the more easy administration of justice. Such is the *habeas corpus ad respondendum*, when a man hath a cause of action against one who is confined by the process of some inferior court; in order to remove the prisoner, and charge him with this new action in the court above. Such is that *ad satisfaciendum*, when a prisoner hath had judgment against him in an action, and the plaintiff is desirous to bring him up to some superior court to charge him with process of execution. Such are also those *ad prosecuendum*, *testificandum*, *deliberandum*, &c.; which

issue when it is necessary to remove a prisoner, in order to prosecute or bear testimony in any court, or to be tried in the proper jurisdiction wherein the fact was committed. Such is, lastly, the common writ *ad faciendum et recipiendum*, which issues out of any of the courts of Westminster-hall, when a person is sued in some inferior jurisdiction, and is desirous to remove the action into the superior court; commanding the inferior judges to produce the body of the defendant, together with the day and cause of his caption and detainer (whence the writ is frequently denominated an *habeas corpus cum causa*), to do and receive whatsoever the king's court shall consider in that behalf. This is a writ grantable of common right, without any motion in court: and it instantly supercedes all proceedings in the court below. But, to prevent the surreptitious discharge of prisoners, it is ordered by stat. 1 & 2 P. & M. c. 13. that no *habeas corpus* shall issue to remove any prisoner out of any goal, unless signed by some judge of the court out of which it is awarded. And, to avoid vexatious delays by removal of frivolous causes, it is enacted by stat. 21 Jac. I. c. 23. that, where the judge of an inferior court of record is a barrister of 1 year standing, no cause shall be removed from thence by *habeas corpus* or other writ, after issue or demurrer deliberately joined: that no cause, if once remanded to the inferior court by writ of *procedendo* or otherwise, shall ever afterwards be again removed: and that no cause shall be removed at all, if the debt or damages laid in the declaration do not amount to the sum of five pounds. But an *expedient* having been found out to elude the latter branch of the statute, by procuring a nominal plaintiff to bring another action for L. 5. or upwards (and then by the course of the court, the *habeas corpus* removed both actions together), it is therefore enacted by stat. 12 Geo. I. c. 29. that the inferior court may proceed in such actions as are under the value of L. 5, notwithstanding other actions may be brought against the same defendant to a greater amount. But the great and efficacious writ, in all manner of illegal confinement, is that of *habeas corpus ad subjiciendum*; directed to the person detaining another, and commanding him to produce the body of the prisoner, with the day and cause of his caption and detention, *ad faciendum, subjiciendum, et recipiendum* to do, submit to, and receive whatsoever the judge or court awarding such writ shall consider in that behalf. This is a high prerogative writ, and therefore by the common law issuing out of the court of king's bench, not only in term time, but also during the vacation, by a *ser* from the chief justice, or any other judge, and running into all parts of the king's dominions: for the king is at all times intitled to have an account why the liberty of any of his subjects is restrained, wherever that restraint may be inflicted. If it issues in vacation, it is usually returnable before the judge himself who awarded it, and he proceeds by himself thereon unless the term should intervene, and then it may be returned in court. Indeed, if the party were privileged in the courts of common pleas and exchequer, as being an officer or suitor of the court, an *habeas corpus ad subjiciendum* might also have been awarded from thence; and, if the cause

imprisonment



to award the usual writs *ad delibendum*, &c. whereby the prisoner was discharged at the Old Bailey. Other abuses had also crept into daily practice, which had in some measure defeated the benefit of this great constitutional remedy. The party imprisoning was at liberty to delay his obedience to the first writ, and might wait till a 2d. and 3d. called an *alias* and a *pluries*, were issued, before he produced the party: and many other vexatious shifts were practised to detain state prisoners in custody. But whoever will attentively consider the English history, may observe, that the flagrant abuse of any power, by the crown or its ministers, has always been productive of a struggle; which either discovers the exercise of that power to be contrary to law, or (if legal) restrains it for the future. This was the case in the present instance. The oppression of an obscure individual gave birth to the famous *habeas corpus* act, 31 Car. II. c. 2. which is frequently considered as another *MAGNA CHARTA* of the kingdom; and by consequence has also in subsequent times reduced the method of proceeding on these writs (though not within the reach of that statute, but issuing merely at the common law) to the true standard of law and liberty. (See ENGLAND, § 17.) The statute itself enacts, 1. That the writ shall be returned and the prisoner brought up, within a limited time according to the distance, not exceeding in any case 20 days. 2. That such writs shall be endorsed, as granted in pursuance of this act, and signed by the person awarding them. 3. That on complaint and request in writing, by or on behalf of any person committed and charged with any crime, (unless committed for treason or felony expressed in the warrant, or for suspicion of the same, or as accessory thereto before the fact, or convicted or charged in execution by legal process), the lord chancellor, or any of the 12 judges in vacation, upon viewing a copy of the warrant, or affidavit that a copy is denied, shall (unless the party has neglected for two terms to apply to any court for his enlargement) award a *habeas corpus* for such prisoner, returnable immediately before himself or any other of the judges; and upon the return made shall discharge the party, if bailable, upon giving security to appear and answer to the accusation in the proper court of judicature. 4. That officers and keepers, neglecting to make due returns, or not delivering to the prisoner or his agent within six hours after, demand a copy of the warrant of commitment, or shifting the custody of a prisoner from one to another without sufficient reason or authority. (Specified in the act,) shall for the first offence forfeit 100l. and for the 2d. 200l. to the party grieved, and be disabled to hold his office. 5. That no person, once delivered by *habeas corpus*, shall be recommitted for the same offence, on penalty of 500l. 6. That every person committed for treason or felony shall, if he requires it the first week of the next term, or the first day of the next session of *assizes* and *terminals*, be indicted in that term or session, or else admitted to bail; unless the king's witness cannot be produced at that time: and if acquitted, or if not indicted and tried in the 2d. term or session, he shall be discharged from his imprisonment for such imputed offence: but that no person, after the

*assizes* shall be opened for the county in which he is detained, shall be removed by *habeas corpus*, till after the *assizes* are ended; but shall be left to the justice of the judges of *assize*. 7. That any such prisoner may move for and obtain his *habeas corpus*, as well out of the chancery or exchequer, as out of the king's bench or common pleas; and the lord chancellor or judges denying the same, on sight of the warrant, or oath that the same is refused, forfeit severally to the party grieved the sum of 500l. 8. That the writ of *habeas corpus* shall run into the counties palatine, cinque ports, and other privileged places, and the islands of Jersey and Guernsey. 9. That no inhabitant of England (except persons contracting, or convicted praying to be transported; or having committed some capital offence in the place to which they are sent) shall be sent prisoner to Scotland, Ireland, Jersey, Guernsey, or any places beyond the seas, within or without the king's dominions: on pain that the party committing, his advisers, aiders, and assistants, shall forfeit to the party grieved a sum not less than 500l. to be recovered with treble costs; shall be disabled to bear any office of trust or profit; shall incur the penalties of *praemunire*; and shall be incapable of the king's pardon. This is the substance of that great and important statute: which extends only to the case of commitments for such criminal charge, as can produce no inconvenience to public justice by a temporary enlargement of the prisoner; all other cases of unjust imprisonment being left to the *habeas corpus* at common law. But even upon writs at the common law, it is now expected by the court, agreeable to ancient precedents and the spirit of the act of parliament, that the writ should be immediately obeyed, without waiting for any *alias* or *pluries*; otherwise an attachment will issue. By which admirable regulations, judicial as well as parliamentary, the remedy is now complete for removing the injury of unjust and illegal confinement. A remedy the more necessary, because the oppression does not always arise from the ill nature, but sometimes from the mere inattention, of government. For it frequently happens in foreign countries (and has happened in England during the temporary suspensions of the statute), that persons apprehended upon suspicion have suffered a long imprisonment, merely because they were forgotten.

HABEEBA, an island near Algiers.

(1.) \* HABERDASHER. *n. s.* [This word is ingeniously deduced by *Minsheu* from *hab* *ab* *dr* *days*, German, *have you this?* the expression of a shopkeeper offering his wares to sale.] One who sells small wares; a pedlar—Because these cunning men are like *haberdashers* of small wares, it is not amiss to set forth their shop. *Lucan*.—A *haberdasher*, who was the oracle of the collection, declared his opinion. *Addison*.

(2.) HABERDASHER. See BERDASH. This word is now used in a much more extensive sense than that above defined by Dr Johnson, § 1. Mr Creech, in his letters to Sir J. Sinclair, lays it “includes many trades, the purser, milliner, linen draper, hatter, busier, glover, and many others.” (*Stat. Acc.* VI. 393) The master and wardens of the company of haberdashers in London; calling

to their assistance one of the company of coppers, and another of the hat-makers, and mayors, &c. of towns, may search the wares of all hatters who work hats with foreign wool, and who have not been apprentices to the trade, or who dye them with any thing but copperas and galls, or woad and madder; in which cases they are liable to penalties by stat. 8 Eliz. cap. 7. and 3 Geo. II. c. 22.

\* **HABERDINE**. *n. f.* A dried salt cod. *Ainsw.*

**HABERE FACIAS SASINAM**, a writ judicial, which lies where a man has recovered lands, commanding the sheriff to give possession of them.

(1.) \* **HABERGEON**. *n. f.* [*haubergeon*, Fr. *haubergium*, low Lat.] Armour to cover the neck and breast; breast-plate; neck-piece; gorget.—

And halbert some, and some a *haubergeon*;  
So every one in arms was quickly dight. *Fairf.*

The shot let fly, and grazing

Upon his shoulder, in the passing,

Lodg'd in Magnano's brags *haubergeon*. *Hudib.*

(2.) **HABERGEON**, **HABERGETUM**, [from *haut* Fr. high, and *berg*, armour.] was a coat of mail; an ancient piece of defensive armour, in form of a coat, descending from the neck to the middle, and formed of little iron rings or meshes, linked into each other.

**HABESAN**, a town of Persia in Segestan.

**HABICOT**, Nicholas, a celebrated French surgeon, born at Ronny in Gatinois, who acquired great reputation by his skill, and by his writings. He wrote a treatise on the plague, and several other curious works. He died in 1624.

\* **HABILIMENT**. *n. f.* [*habiliment*, Fr.] Dress; clothes; garment.—

He the fairest Una found,  
Strange lady, in so strange *habiliment*,  
Teaching the satyres. *Fairy Queen.*

My riches are these poor *habiliments*,

Of which if you should here disurnish me,

You take the form and substance that I have. *Shak.*

—The clergy should content themselves with wearing *gowns* and other *habiliments* of Irish drapery. *Swift.*

\* **HABILITATE**. *v. n.* [*habiliter*, Fr.] To qualify; to entitle. Not in use.—Divers persons in the house of commons were attainted, and thereby not legal, nor *habilitate* to serve in parliament, being disabled in the highest degree. *Bacon.*

\* **HABILITATION**. *n. f.* [from *habilitate*.] Qualification.—The things are but *habilitations* towards arms; and what is *habilitation* without intention and act? *Bacon.*

\* **HABILITY**. *n. f.* [*habilité*, French.] Faculty; power; now *ability*.

**HABINGTON**, William, an English poet and historian, was the son of Thomas Habington, Esq. He was born in 1603, at Hendlip in Worcestershire; and educated at St Omer and Paris. He died in 1634, and left several MSS. In the hands of his son. His printed works are, 1. Poems under the title of *Castara*. 2. The queen of Arragon, a tragi-comedy. 3. Observations upon History. 4. The history of Edward IV. king of England, written in a very florid style, and published at the desire of Charles I.

(1.) \* **HABIT**. *n. f.* [*habitus*, Lat.] 1. State of any thing: 22. *habit* of body. 2. Dress; accoutrement; garment.—

I shifted

Into a madman's rage, I' assume a semblance  
The very dogs disdain'd; and in this *habit*  
Met I my father. *Shak.*

If you have any justice, any pity;

If ye be any thing, but churchmen's *habits*.  
*Shak.*

—Both the poets being dressed in the same English *habit*, story compared with story, judgment may be made betwixt them. *Dryden.*

The scenes are old, the *habits* are the same  
We wore last last year. *Dryden.*

—Changes there are in veins of wit, like those of *habits* or other modes. *Temple.*—There are among the statues several of Venus, in different *habits*.

*Addison.*—The clergy are the only set of men who wear a distinct *habit* from others. *Swift.* 3. *Habit* is a power or ability in man of doing any thing, when it has been acquired by frequent doing the same thing. *Locke.*—He hath a better bad *habit* of frowning than the count Palatine. *Shak.* 4. Custom; inveterate use.—The last fatal step is, by frequent repetition of the sinful act, to continue and persist in it, 'till at length it settles into a fixed confirmed *habit* of sin; which being that which the apostle calls the finishing of sin, ends certainly in death; death not only as to merit, but also as to actual infliction. *South.*

No civil brails have since his death arose,

But fashion now by *habit* does obey;

And wars have that respect for his repose,

As winds for haleyons when they breed at sea.  
*Dryden.*

—The force of education is so great, that we may mould the minds and manners of the young into what shape we please, and give the impressions of such *habits*, as shall ever afterwards remain. *Astlebury.*

(2.) **HABIT**, in philosophy, § 1. *def.* 3, 4. See Custom, § 1, 2. Custom and habit have such influence upon many of our feelings, by warping and varying them, that their operations demand the attention of all who would be acquainted with human nature. The subject, however, is intricate. Some pleasures are fortified by custom: and yet custom begets familiarity, and consequently indifference. In many instances, satiety and disgust are the consequences of reiteration: again, though custom blunts the edge of distress and of pain, yet the want of any thing to which we have been long accustomed is a sort of torture. Whatever be the cause, it is certain we are much influenced by custom: it has an effect upon our pleasures, upon our actions, and even upon our thoughts and sentiments. Habit makes no figure during the vivacity of youth: in middle age it gains ground; and in old age governs without control. In that period of life, generally speaking, we eat at a certain hour, take exercise at a certain hour, go to rest at a certain hour, all by the direction of habit: nay, a particular seat, table, bed, comes to be essential; and a habit in any of these cannot be controlled without uneasiness. Any slight or moderate pleasure, frequently reiterated for a long time, forms a peculiar connection between us and the thing that causes the pleasure. This connection termed *habit*, has the effect to awaken our desire for that thing when it returns not as usual.



usual. During the course of enjoyment, the pleasure rises insensibly higher and higher till a habit be established; at which time the pleasure is at its height. It continues not, however, stationary: the same customary reiteration which carried it to its height, brings it down again by insensible degrees. Those things which at first are but moderately agreeable, are the aptest to become habitual. Spirituous liquors, at first scarce agreeable, readily produce an habitual appetite: and custom prevails so far, as even to make us fond of things originally disagreeable, such as coffee, assafoetida, tobacco, opium, &c. A walk upon the quarter-deck, though intolerably confined, becomes however so agreeable by custom, that a sailor in his walk on shore confines himself commonly within the same bounds. Lord Kaims mentions a man who had relinquished the sea for a country life; in the corner of his garden he reared an artificial mount with a level summit, resembling most accurately a quarter deck, not only in shape but in size; and here he generally walked. In Minorca governor Kane made an excellent road the whole length of the island; and yet the inhabitants adhere to the old road, though not only longer but extremely bad. Gaming, at first barely amusing by the occupation it affords, becomes in time extremely agreeable; and is often prosecuted with avidity, as if it were the chief business of life. The same observation is applicable to the pleasures of the internal senses, those of knowledge and virtue in particular; children have scarce any sense of these pleasures; and men very little who are in the state of nature without culture: our taste for virtue and knowledge improves slowly; but is capable of growing stronger than any other appetite in human nature. To introduce an active habit, frequency of acts is not sufficient without length of time; the quickest succession of acts in a short time is not sufficient; nor a slow succession in the longest time. The effect must be produced by a moderate soft action, and a long series of easy touches, removed from each other by short intervals. Nor are these sufficient without regularity in the time, place, and other circumstances of the action: the more uniform any operation is, the sooner it becomes habitual. And this holds equally in a passive habit; variety in any remarkable degree, prevents the effect: thus any particular food will scarce ever become habitual where the manner of dressing is varied. The circumstances then requisite to augment a moderate pleasure, and at the long run to form a habit, are weak uniform acts, reiterated during a long course of time, without any considerable interruption; every agreeable cause that operates in this manner will grow habitual. Lord Kaims in his *Elements of Criticism* has treated this subject at considerable length. And Dr Cullen in his *Lectures on the Materia Medica*, (1st edit.) shows the effects of custom and habit on the animal economy.

(3.) HABIT, § 2. def. 2. The principal part of the dress worn by the Jews and Greeks was the *chiton* and the *chiton*. The *chiton* was an upper garment, consisting of a loose square piece of cloth wrapped round the body; the *chiton* was an under garment or tunic, which was fastened round

the body and embraced it closely, falling down to the middle of the thigh. A person divested of the upper garment, in the eastern language, was styled *naked*, and in this sense DAVID danced naked before the ark. The several sorts of garments in use with both sexes, amongst the Romans, were the toga, tunica, pelusa, lacerna, chlamys, paludamentum, iæna, stola, pallium or palla. See Toga, &c. For the habits of the priests amongst the Jews, Greeks, and Romans, see PRIESTS.

(4.) HABIT is particularly used for the uniform garments of the religious, conformable to the rule and order whereof they make profession: as the habit of St Benedict, of St Augustine, &c. In this sense we say absolutely, such a person *has taken the habit*; meaning he has entered upon a novitiate in a certain order. So he is said *to quit the habit*, when he renounces the order. See Vow. The habits of the several religious are not supposed to have been calculated for singularity or novelty: the founders of the orders, who were at first inhabitants of deserts and solitudes, gave their monks the habits usual among the country people. Accordingly the primitive habits of St Anthony, St Hilarion, St Benedict, &c. are described by the ancient writers as consisting chiefly of sheep skins, the common dress of the peasants of that time. The orders established in and about cities and inhabited places took the habit worn by other ecclesiastics at the time of their institution. What makes them differ so much from each other, as well as from the ecclesiastical habit of the present times, is, that they have always kept invariably to the same form; whereas the ecclesiastics and laics have been changing their mode on every occasion.

\* To HABIT. v. a. (from the noun.) To dress; to accoutre; to array.—

Present yourself and your fair princess

Before Leontes:

She shall be *habited* as it becomes

The partner of your bed. *Shak. Winter's Tale*.—Having called to his memory Sir George Villiers, and the cloaths he used to wear, in which at that time he seemed to be *habited*, he thought him to be that person. *Clarendon*.—They *habited* themselves like those rural deities, and imitated them in their rustick dances. *Dryden*.

\* HABITABLE. *adj.* (*habitable*, Fr. *habitabilis*, Lat.) Capable of being dwelt in; capable of sustaining human creatures.—By means of our solitary situation, we know well most part of the *habitable* world, and are ourselves unknown. *Bacon*.

That was her torrid and inflaming time;

This is her *habitable* tropique clime. *Dante*.

—The torrid zone is now found *habitable*. *Cowley*.

Look round the *habitable* world, how few

Know their own good, or knowing it, pursue. *Dryden*.

\* HABITABLENESS. *n. f.* (from *habitable*.) Capacity of being dwelt in.—The cutting of the Equinoctial line decides that controversy of the *habitableness* of the torrid zone. *Morr*.—Those ancient problems of the spherical roundness of the earth, the being of antipodes, and of the *habitableness* of the torrid zone, are abundantly demonstrated. *Ray*.

• HABIT:

• **HABITANCE.** *n. f.* [*habitatio*, Lat.] Dwelling; abode.—

What art thou, man, if man at all thou art.  
That here in desert hast thine *habitance*?  
And these rich heaps of wealth do'st hide apart  
From the world's eye, and from her right usance.  
*Spenser's Fairy Queen.*

• **HABITANT.** *n. f.* [*habitant*, Fr. *habitans*, Latin.] Dweller; one that lives in any place; inhabitant.—

Not to earth are those bright luminaries  
Officious; but to the earth's *habitant*. *Milton.*  
Pow'r's celestial to each other's view  
Stand still confest, though distant far they lie,  
Or *habitants* of earth, or sea, or sky. *Pope.*

• **HABITATION.** *n. f.* [*habitation*, Fr. *habitation*, Lat.] 1. The state of a place receiving dwellers.—

Amplitude almost immense, with stars  
Numerous, and every star perhaps a world  
Of destin'd *habitation*. *Milton.*

2. Act of inhabiting; state of dwelling.—

Palaces,  
For want of *habitation* and repair,  
Dissolve to heaps of ruins. *Denham.*  
—Rocks and mountains, which in the first ages  
were high and craggy, and consequently then inconvenient for *habitation*, were by continual denudation brought to a lower pitch. *Woodward.*  
3. Place of abode; dwelling.—Wisdom, to the end she might save many, built her house of that nature which is common unto all; she made not this or that man her *habitation*, but dwelt in us. *Hunter.*

God oft descends to visit men  
Unseen, and through their *habitations* walks  
To mark their doings. *Milton.*

• **HABITATOR.** *n. f.* [Lat.] Dweller; inhabitant.—The sun's presence is more continued unto the northern inhabitants; and the longest day in Cancer is longer unto us than that in Capricorn unto the southern *habitators*. *Brown.*

**HABITS AND REPUTE**, in Scots law, the common opinion of the people, among whom a person lives, with respect to any circumstance relating to him.

• **HABITUAL.** *adj.* [*habituel*, from *habit*, Fr.] Customary; accustomed; inveterate; established by frequent repetition. It is used for both good and ill.—

Sin, there in pow'r before

with so.—Men are first corrupted by bad counsel and company, and next they *habituate* themselves to their vicious practices. *Tillotson.*—Such as live in a rarer air are *habituated* to the exercise of a greater muscular strength. *Arbutnot.*

• **HABITUDE.** *n. f.* [*habitus*, Latin, *habitude*, Fr.] 1. Relation; respect; state with regard to something else.—We cannot conclude this complexion of nations from the vicinity or *habitude* they hold unto the sun. *Brown.*—The will of God is like a freight unalterable rule; but the various comportments of the creature, either thwarting this rule, or holding conformity to it, occasions several *habitudes* of this rule unto it. *Hale's Origin of Mankind.*—It results from the very nature of things, as they stand in such a certain *habitude*, or relation to one another. *South.*—As by the objective part of perfect happiness we understand that which is best and last, and to which all other things are to be referred; so by the formal part must be understood the best and last *habitude* of man toward that best object. *Norris.*

In all the *habitudes* of life

The friend, the mistress, and the wife,  
Variety we still pursue. *Swift.*

2. Familiarity; converse; frequent intercourse.—

His knowledge in the noblest useful arts,  
Was such dead authors could not give;  
But *habitudes* with those who live. *Dryden.*

—To write well, one must have frequent *habitudes* with the best company. 3. Long custom; habit; inveterate use. This is more properly *habit*.—Mankind is willing to continue in a pleasing error, strengthened by a long *habitude*. *Dryden.*

Thy ear, inur'd to charitable sounds,  
And pitying love, must feel the hateful wounds  
Of jest obscene, and vulgar ribaldry,  
The ill-bred question, and the loud reply,  
Brought by long *habitude* from bad to worse;  
Must hear the frequent oath, the direful curse. *Prior.*

4. The power of doing any thing acquired by frequent repetition.—It is impossible to gain an exact *habitude*, without an infinite number of acts and perpetual practice. *Dryden.*

• **HABNAB.** *adv.* [*hap ne hap*, or *nap*; as *would* *would*, or *ne would*; *will* *will*, or *ne will*; that is, *let it happen or not*.] At random; at the mercy of chance; without any rule or certainty of effect.—

He circles draws and squares,  
With cyphers, astral characters;  
Then looks 'em o'er to understand 'em,  
Although set down *habnab* at random. *Hudib.*

HABOST, a town of Persia, in Segekan.

(1.) HABSBUURG, or HAPSBUURG, an ancient castle and ci-devant bailiwick of the Helvetic republic, in the canton of Lucerne, near the lake, and E. of the town of Lucern. Lon. 8. 10. E. Lat. 47. 22. N.

(2.) HABSBUURG. See HAPSBUURG, N° 1.

HABSHEIM, a town of France, in the dep. of the Upper Rhine, 9 miles NNE. of Altkirch. It was burnt by the Swiss in 1468.

HABUR, an island in the Red Sea, 6 miles from the coast of Arabia.

HACHA, a sea port town of Terra Firma, seated at the mouth of the Hacha. Here the Spanish galleons



galleons touch at their arrival in S. America, and send expresses to all the settlements to give them notice. Lon. 72. S. W. Lat. 11. 28. N.

**HACHENBURG**, a town of Germany, in Westphalia and county of Sayn, 17 miles NE. of Coblenz.

**HACHILAH**, a hill in the SE. part of Judea, S. of Jeshimon, about 10 miles S. of Jericho. It was one of David's retreats from Saul: and Jonathan, the Maccabee, built the strong castle of Massada upon it.

**HACHOWKA**, a town of Poland, in Volhynia.

**HACHUT**, or **HANET**, a town of Hungary.

(1.) \* *To HACK*. *v. a.* [*baccan*, Saxon; *hacken*, Dutch; *bacher*, Fr. from *acafe*, an axe, Saxon.] 1. To cut into small pieces; to chop; to cut slightly with frequent blows; to mangle with unskilful blows. It bears commonly some notion of contempt or malignity.—He put on that armour, whereof there was no one piece wanting, though *backed* in some places, bewraying some fight not long since passed. *Sidney*.—What a slave art thou, to *back* thy sword as thou hast done; and lay it was in fight! *Shakespeare's Henry IV.*—

Richard the Second here was *back'd* to death.

*Shakespeare.*

I'll fight 'till from my bones my flesh be *backt*.

*Shakespeare.*

One flourishing branch of his most royal root  
Is *backt* down, and his summer leaves all faded,  
By envy's hand, and murder's bloody axe. *Shak.*

Burn me, *back* me, hew me into pieces. *Dryd.*

Not the *back'd* helmet, nor the dusty field,  
But purple vests and flow'ry garlands please.

*Addison.*

But fate with butchers plac'd thy priestly stall,  
Meek modern faith to murder, *back* and mawl.

*Pope.*

2. To speak unreadily, or with hesitation.—Disarm them, and let them question; let them keep their limbs whole, and *back* our English. *Shakespeare.*

(2.) \* *To HACK*. *v. n.* To hackney; to turn hackney or prostitute.

**HACKANBO**, a town of Sweden, in Upland.

**HACKEMBERG**, a mountain of the Helvetic republic, in the canton of Glaris, 6 m. N. of Schweitz.

**HACKERY**, *n. s.* a small covered carriage much used by the natives in Calcutta, chiefly by the ladies. It has two wheels and is drawn by bullocks.

**HACKET**, John, Bp. of Litchfield and Coventry, was born in 1592. In 1623, he was made chaplain to James I. prebendary of Lincoln, and obtained several other promotions, but lost them during the troubles, about 1645. He then lived retired at Cheam until the Restoration, when he recovered his preferments. In 1661 Charles II. made him Bp. of Litchfield and Coventry. Finding the cathedral almost battered to the ground, he in 8 years finished a complete church superior to the former, chiefly at his own expence of 20,000*l.* He also laid out 1000*l.* on a prebendal house. He died in 1670. He published, before he entered into orders, a comedy intitled *Loyola*, which was twice acted before king James I. After his death was published *A Century* of his ser-

mons on several remarkable subjects, and *The life of Abp. Williams*, both in folio.

**HACKETTOWN**, a town of New Jersey, 120 miles NE. of Philadelphia. Lon. 6. 18. E. of that city. Lat. 40. 32. N.

(1.) **HACKINSAC**, a river of New Jersey, which runs into the Atlantic, 6 miles N. of Staten Island.

(2.) **HACKINSAC**, a town of New Jersey, on the above river, 6 miles NNE. of Philadelphia.

\* **HACKLE**. *n. s.* Raw silk; any flimsy substance unspun.—Take the *hackle* of a cock or capon's neck, or a plover's top: take off one side of the feather, and then take the *hackle* silk, gold or silver thread, and make these fast at the bent of the hook. *Walton's Angler.*

\* *To HACKLE*. *v. a.* [from *back*.] To dress flax.

(1.) \* **HACKNEY**. *n. s.* [*bacnai*, Welsh; *hackneye*, Teuton. *baquenee*, Fr.] 1. A pacing horse.

2. A hired horse; hired horses being usually taught to pace, or recommended as good pacers.—Light and lewd persons were as easily suborned to make an affidavit for money, as post-horses and *hackneys* are taken to hire. *Bacon*.—

Who, mounted on a broom, the nag

And *hackney* of a Lapland nag,

In quest of you came hither post.

*Hudibras.*

3. A hireling; a prostitute.—

Three kingdoms rung

With his accumulative and *hackney* tongue.

*Roscommon.*

That is no more than every lover

Does from his *hackney* lady suffer.

*Hudibras*

Shall each spurgalled *hackney* of the day,

Or each new pension'd sycophant, pretend

To break my windows?

*Pope.*

4. Any thing let out for hire.—

A wit can study in the streets:

Not quite so well, however, as one ought;

A *hackney* coach may chance to spoil a thought.

*Pope.*

5. Much used: common†.—These notions young students in physick derive from their *hackney* authors. *Harvey.*

(1.) **HACKNEY**, a parish of Middlesex, on the NE. side of London, containing 12 hamlets. At the bottom of Hackney Marsh, there have been discovered the remains of a great stone causeway, which, by the Roman coins &c. found there, was no doubt one of the highways made by the Romans.

(2.) **HACKNEY**, a rich and populous village in the above parish, (N<sup>o</sup> 2.) nearly joined to London on the NNE. The church was founded in the reign of Edward II. The number of houses is near 800. It has 3 meeting-houses, a free school, a charity school, and 17 almshouses. From this place it is said the **HACKNEY COACHES** (§ 4.) first received that name, (though Dr Johnston gives a different derivation; see § 1.) for in the 17th century, many people having gone to see their friends at Hackney, it occasioned them often to hire horses or carriages, so that in time it became a common name for such horses, coaches, and chairs as were let to the people of London.

(4.) **HACKNEY COACHES**, coaches exposed to hire

† Of this last definition, Dr Johnson ought to have formed a separate article. **HACKNEY**, in this sense, is an adjective, as is evident from the citation from **HARVEY**, as well as from that above quoted from **ROSCOMMON**, and the second quotation from **HUDIBRAS**.

hire in the streets of London, and other great cities, at rates fixed by authority. See COACH, § 5. These first began to ply in London, in 1625, when they were only 20 in number; but in 1635 they were so much increased, that king Charles I. issued out an order of council to restrain them. In 1637, he allowed 50 hackney coachmen, each of whom might keep 12 horses. In 1652, their number was limited to 200; and in 1654, it was extended to 300. In 1661, 400 were licensed, at 5*l.* each annually. In 1694, 700 were allowed, and taxed by the 5 and 6 of W. & M. at 4*l.* a year each. By 9 Anne c. 23. 800 coaches were allowed in London and Westminster; but by 8 Geo. III. cap. 24. the number is increased to 1000, which are licensed by commissioners, and pay a duty of 5*s.* per week. On Sundays there were formerly only 175 hackney coaches allowed to ply; but their number is now unlimited. The fare of hackney coachmen in London, or within ten miles of it is, 12*s.* 6*d.* per day. By the hour it is 1*s.* 6*d.* for the first, and 1*s.* for every hour after; and 1*s.* for any distance not exceeding a mile and a half; or 1*s.* 6*d.* two miles. Hackney coachmen refusing to go on, or exacting more than their limited hire, are subject to a forfeit of from 10*s.* to 5*l.* which the commissioners have power to determine. Every hackney coach must have check strings, and every coachman plying without them incurs a penalty of 5*s.* The drivers must give way to persons of quality and gentlemen's coaches, under the penalty of 5*l.* The duty, arising from licences to Hackney coaches and chairs in London, forms a branch of the king's extraordinary and perpetual revenue, governed by commissioners, and is a public benefit; as the expence of it is not felt, and its regulations have established a competent jurisdiction, whereby a very refractory race of men are kept in order.

(5.) HACKNEY MARRIAGE. See N° 1.

TO HACKNEY. *v. a.* [from the noun.] To practise in one thing; to accustom, as to the road. He is long *hackney'd* in the ways of men.

*Shakspeare.*

\* HACQUETON. *n. s.* [*haquet*, old French, a little horse.] Some piece of armour.—You may see the very fashion of the Irish horseman in his long hose, riding shoes of costly cordwain, his *haqueton*, and his habergeon. *Spranger.*

HACQUEVILLE, a town of France, in the dep. of Eure, 5 miles W. of Gisors.

HACZAC, or ) a town and territory of Transylvania, 30 m. S. of Hunyad.

\* HAD. The preterite and part. pass. of *have*. I *had* better, you *had* better, &c. means the same as *it would be better for me or you*; or, *it would be more eligible*: it is always used potentially, not actually; nor is *have* ever used in that import. We say *thou wouldst*, *it had been better* or *worse*.—

I *had* rather be a country servant maid,  
Than a great queen with this condition. *Shak.*  
*Had* we not better leave this Uica?

To arm Numidia is our cause? *Add. Cato.*

HADAGIA, a town of Fez, 70 m. S. of Melilla.

HADAMAR, a town of Germany, the capital of Nassau-Hadamar, 15 m. SW. of Dillenburg; taken by the French under Kleber, 4th June, 1796.

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HADAU, a town and castle of Bavaria.

HADDAM, a town of Connecticut, in Middlesex county, 12 miles S. of Middletown.

(1.) HADDINGTON, a parish of Scotland, in E. Lothian, 6 miles square, containing about 12,000 acres of ground, all arable, except a few hundred acres of billy ground, and some wood-lands. It is divided into 30 farms, of various soils, all inclosed and in high cultivation, except a few fields near the town. (N° 1.) The air is temperate and salubrious. The population in 1792, stated by the rev. Dr George Barclay of Middleton, in his report to Sir J. Sinclair, was 3,915, and had decreased 60 since 1755.

(2.) HADDINGTON, an ancient borough in the above parish, (N° 1.) which joins with Jedburgh, Dunbar, Lauder, and N. Berwick, in sending a member to parliament. It consists of 4 streets, which intersect each other nearly at right angles. It is governed by a provost, 3 bailies, dean of guild, treasurer, 12 counsellors, and 7 deacons. Its revenue is about 400*l.* a-year. It was the birth-place of J. Knox, our justly celebrated reformer. Before the reformation, it had an abbey now in ruins, founded in 1178, by Ada, mother of K. Malcolm IV. and William I. It has a manufacture of coarse woollens, 2 fairs, and a weekly market, the greatest in Scotland for grain. It has suffered often both by fire and water. On Oct. 4, 1775, the Tyne rose 17 feet, and overflowed half the town. It is 17 miles E. of Edinburgh. Lon. 2. 25. W. Lat. 55. 59. N.

(3.) HADDINGTON, or } See LOTHIAN, EAST.  
HADDINGTON-SHIRE, }

HADDO, a town of Scotland, in Aberdeenshire, 9 miles NNE. of Inverury.

(1.) \* HADDOCK. *n. s.* [*hadst*, Fr.] A sea fish of the cod kind, but small.—The coast is plentifully stored with pilchards, herrings, and *haddock*. *Carver.*

(2.) HADDOCK. See GADUS, N° 3.

HADDON, Dr Walter, a great restorer of the learned languages in England, was born in 1516. He distinguished himself by writing Latin in a fine style, which he acquired by a constant study of Cicero. He was a strenuous promoter of the reformation under Edward VI, and succeeded Bp. Gardiner in the mastership of Trinity-hall, Cambridge. He concealed himself in Mary's reign; but acquired the favour of Q. Elizabeth, who sent him one of the 3 agents to Bruges in 1566, to restore commerce between England and the Netherlands. He was also engaged with Sir John Croke in drawing up in Latin that useful code of ecclesiastical law, published in 1571 by the learned John Fox, under the title of *Reformatio legum ecclesiasticarum*; his other works are published under the title of *Lacubrations*. He died in 1572.

HADELAND, a town of Norway.

HADELN, a fertile territory of Germany, about 8 miles square, belonging to his majesty as elector of Hanover, near the Elbe and the duchy of Bremen. Its revenue is 10,000 rixdollars.

HADENMARSH, a town of Holstein.

HADEQUIS, a town of Morocco.

HADERSLÈBEN, a sea-port town of Denmark, in Sleswick, with a strong citadel, built upon

pon a small island, seated on a bay of the Baltic, with a well frequented harbour. Lon. 9. 35. E. Lat. 55. 24. N.

**HADERSTORP**, a town of Austria.

**HADES**, in scripture, sometimes signifies the invisible regions of the dead, sometimes the place of the damned, and sometimes the grave. In Greek authors it signifies the regions of the dead. See **HELL**.

**HADHRAMUT**. See **HADRAMAUT**.

**HADLEIGH**, a village in Essex, with an ancient ruinous castle, near Prittlewell, on the Thames.

(1.) **HADLEY**, a town of Suffolk, seated on the Preston. It has about 600 houses, with a handsome church, a chapel of ease, and a Presbyterian meeting-house. Large quantities of yarn are spun for the Norwich manufacture. On the top of the steeple, which affords a fine view of Essex, there is an iron pitch-pot, originally placed there as a beacon. Lon. 1. 6. E. Lat. 52. 7. N.

(2.) **HADLEY**, a town of Massachusetts, in Hampshire county, 97 miles W. of Boston.

**HADLEY'S QUADRANT**. See **QUADRANT**.

**HADMERSLEBEN**, a town of Magdeburg.

(1.) **HADRAMAUT**, a fertile province of Arabia Felix, bounded on the W. by Yemen, N. by the Desert, NE. by Oman, and SE. by the Sea; containing several large towns and sea ports.

(2.) **HADRAMAUT**, the capital of the above province, 150 miles W. of Caraccen. Lon. 45. 30. E. Lat. 15. 0. N.

**HADRANITÆNI**. See **ADRANITÆ**.

**ADRANUM**. See **ADRANUM**.

**HADRIAN**. See **ADRIAN**.

**HADRO**, a town of Turkey, in Kurdistan.

**HADSJAR**. See **LACHSA**.

**HÆBUDÆ**. See **HEBRIDES**, N° 1.

**HÆGALOS**, a woody hill near Athens.

**HÆMAGOGOS**, among physicians, a compound medicine, consisting of fetid and aromatic simples, mixed with black hellebore, and prescribed in order to promote the menstrua and hæmorrhoidal fluxes; as also to bring away the lochia.

**HÆMANTHUS**, the **BLOOD FLOWER**: A genus of the monogynia order, in the hexandria class of plants; and ranking under the 9th natural order, *Spathaceæ*. The involucre is hexaphyllous and multiflorous; the corolla sexpartite superior; the berry trilocular. There are 4 species.

1. **HÆMANTHUS CARINATUS**, with keel-shaped leaves, has a taller stalk and paler flowers than the **COCCINEUS**, (N° 2) its leaves are not flat, but hollowed like the keel of a boat.

2. **HÆMANTHUS COCCINEUS**, with plaintongue-shaped leaves, rises about a foot high, with a stalk supporting a cluster of bright red tubulous flowers. It has a large bulbous root, from which in autumn comes out two broad flat leaves of a fleshy consistence, shaped like a tongue, which turn backward on each side, and spread on the ground, so that they have a strange appearance all the winter. In the spring these decay; so that from May to the beginning of August they are destitute of leaves. The flowers are produced in the autumn just before the leaves come out.

3. **HÆMANTHUS PUNICUS**, with large spear-shaped waved leaves, grows about a foot high, and hath flowers of a yellowish red colour. These

are succeeded by berries, which are of a beautiful red colour when ripe. This species should be constantly kept in a dry stove.—All these plants are natives of the Cape of Good Hope, and do not propagate very fast in Europe, their roots seldom putting forth many off-sets. The best method of managing them is to have a bed of good earth in a bricked pit, where they may be covered with glasses, and in hard frost with mats and straw. The earth in the frame should be two feet deep, and the frame should rise two feet above the surface, to allow height for the flower-stems to grow. The roots should be planted 9 or 10 inches asunder; and in winter, if they are protected from frost, and not suffered to have too much wet, but in mild weather exposed to the air, they will flower every year, and the flowers will be much stronger than with any other management.

**HÆMARTYSIS**. See **HÆMORTYSIS**.

**HÆMATITES**, the **BLOOD-STONE**, a hard mineral substance, red, black, or purple, but the powder of which is always red. It is found in masses, spherical, semi-spherical, pyramidal, or cellular, &c. like a honeycomb. It contains a large quantity of iron: 40 lb. of this metal have been extracted from a quintal of stone; but the iron is of such a bad quality, that this ore is not commonly smelted. The great hardness of hæmatites renders it fit for burnishing metals.

**HÆMATOPUS**, the **SEA PUE**, in ornithology, a genus belonging to the order of grallæ. The beak is compressed, with an equal wedge-shaped point; the nostrils are linear; and the feet have three toes without nails. There is but one species, viz. the

**HÆMATOPUS OSTRALEGUS**, or **OYSTER-CATCHER**, a native of Europe and America. See *Plate CLXXII, fig. 1.* It feeds upon shell-fish near the sea shore, particularly oysters, and limpets. On observing an oyster which gapes wide enough for the insertion of its bill, it thrusts it in, and takes out the inhabitant: it will also force the limpets from their adhesion to the rocks with sufficient ease. It also feeds on marine insects and worms. With us these birds are often seen in considerable flocks in winter: in summer they are met with only in pairs, though chiefly near the sea or salt rivers. The females lay 4 or 5 eggs, on the bare ground, on the shore, above high-water mark: they are of a greenish grey, blotched with black. The young are said to be hatched in about 3 weeks. These birds are pretty wild when in flocks; yet are easily tamed, if taken young.

**HÆMATOXYLON**, or **LOGWOOD**, or **Cam**

**HÆMATOXYLUM** } *peachy Wood*; a genus of the monogynia order, belonging to the decandria class of plants, and in the natural method ranking under the 35th order, *Lomentaceæ*. The calyx is quinquepartite; the petals five; the capsule lanceolated, unilocular, and bivalved; the valves navicular or keeled like a boat. Of this genus there is only one species, viz.

**HÆMATOXYLUM CAMPECHIANUM**. It grows naturally in the bay of Campechy at Honduras and other parts of the Spanish West India, where it rises from 16 to 24 feet high. The stems are generally crooked, and seldom thicker than a man's thigh. The branches, which come out of

Fig 2. Harp.

Fig 1. Harp.

Fig 3. Harp.

Fig 5.

Fig 6.

Fig 7.

Fig 9. Harp.





each side, are crooked, irregular, and armed with strong thorns, garnished with winged leaves, composed of 3 pair of obscure lobes indented at the top. The flowers come in a racemus from the ends of the leaves, standing erect, and are of a pale yellowish colour, with a purple empalement. They are succeeded by flat oblong pods, each containing 1 or 2 kidney seeds. Dr Wright says, that this tree was introduced into Jamaica from Honduras in 1713; and is now too common, as it has over-run large tracts of land, so that it is very difficult to root out. It makes a beautiful and strong fence against cattle. If pruned from the lower branches, it grows to a sizeable tree, and, when old, the wood is as good as that from Honduras. The trees are cut up into billets or junks, the bark and white sap of which are chipped off, and the red part, or heart, is sent to England for sale. See LOGWOOD.

**HEMIMONS**, or } a province of ancient Il-  
**HEMIMONTUS**, } lyricum, on Mount Hæ-  
mæ.

**HEMOPTOE**, or } a spitting of blood. See

**HEMOPTYSIS**, } *MEDICINE, Index.*

**HEMORRHAGIA**, } [from *hæma*, blood, and

**HEMORRHAGY**, } *exsurgere*, to burst forth,] in  
medicine, a flux of blood at any part of the body;  
arising either from a rupture of the vessels, when  
too full or too much pressed; or from an erosion  
of them, when the blood is too sharp and corro-  
sive. Hemorrhagia among the ancient Greeks,  
was only used for a flux of blood at the nose; but  
the moderns extend the name to any flux of blood,  
whether by the nose, mouth, lungs, stomach, in-  
testines, matrix, or any other part. See *MEDICINE*  
and *STRABO*, *Indexes*.

**HEMORRHOIDAL**, an appellation given by  
anatomists to the arteries and veins going to the  
intestinum rectum.

**HEMORRHOIDS**, or **PILES**, an issue of  
blood from the hæmorrhoidal vessels. See *MEDICINE*,  
*Index*.

**HÆMUS**, in ancient geography, a vast ridge,  
running from Illyricum towards the Euxine, so  
high as to afford a prospect both of the Euxine  
and Adriatic seas.

**HÆN**, Anthony Dr. M. D. an eminent Ger-  
man physician of the 18th century. He was pri-  
vy counsellor and physician to the late empress  
Mary-Theresa, queen of Hungary and Bohemia.  
He was author of many works, of which the prin-  
cipal are his *Ratus Medendi*, in 17 vols 8vo, and a  
*Treatise on Magic*. He died in 1776.

**HERES**, a goddess to whom the ancient Ro-  
mans sacrificed upon becoming heir to a fortune.

**HERETICO CONDEMNANDO**, a writ which an-  
ciently lay against an heretic, who, having once  
been convicted of heresy by his bishop, and having  
abjured it, afterwards falling into it again, or in-  
to some other, was thereupon committed to the  
secular power. It is thought by some to be as an-  
cient as the common law itself; however, the con-  
viction of heresy by the common law was not in  
any petty ecclesiastical court, but before the arch-  
bishop in a provincial synod, and the delinquent  
was delivered up to the king to do with him as he  
pleased: so that the crown had a control over the

spiritual power. But by 2 Hen. IV. cap. 23. the  
diocesan alone, without the intervention of a synod,  
might convict of heretical tenets; and unless the  
convict abjured his opinions, or it after abjuration  
he relapsed, the sheriff was bound *ex officio*, if re-  
quired by the bishop, to commit the unhappy vic-  
tim to the flames, without waiting for the consent  
of the crown. This writ was actually executed  
on two Anabaptists in the 7th of Elizabeth, and  
on two Arians in the 9th of James I. Sir Ed-  
ward Coke was of opinion, that this writ did not  
lie in his time; but it is now taken away by stat.  
29 Car. II. cap. 9. But this statute does not take  
away or abridge the jurisdiction of Protestant arch-  
bishops or bishops, or any other judges of any ec-  
clesiastical courts, in cases of atheism, blasphemy,  
heresy, or schism, and other damnable doctrines  
and opinions; but they may prove and punish the  
same according to his majesty's ecclesiastical laws,  
by excommunication, deprivation, degradation,  
and other ecclesiastical censures not extending to  
death, in such sort and no other, as they might  
have done before the making of this act. Sec. 2.  
See **HERESY**.

(1.) **HÆRLEM**. See **HARLEM**.

(2.) **HÆRLEM MEER**, a large lake of the Bata-  
vian republic, in the dep. of Amstel, between  
Haerlem, Amsterdam, and Leyden; navigable by  
boats.

**HÆFAIVA**, one of the **FRIENDLY ISLANDS**.

**HAFAR**, a town of Persia, 108 m. S. of Susa.

**HAFDAEL**, a town of Norway.

**HAFSTADTEN**, or } a town of Saxony, in  
**HAFSTETTEN**, } Cobourg, 5 miles E.  
of Cobourg.

**HAFNERZELL**, a town of Bavaria.

\* **HAF**. *n. f.* [*haft*, Saxon; *best*, Dut. from  
*To have or hold*.] A handle; that part of any in-  
strument that is taken into the hand.—

This brandish'd dagger

I'll bury to the *haft* in her fair breast. *Dryden*.  
—These extremities of the joints are the *hafts* and  
handles of the members. *Dryden*—A needle is a  
simple body, being only made of steel; but a sword  
is a compound, because its *haft* or handle is made  
of materials different from the blade. *Watts*.

\* *To HAF*. *v. a.* [from the noun.] To set in  
a haft. *Ainsworth*.

(1.) \* **HAG**. *n. f.* [*bagge*, a goblin, Sax. *beckle*,  
a witch, Dutch.] 1. A fury; a she monster.—

Thus spoke th' impatient prince, and made  
a pause;

His foul *bags* rais'd their heads, and clapt their  
hands;

And all the powers of hell, in full applause,  
Flourish'd their snakes, and tost their flaming  
brands. *Crashaw*.

2. A witch; an enchantress.—Out of my door,  
you witch! you *bag*, you baggage, you poucat,  
you runnion! *Shak.* 3. An old ugly woman.—

Such affectations may become the young;  
But thou, old *bag*, of threescore years and three,  
Is shewing of thy parts in Greek for thee?

*Dryden*.

(2.) **HAG**, in zoology. See **MYRMEX**.

\* *To HAG*. *v. a.* [from the noun.] To torment;  
to harass with vain terror.—



That makes them in the dark see visions,  
And *bag* themselves with apparitions. *Hudibr.*  
—How are superstitious men *bagg*ed out of their  
wits with the fancy of omens, tales, and visions!  
*L'Estrange.*

HAGA COMITIS. See HAGUE.

HAGAR, [חַגַּר, Heb. *i. e.* a stranger.] a native  
of Egypt, the servant of Sarah, concubine of A-  
braham, mother of ISHMAEL, and ancestor of the  
ARABIANS. Her history, and the repeated di-  
vine interpositions for the preservation of her and  
her son, are recorded in Gen. xvi. and xxi.

\* HAGARD. *adj.* [*bogard*, Fr.] 1. Wild;  
unreclaimable.—

As *bogard* hawk, presuming to contend  
With hardy fowl above his able might,  
His weary pounces all in vain doth spend,  
To truss the prey too heavy for his flight.

*Fairy Queen.*

She's too disdainful;

I know her spirits are as coy and wild,

As *bogard* as the rock.

*Shak.*

4. [*Hager*, German.] Lean; rugged; perhaps,  
ugly. To this sense I have put the following pas-  
sage; for the author ought to have written *bogard*.  
—A *bagg*ed carion of a wolf, and a jolly sort of  
dog, with good flesh upon's back, fell into com-  
pany together. *L'Estrange.* 2. Deformed with  
passion; wildly disordered.—

Fearful besides of what in sight had pass'd,  
His hands and *bogard* eyes to heaven he cast.

*Dryden.*

Where are the conscious looks, the face now  
pale,

Now flushing red, the down-cast *bogard* eyes,  
Or fixt on earth, or slowly rais'd!

*Smith.*

HAGARENES, or } a branch or tribe of the  
HAGARITES, } descendants of Ishmael, so

named from his mother. Some make the name  
synonymous with ISHMAELITES, ARABIANS, and  
SARACENS; but Asaph, in Psalm lxxxiii, ver. 6.  
mentions them as distinct from the other Ishmael-  
ites. They dwell in Arabia Felix, according to  
Pliny. Strabo joins them with the Nabathians,  
and Chalybesians, whose habitation was rather in  
Arabia Deserta. Others think their capital was  
Petra, or Agra, and if so, they dwell in Arabia  
Petræa. The Reubenites, in the days of Saul,  
made war with the Hagarites, and became masters  
of their country E. of Gilead. This therefore was  
the true country of the Hagarenes. In the reign  
of Jeroboam II, 44,760 Israelites defeated them,  
and took 100,000 prisoners, with immense booty.  
(1 Chron. v. 10, 19—21.) When Tajan came into  
Arabia, he besieged the capital of the Hagarenes,  
but could not take it. The Hagarenes valued  
themselves upon their wisdom. See Baruch iii. 23.

HAGAR'S TOWN. See ELIZABETH, N° 10.

HAGEDORN, Frederick DE, a celebrated  
German poet, born at Hamburg, where his father  
was resident for Frederick IV. king of Denmark,  
in 1703. He finished his studies at Jena; and, in  
1723, published a number of poetical pieces in  
Germany, which were well received. He after-  
wards came to England, and, at his return, was  
made secretary to the English Hamburg Company,  
a lucrative employment that left him sufficient

time for cultivating the muses. In 1738, he pub-  
lished his *Fables and Tales*, the first German col-  
lection of the kind. He afterwards published Mo-  
ral Poems, Epigrams, and 5 books of Songs: which  
of all his poetical pieces are most esteemed. He  
died in 1754.

HAGEN, a towns of Germany, 1. in the Isle  
of Rugen in Upper Saxony, 16 miles SE. of Ber-  
gen: 2. in Westphalia, 6 miles NW. of Altena.

(1.) HAGENAU, a town of Saxony, in the du-  
chy of Schwerin, 26 miles SW. of Schwerin.

(2.) HAGENAU. See HAGUENAU.

HAGENBACH, a town of the French republic,  
in the dept. of the Lower Rhine, 4 miles N. of  
Lauterburg, and 12 SE. of Landau.

HAGENBRUNN, a town of Austria.

HAGENBURG, a towns of Germany: 1. in  
Austria, 9 miles NE. of Steyregg: 2. in Schauen-  
burg, 13 miles W. of Hanover.

HAGETMAU, a town of France, in the dep.  
of Landes, 7 miles S. of St Sever.

HAGGAI, [חַגַּי, Heb. *i. e.* Pleasant.] the 10th  
of the minor prophets, was born, in all probabi-  
lity, at Babylon, A. M. 3457, from whence he re-  
turned with Zerubbabel. By command from  
God (Ezra v. 1, 2, &c.) he exhorted the Jews,  
after their return from the captivity, to finish the  
rebuilding of the temple, which they had inter-  
mitted for 14 years. To encourage them, he as-  
sured them, that the glory of this latter house  
should be greater than the glory of the former;  
which was accordingly fulfilled, when Christ ho-  
noured it with his presence: for with respect to  
the building, the latter was nothing in comparison  
of the former. The Jews say, that he died in the  
last year of the reign of Darius, at the same time  
with the prophets Zechariah and Malachi. Epi-  
phanus says, he was buried at Jerusalem with the  
priests. The Greeks keep his festival on the 16th  
Dec. and the Latins on the 4th of July.

\* HAGGARD. *n. s.* 1. Any thing wild or ir-  
reclaimable.—

I will be married to a wealthy widow,  
Ere three days pass, which has as long lov'd me  
As I have lov'd this proud disdainful *baggard*.

*Shak.*

2. A species of hawk.—

Does the wild *baggard* tow'r into the sky.

And to the South by thy direction fly? *Sanders.*

—I enlarge my discourse to the observation of the  
aires, the brancher, the ramish hawk, and the  
*baggard*. *Walton.* 3. A bag. So Garth has used  
it for want of understanding it.—

Beneath the gloomy covert of an yew,  
In a dark grot, the baleful *baggard* lay,  
Breathing black vengeance and infecting day.

*Garth.*

\* HAGGARDLY. *adv.* [from *baggard*.] De-  
formedly; ugly.—

For her the rich Arabia sweats her gum;  
And precious oils from distant Indies come,  
How *baggardly* so'er she looks at home. *Dryden.*

HAGGED. See HAGARD.

HAGGEIN, a tremendous mountain of the  
Helvetic republic, in the canton of Schwytz,  
with a triple top.

\* HAGGESS. *n. s.* [from *bag* or *back*.] A ma-



of meat, generally pork chopped, and inclosed in a membrane. In Scotland it is commonly made in a sheep's maw of the entrails of the same animal, cut small, with suet and spices.

\* **HAGGISH.** *adj.* [from *bag*.] Of the nature of a bag; deformed; horrid.—

But on us both did *haggish* age steal on,  
And wore us out of act. *Shak.*

(1.) \* **To HAGGLE.** *v. n.* [corrupted from *hackle* or *hack*.] To cut; to chop; to mangle; always in a bad sense.—

Suffolk first died, and York all *haggled* o'er,  
Comes to him where in gore he lay insleep'd. *Shak.*

(2.) \* **To HAGGLE.** *v. n.* To be tedious in a bargain; to be long in coming to the price.

\* **HAGGLER.** *n. s.* [from *haggle*.] 1. One that cuts. 2. One that is tardy in bargaining.

**HAGI**, a kingdom of Africa, in the desert of Zantaga, on the bank of the river St John.

**HAGIAZ**, a town of Arabia, in Hedjaz.

**HAGIOGRAPHY**, [from *ἅγιος*, holy, and *γράφω*, to write.] those books of scripture, called by the Jews *Cetuvim*. The name is very ancient. St Jerom makes mention of it. The Jews divide the sacred writings into 3 classes: 1. The law, or the 5 books of Moses: 2. The Prophets, which they call *Neviim*: And the *Cetuvim* or *Scriptures*, called by the Greeks, &c. *Hagiographa*; comprehending the book of Psalms, Proverbs, Job, Daniel, Ezra, Nehemiah, Chronicles, Canticles, Ruth, Lamentations, Ecclesiastes, and Esther. Kimchi, Maimonides, and Elias Levita, call these books the *Writings*, by way of eminence, as being written by immediate inspiration of the Holy Spirit.

\* **HAGIOGRAPHER.** *n. s.* [from *ἅγιος*, and *γράφω*.] a holy writer. The Jews divide the Holy Scriptures of the Old Testament into the law, the prophets, and *hagiographers*.

**HAG's HEAD**, a cape of Ireland, on the W. coast of Clare county, 17 miles W. of Corrofin. Lon. 9. 25. W. Lat. 52. 55. N.

**HAG's TOWN**, a mountain of Ireland, in Kerry, N. of Cahir. It has several lakes, and is bounded with deer.

**HAGUE**, a town of the Batavian republic in the dep. of Delft; and late prov. of S. Holland. In Latin it is called *LAGA COMITIS*; in French, *La Haye*; in Dutch, *der Haag*, or *'S-Gravenhage*, i. e. the *Earl's Grove*, from the wood near which it is built, and in which the earls of Holland had a country house. It is one of the most considerable towns in the republic, pleasantly situated, and exceeding beautiful. It has a better air than the other cities, as it stands on a dry soil, somewhat higher than the rest of the country. It is surrounded by a moat over which there are many draw-bridges. Two hours are required to walk round it, and it contains about 40,000 or 50,000 souls. It is a place of much splendor and business, and there are many fine streets and squares in it. Before the revolution in 1795, it was the residence of the Stadtholder and foreign ambassadors. In the inner court all the high colleges and courts of justice held their assemblies; there also the foot guards did duty, as the horse guards in the outer, when the states were sitting. De Plant is an open airy place, in

form of a triangle, adorned with neat and beautiful buildings: the Vyverberg is an eminence, laid out into several shady walks, with the Vyver, a large basin of water, at the bottom: the Voorhout is the most celebrated part of the Hague, and consists of the mall, and 3 roads for coaches on each side, planted with trees, resembling St James's park at London: the palace of Opdam, or Walsenaar, is built in a very elegant taste: the prince and princess's grafts are fine streets: the Pleyn is a beautiful grove, laid out in several cross walks, and surrounded with stately houses. The Jewish synagogue and the ci-devant palaces of the Prince of Orange, the hotel of Spain, the new Woorhout, the mausoleum of the baron of Opdam, and the hospitals are much admired. The environs are exceedingly pleasant. This town was taken possession of by the French, under Gen. Pichegru, Jan. 23d, 1795. It is 12 miles NW. of Rotterdam, and 32 SW. of Amsterdam. Lon. 4. 23. E. Lat. 52. 4. N.

**HAGUENAU**, a town of France, in the dep. of the Lower Rhine, anciently an imperial town. It was taken by the French in 1673; the Imperialists retook it in 1702; after which it was several times taken and retaken by both parties; but at last the French got possession of it in 1706. It is divided by the Motter into two parts; and is seated in the Forest of Haguenau, 15 miles N. of Strasburg, and 255 E. of Paris. Near it, the French in Dec. 1793, defeated the allied army, and took 500 prisoners with 16 pieces of cannon. It has about 3,400 citizens. Lon. 7. 53. E. Lat. 48. 49. N.

**HAGYMAS**, a mountain of Hungary.

\* **HAH.** *Interj.* An expression of sudden effort.—

Her coats tuck'd up, and all her motions just,  
She stamps, and then cries *bab!* at ev'ry thrust. *Dryden.*

**HAHN**, Simon Frederick, a celebrated German historian. At ten years of age he was not only far advanced in the Latin, but understood several living languages. At 14, he delivered a speech on the origin of the cloyster at Bergen, his birth-place, which was printed; and in 1708, he published a Continuation of Meibomius's Chronicle of Bergen. After having for several years given public lectures at Hall, he became, at the age of 24, professor of history at Helmstadt; and was at length counsellor, historiographer, and librarian, to George I. He died in 1719, aged 37. Besides several other works, he wrote, 1. *The History of the Empire*, vol. 1. 2. *Collectio monumentorum veterum et recentium imperatorum*, 2 vols 8vo.

**HAHRAS**, a town of Egypt, 22 m. E. of Tineh.

**HAI**, a town of China, in the prov. of Kiangnan.

**HAICHBACH**, a town of Germany in Austria, 4 miles NNW. of Efferding.

**HAIDECK**, a town of Germany, in the circle and duchy of Bavaria, 20 miles S. of Nuremberg.

**HAIDING**, a town of Austria.

**HAIDUCKS**, a fierce and rapacious people of Maritime Austria, in Dalmatia, who live among the mountains and reside in caverns and woods. Four of them, (says Dr Oppenheim,) will attack and overcome 15 or 20 travellers.

**HAIFAR**,

**HAIFAR**, a town of Palestine, at the foot of Mount Carmel, on the S. side of a bay, 5 miles S.E. of Acre.

**HAIGERLOCH**, a town of Suabia, in the county of Hohenberg, 44 miles S.E. of Strasburg.

(1.) \* **HAIL**, *n. f.* [*hæil*, Sax.] Drops of rain frozen in their falling. *Locke*—

Thunder mix'd with hail,

Hail mix'd with fire, must send th' Egyptian sky.

(2.) **HAIL**, in natural history, a meteor generally defined *frozen rain*, but differing from it in that the hailstones are not formed of single pieces of ice, but of many little spherules agglutinated together. Neither are these spherules all of the same consistence; some being hard and solid like perfect ice; others soft, and mostly like snow hardened by a severe frost. Sometimes the hailstone has a kind of core of this soft matter; but more frequently the core is solid and hard, while the outside is formed of a softer matter. Hailstones are of various figures; some round, others pyramidal, crenated, angular, thin, and flat, and some stellated, with six radii like the small crystals of snow. Natural historians record various instances of surprising showers of hail, in which the hailstones were of extraordinary magnitude. Mezeray, speaking of the war of Lewis XII. in Italy, in 1510, relates, that there was for some time an horrible darkness, thicker than that of night; after which the clouds broke into thunder and lightning, and there fell a shower of hailstones, or rather (as he calls them) *pebble stones*, which destroyed all the fish, birds, and beasts of the country. It was attended with a strong smell of sulphur; and the stones were of a bluish colour, some of them weighing 100lb. *Hist. de France*, Tom. II. p. 339. At Lille in Flanders, in 1686, hailstones fell of a very large size; some of which contained in the middle a dark brown matter, which, thrown on the fire, gave a very great report. *Phil. Transf.* N° 303. Dr Halley and others relate, that in Cheshire, Lancashire, &c. April 29, 1697, a thick black cloud, coming from Caernarvonshire, disposed the vapours to congeal in such a manner, that for about the breadth of two miles, which was the limit of the cloud, in its progress for 60 miles, it did inconceivable damage; not only killing all sorts of fowls and other small animals, but splitting trees, knocking down horses and men, and even ploughing up the earth; so that the hailstones buried themselves under ground an inch or an inch and half deep. The hailstones, many of which weighed 5oz. and some 1lb. being 5 or six inches about, were of various figures: some round, others half round; some smooth, others embossed and crenated; the key substance of them was very transparent and hard, but there was a snowy kernel in the middle of them. In Hertfordshire, May 4, 1697, after a severe storm of thunder and lightning, a shower of hail succeeded, which far exceeded the former: some persons were killed by it, their bodies beat all black and blue; vast oaks were split, and fields of rye cut down as with a scythe. The stones measured from 10 to 13 or 14 inches about. Their figures were various, some oval, others picked, some flat. *Philos. Transf.* N° 329. Hail,

so far as has been discovered, never produces any beneficial effect. Rain and dew invigorate and give life to the whole vegetable tribe; frost, by expanding the water contained in the earth, pulverises and renders the soil fertile; snow covers and preserves the tender vegetables from being destroyed by too severe a frost. But hail does none of these. In winter, it does not sufficiently close to cover vegetables from the nipping frosts; and in spring and summer it not only has a chilling and blasting effect, but often does great damage to the more tender plants by the weight of the stones. In great hail storms the damage done in this manner is prodigious. Hail is one of the natural phenomena for which it is difficult to account in any satisfactory manner. It is certain, that on the tops of mountains hail stones, as well as drops of rain, are very small, and continually increase in bulk till they reach the lower grounds. It would seem, therefore, that during their passage through the air, they attract the congealed vapour which increases them in size. But here we are at a loss how they come to be solid hard bodies, and not always soft, and composed of many small flake like snow. The flakes of snow, no doubt, increase in size as they descend, as well as the drops of rain or hailstones; but why should the one be in soft crystals, and the other in large hard lumps, seeing both are produced from congealed vapour? Some modern philosophers ascribe the formation of hail to electricity. Signior Becaria supposes hail to be formed in the higher regions of the air, where the cold is intense, and where the electric matter is very copious. In these circumstances, a great number of particles of water are brought near together, where they are frozen, and in their descent collect other particles, so that the density of the substance of the hailstone grows less and less from the centre; this being formed first in the higher regions, and the surface being collected in the lower. Drops of rain and hail agree in this, that the more intense the electricity that forms them, the larger they are. Motion is known to promote freezing, and so the rapid motion of the electrified clouds may produce that effect. A more intense electricity also, he thinks, unites the particles of hail more closely than the more moderate electricity does those of snow. In like manner we see thunder clouds more dense than those that merely bring rain; and the drops of rain are larger in proportion, though they fall not from so great a height.

\* (3.) **HAIL**, *verb.* [*hæil*, health, Saxon; *hail*, therefore, is the same as *salve* of the Latins, or *dynon* of the Greeks, health be to you.] A term of salutation now used only in poetry; health be to you. It is used likewise to things inanimate.—

Hail, hail brave friend!

Say to the king the knowledge of the broil. *Shak.*

Her sick head is bound about with clouds:

It does not look as it would have a hail,

Or health wish'd in it, as on other morn.

*Ben Jonson.*

The angel hail

Bestow'd, the holy salutation us'd

Long after to blest Mary, second Eve. *Milton.*

Farewell, happy fields,

Where joy for ever dwells! hail horrors! hail infernal

Internal world ! and thou profoundest hell  
 Receive thy new possessor ! *Milton.*  
*All hail, he cry'd, thy country's grace and*  
*love ;*  
*Once first of men below, now first of birds above.*

*Dryden.*  
*Hail to the sun ! from whose returning light*  
*The cheerful soldier's arms new lustre shine.*

*Roscoe.*  
 (1.) \* To HAIL, *v. n.* [from the noun.] To  
 salute ; to call to.—A galley drawing near unto  
 the shore, was *hail'd* by a Turk, accompanied  
 with a troop of horsemen. *Kneller.*—

Thrice call upon my name, thrice beat your  
 breast,

And *hail* me thrice to everlasting rest. *Dryden.*

(2.) \* To HAIL, *v. n.* To pour down hail.—  
 My people shall dwell in a peaceable habitation  
 when it shall *hail*, coming down on the forest.  
*J. xxiii. 19.*

HAILBRON, a strong town of Germany in  
 Wittenberg, famous for its baths ; seated on the  
 Neckar, 5 miles NE. of Stuttgart. Lon. 9. 25.  
 E. Lat. 49. 19. N.

HAILES, Lord. See DALRYMPLE, N° 2.

HAILLAN, Bernard de Girard, lord of, a ce-  
 lebrated French historian. After having made  
 some figure in the literary world, Charles IX.  
 made him historiographer of France, in 1571.  
 His history of France extends from Pharamond  
 to the death of Charles VII. and is the first com-  
 plete history of that kingdom composed in the  
 French tongue. He was honoured by Henry III.  
 with several marks of favour. He died at Paris  
 in 1610.

HAILSHAM, or HALESHAM, a town of Suffex,  
 24 miles E. of Lewis, and 58 SSE. of London.

\* HAILSTOV. *n. s.* [*hail* and *shot*.] Small shot  
 scattered like hail.—The master of the artillery  
 did visit them sharply with murdering *hailshot*,  
 from the pieces mounted towards the top of the  
 hill. *Heywood.*

\* HAILSTONE. *n. s.* [*hail* and *stone*.] A particle  
 or single ball of hail.—

You are no sower, no,  
 This is the coal of fire upon the ice,  
 Or *hailstone* is the sun. *Shakespeare.*

Hard *hailstones* lie not thicker on the plain,  
 Nor shaken oaks such show'rs of acorns rain.

*Dryden.*

\* HAILY. *adj.* [from *hail*.] Consisting of hail.—

from E. to W. is between 60 and 70 leagues, and  
 from N. to S. 45 ; and about 480 miles in circums-  
 ference. KIUN-TEHROU-FOU is the capital. Two  
 different kinds of mandarins command here, the  
 literary and military. The greater part of the  
 island is under the emperor of China ; the rest is  
 independent, and inhabited by a free people, who  
 have never been subdued. Compelled to abandon  
 their plains and fields to the Chinese, they have  
 retreated to the mountains in the centre of the  
 island, where they are sheltered from their insults.  
 They formerly had a free correspondence with the  
 Chinese. Twice a-year they exposed, in an ap-  
 pointed place, the gold which they dug from their  
 mines, with their eagle wood and calamba, so much  
 esteemed by the Orientals. A deputy was sent to  
 the frontiers, to examine the cloths and other com-  
 modities of the Chinese, whose principal traders re-  
 paired to the place of exchange fixed on ; and after  
 the Chinese wares were delivered, they put into their  
 hands with the greatest fidelity what they had a-  
 greed for. The Chinese governors made immense  
 profits by this barter. The emperor Kang-hi, in-  
 formed of the prodigious quantity of gold which  
 passed through the hands of the mandarins by this  
 traffic, forbade his subjects, under pain of death,  
 to have any communication with these islanders ;  
 however, some private emissaries of the neighbour-  
 ing governors still find means to have intercourse  
 with them. The natives are very deformed, small  
 in stature, and of a copper colour : both men and  
 women wear their hair thrust through a ring on  
 their forehead ; and above they have a small  
 straw-hat, from which hang two strings that are  
 tied under the chin. Their dress consists of a piece  
 of black or dark blue cotton cloth, which reaches  
 from the girdle to their knees : the women have  
 robes of the same stuff, and mark their faces from  
 the eyes to the chin with blue stripes made with  
 indigo. Among their animals is a curious species  
 of large black apes, which have the shape and fea-  
 tures of a man ; they are said to be very fond of  
 women. There are also crows with a white ring  
 round their necks ; starlings which have a small  
 crescent on their bills ; black-birds of a deep blue  
 colour, with yellow ears rising half an inch ; and  
 a multitude of other birds, remarkable for their  
 colour or song. Besides mines of gold and lapis  
 lazuli, there are various kinds of curious and va-  
 luable wood. The predecessor of the late emper-  
 or Kien-Long caused some of it to be transport-  
 ed to Peking, at an immense expence, to adorn an  
 edifice which he intended for a mausoleum. The  
 most valuable is called by the natives HOALI, and  
 by the Europeans *rose* or *violet wood* from its  
 smell ; it is very durable, and of a beauty which  
 nothing can equal ; it is therefore reserved for the  
 use of the emperor. Hainan lies near San-cian,  
 between 18° and 20° Lat. N.

(1.) HAINAULT, a province of the Nether-  
 lands, formerly divided between France and Aus-  
 tria, but now wholly included in the French re-  
 public. It was bounded on the S. by Champagne  
 and Picardy ; on the N. by Flanders ; on the E.  
 by the duchy of Brabant, the county of Namur,  
 and the bishopric of Liege ; and on the W. by Ar-  
 tois and Flanders. Its extent from N. to S. was  
 about 45 miles, and about 48 from E. to W. The

air is temperate, and the soil fruitful: it abounds in rich pastures, corn-fields, woods, and forests; coal, iron, lead, marble, slates, &c. It is well watered by rivers and lakes, and breeds abundance of black cattle, and fine-woolled sheep. Its principal rivers are the Scheldt, the Selle, and the Den-gel. It contains 24 walled towns, and 950 villages. Under the old government it contained one duchy, several principalities, earldoms, and baronies; and 27 abbeys. The states consisted of the clergy, nobility, and commons, or deputies of the towns. This county had counts of its own, till 1436; when Philip the Good, D. of Burgundy, succeeded on the death of the countess Jaqueline, without issue. Before the revolution it was divided into Austrian and French Hainault.

1. HAINAULT, AUSTRIAN, the N. part of the above province, (N<sup>o</sup> 1.) was formerly divided into 330 communes. After the battle of Gemappes, the whole country submitted to the French; and on the 1d March, 1793, it was, at the request of the inhabitants, annexed to the French republic, and erected into the department of GEMAPPES. See GEMAPPES, N<sup>o</sup> 1 & 2. Mons is the capital.

2. HAINAULT, FRENCH, the S. part of the above province, was acquired under the old French government, partly by the peace of the Pyrenees, and partly by those of Nimeguen and Ryswick. Upon the revolution in 1789, it was erected, along with the ci-devant French Flanders, and Cambresis, into the department of the NORTH. Douay is the capital.

(II.) HAINAULT, a forest of England, in Essex, so named from its having been anciently stocked with deer from the above province, (N<sup>o</sup> 1.) There is a very large oak in it, called *Fairlop*, the branches whereof extend over an area of 300 feet in circumference, where an annual fair has been long held on the 22d of July. The *Hainault Foresters*, a society of the principal gentlemen and ladies in the country, march round this tree in their uniforms.

(1.) HAINBURG, or HAIMBURG, a town of Austria, on the Danube. In 1485, it was taken by Matthias K. of Hungary. It has a cloth manufacture, and lies 8 miles W. of Presburg, and 20 SSE. of Vienna. Lon. 34. 6. E. of Ferro. Lat. 48. 6. N.

(2.) HAINBURG, a town of Bavaria, 10 miles NW. of Velburg, and 20 WSW. of Amberg.

HAINÉ, or HAINNA, a river of the French republic, in the dep. of Gemappes, and ci-devant prov. of Austrian Hainault, which it runs through from E. to W. passing by Mons and St Glulau, and falls into the Scheldt at Condé.

HAINFELDEN, a town of Germany, in Austria, 20 miles SW. of Vienna.

HAINGEN, a town of Suabia, 21 miles SW. of Ulm.

HAINSTAL, a town of Austria, 4 m. E. of Laab.

(1.) \* HAIR. *n. f.* (*har*, Saxon.) 1. One of the common teguments of the body. It is to be found upon all the parts of the body, except the soles of the feet and palms of the hands. When we examine the hairs with a microscope, we find that they have each a round bulbous root, which lies pretty deep in the skin, and which draws their nourishment from the surrounding humours: that

each hair consists of 3 or 6 others, wrapt up in a common tegument or tube. They grow as the nails do, each part near the root thrusting forward that which is immediately above it, and not by any liquor running along the hair in tubes, as plants grow. *Quincy.*

My fence of woolly hair uncurls. *Shakspeare.*  
—Shall the difference of hair only, on the skin, be a mark of a different internal constitution between a changeling and a dril? *Locks.* 2. A single hair.

Naughty lady,  
These hairs which thou do'st ravish from my chin,

Will quicken and accuse thee. *Shak. King Lear.*

Much is breeding;  
Which, like the courser's hair, hath yet but life,  
And not a serpent's poison. *Shak. Ant. and Cleop.*

3. Any thing proverbially small.—  
If thou tak'st more

Or less than just a pound; if the scale turn  
But in the estimation of a hair,

Thou diest. *Shak. Merchant of Venice.*

—He judges to a hair of little indecencies, and knows better than any man what is not to be written. *Dezob.* 4. Coarse; order; grain; the hair falling in a certain direction.—He is a curer of souls, and you a curer of bodies: if you should fight, you go against the hair of your profession. *Shakspeare's Merry Wives of Windsor.*

(2.) HAIR, (§ 1, def. 1.) consists of small filaments issuing out of the pores of the skins of animals; and serving most of them as a covering. See ANATOMY, *Index.* Hair grows longest on the head, chin, and breast; in the arm pits, and about the privities. Hairs ordinarily appear round or cylindrical; but the microscope also discovers triangular and square ones; which diversity of figure arises from that of the pores, to which the hairs always accommodate their form. Their length depends on the quantity of the proper humour to feed them, and their colour on the quality of that humour: whence, at different stages of life, the colour usually differs. Their extremities split into 2 or 3 branches, especially when kept dry, or suffered to grow too long; so that what appears only a single hair to the naked eye, seems a brush to the microscope. The hair of a mouse, viewed by Mr Derham with a microscope, seemed to be one single transparent tube, with a pith made up of fibrous substance, running in dark lines, in some hairs transversely, in others spirally. The darker medullary lines, he observes, were small fibres convolved, and lying closer together than in the other parts of the hair. They run from the bottom to the top of the hair; and he imagines, may serve to make a gentle evacuation of some humour out of the body. Hence the hair of hairy animals, may not only serve as a fence against cold, &c. but as an organ of insensible perspiration. Citizen Monge has made some curious observations on hair and wool. The surfaces of these bodies (he says,) are not smooth; they seem to be formed either of small laminae placed over each other in a slanting direction from the root towards the point, like the scales of fish; or of zones placed one upon another, as in the horns of animals. When a hair is laid hold of by the root in one hand, and drawn between the fingers of the other, from the root towards



with the point, scarce any friction or resistance is found, and no noise is heard; but, if grasped in the point, it be passed to the same motion, the fingers of the other hand, from towards the root, a resistance is felt, a resistance evident to the touch, and a noise distinctly heard. It is obvious therefore, that the texture of the surface of hair is not the same from the root towards the point, as it is from the point towards the root. These observations are equally applicable to the filaments of the surface of these bodies is therefore not the same, but upon each other like the root to the point. And it is this which is the principal cause of the difference, which the hair of animals possesses. See HAT MAKING.

Hair, in surgery. See FARRIERY, PART I, PART III, Sect. XIV, § 1 & III.

Hair, ANCIENT AND MODERN OPINIONS CONCERNING. The ancients held the hair a sort of excrement, fed only with excrementitious matter, not a proper part of a living body. They considered it a generated of the fuliginous parts of the body, exhaled by the heat of the body to the surface, and there condensed in passing through the pores. Their chief reasons were, that the hair does not grow again, even in extreme old age, when life is very low; that in hectic and other fevers, where the rest of the body is wasting, the hair thrives; nay, that it grows again in dead carcases. They held, that hair does not feed and grow like the other parts, by intussusception, i. e. by a juice entering it; but, like the nails, by juxtaposition. But the moderns are agreed, that hair properly and truly lives, and requires to fill it like the other parts; whence hence, that the roots do not grow and persons looser than the extremities, and the whole changes colour at once; whence there is a direct communication, and all the parts are affected alike. In strict propriety, however, it must be allowed, that the growth of hairs is of a different kind from that of the rest of the body; and is not immediately and reciprocated therewith. The nature of vegetation. They compare it to plants, as some plants shoot from the roots of others; from which though they draw nourishment, yet each has, as it were, its own life and economy. They derive their food from the juices in the body, but not from the rest of the body; whence they may suppose the body be starved. Wulferus, in his *Physiologiae Collectione*, gives an account of a woman buried at Norimberg, whose grave being opened 43 years after her death, hair was found growing plentifully through the cloths of the coffin. The cover being removed, the whole appeared in its perfect shape; but, from the top of the head to the sole of the foot, covered with thick-set hair, long and curled. The woman going to handle the upper part of the head, the hair fell at once, leaving the body as bare as a handful of hair: there was neither flesh nor any other bone left; yet the hair was found and strong. Mr Arnold, in the same

collection, gives a relation of a man hanged for theft, who, in a little time, while he yet hung upon the gallows, had his body strangely covered over with hair. Bume, however, doubts the authenticity of these and similar instances.

(5.) HAIR, ANCIENT CUSTOMS RESPECTING THE WEARING OF. By the Jews hair was worn naturally long, just as it grew; but the priests had theirs cut every fortnight, while waiting at the temple; they used scissars only. The Nazarenes, while their vow continued, were forbidden to touch their heads with a razor. See NAZARITES. The falling off of the hair, or a change of its colour, was regarded amongst the Hebrews as a sign of the leprosy. Black hair was esteemed by them as the most beautiful. Absalom's hair was cut once a-year, and is said to have weighed 200 shekels, or 31 oz. The law of God gives no particular ordinances with respect to the hair. The hair of both Jewish and Grecian women engaged a principal share of their attention, and the Roman ladies seem to have been no less curious with respect to theirs. They generally wore it long, and dressed it in various ways, ornamenting it with gold, silver, pearls, &c. On the contrary, the men amongst the Greeks and Romans, and amongst the later Jews, wore their hair short, as may be collected from books, medals, statues, &c. This formed a principal distinction in dress between the sexes. This observation illustrates a passage in St Paul's epistle to the Corinthians, (1 Cor. xi. 4, 5, 6.) where he forbids the Corinthian women, when praying by divine inspiration, to have their hair dishevelled; because this made them resemble the heathen priestesses, when actuated by the pretended influence of their gods. Amongst the Greeks, both sexes, a few days before marriage, cut off and consecrated their hair as an offering to their favourite deities. It was also customary among them to hang the hair of the dead on the doors of their houses previous to interment. They likewise tore, cut off, and sometimes shaved their hair, when mourning for their deceased friends, which they laid upon the corpse or threw into the pile, to be consumed together with the body. The ancients imagined that no person could die till a lock of hair was cut off; and this act they supposed was performed by the invisible hand of death, or Iris, or some other messenger of the gods. This hair, thus cut off, they fancied consecrated the person to the infernal deities, under whose jurisdiction the dead were supposed to be. It was a sort of first fruits which sanctified the whole. (See Virg. *Æn.* 9. 694.) Whatever was the fashion, with respect to the hair, in the Grecian states, slaves were forbidden to imitate the freemen. Their hair was always cut in a particular manner, called *trichonotia*, which they no longer retained after they procured their freedom. Both the Greeks and Romans wore false hair. The ancient Gauls esteemed it an honour to have long hair; whence the appellation *Gallia Comata*. Julius Cæsar, on subduing the Gauls, made them cut off their hair as a token of submission. In imitation of this, such as afterwards quitted the world to live in cloisters had their heads shaven, to show that they bid adieu to all earthly ornaments, and made a vow of perpetual subjection

to their superiors. The ancient Britons were proud of the length and beauty of their hair, and were at much pains in dressing it. Some of them carried this to an extravagant height. A young warrior, who was taken prisoner and condemned to be beheaded, requested that no slave might be permitted to touch his hair, which was remarkably long and beautiful, and that it might not be stained with his blood. We hardly ever meet with a description of a fine woman or beautiful man in Ossian's Poems, but their hair is mentioned as one of their greatest beauties. Not content with the natural colour of their hair, which was commonly fair or yellow, they used washes to render it still brighter. One of these was a composition of lime, the ashes of certain vegetables, and tallow. They used various arts also to make the hair of their heads grow thick and long; which last was considered as a mark of dignity and noble birth. Boudicca, queen of the Iceni, is described by Dio with very long hair, flowing over her shoulders, and reaching down below the middle of her back. The Britons shaved their beards, all but their upper lips; the hair of which they, as well as the Gauls, allowed to grow to a very inconvenient length. In after-times, the Anglo Saxons and Danes also considered fine hair as one of their greatest ornaments, and were at great pains in dressing it. Young ladies before marriage wore their hair uncovered and untied, flowing in ringlets over their shoulders; but as soon as they were married they cut it shorter, tied it up, and put on a head-dress. To have the hair entirely cut off was so great a disgrace, that it was a punishment inflicted on women guilty of adultery. The Danish soldiers who were quartered upon the English, in the reigns of Edgar and of Ethelred II. were particularly attentive to the dressing of their hair; which they combed at least once every day, and thereby captivated the affections of the English ladies. Gregory of Tours assures us, that in the royal family of France, it was long the peculiar mark and privilege of kings and princes of the blood to wear long hair, dressed and curled: all others wore it polled, or cut round, in sign of inferiority. Some say that there were different cuts for all the different qualities and conditions; from the prince who wore it at full length, to the slave or villain who was quite cropped. — To cut off the hair of a prince under the first race of French kings, was to declare him excluded from the right of succeeding to the crown. In the 8th century, people of quality had their children's hair cut the first time by persons they had a particular esteem for; who hence were reputed a sort of spiritual parents or godfathers. And long before this, Constantine sent the pope the hair of his son Heraclius, as a token that he desired him to be his adoptive father.

(6.) HAIR, CLERICAL ZEAL AGAINST WEARING LONG. Pope Anicetus is said to have been the first who forbade the clergy to wear long hair: but the prohibition is of an older date in the churches of the east; and the letter, wherein that decree is written, is much later than that pope. The clerical tonsure is related by Isidorus Hispalensis, as of apostolical institution. Long hair was anciently held so odious, that there is a canon still extant, of 1096, importing, that such

as wore long hair should be excluded coming into church while living, and not be prayed for when dead. Luitprand made a furious declamation against the emperor Phocas, for wearing long hair. The French historians have been very exact in describing the hair of their kings. Charlemagne wore it very short; his sons shorter; Charles II. had none at all. Under Hugh Capet it began to appear again; but the priests excommunicated all who let their hair grow. Peter Lombard expostulated so warmly with Charles VI. that he cut off his hair; and his successors for some generations wore it very short. A professor of Utrecht, in 1630, wrote expressly on the question, Whether it be lawful for men to wear long hair? and concluded for the negative. — Another divine, named Reves, who had written for the affirmative, replied to him. The clergy, both secular and regular, were obliged to shave the crowns of their heads, and keep their hair short, which distinguished them from the laity; and several canons were made against their concealing their tonsure, or allowing their hair to grow long. The shape of this clerical tonsure was the subject of long and violent debates between the English clergy on the one hand, and those of the Scots and Picols on the other; that of the former being circular, and that of the latter only semicircular. Long flowing hair was universally esteemed a great ornament; and the tonsure of the clergy was considered as an act of mortification and self-denial, to which many of them submitted with reluctance, and endeavoured to conceal as much as possible. Some, who pretended to superior sanctity, inveighed with great bitterness against the long hair of the laity; and laboured to persuade them to cut it short, in imitation of the clergy. Thus St Wulfstan, Bp. of Worcester, declaimed with great vehemence against luxury of all kinds, but chiefly against long hair as most criminal and most universal. "When any of those vain people who were proud of their long hair, (says William of Malmesbury) bowed their heads before him to receive his blessing, before he gave it, he cut a lock of their hair with a little knife, which he carried about him for that purpose; and commanded them, by way of penance of their sin, to cut all the rest of their hair in the same manner. If any of them refused to comply with this command, he denounced the most dreadful judgments upon them, reproached them for their effeminacy, and foretold, that as they imitated women in the length of their hair, they would imitate them in their cowardice when their country was invaded; which was accomplished at the landing of the Normans." This continued to be long a topic of declamation among the clergy, who even represented it as one of the *greatest crimes*, and most certain marks of reprobation. Anselm Abp. of Canterbury went so far as to pronounce the then terrible sentence of excommunication against all who wore long hair, for which pious zeal he is very much commended. Serlo, a Norman bishop, acquired great honour by a sermon which he preached before Henry I. in 1104, against long and curled hair, with which the king and all his courtiers were so much affected, that they consented to resign their flowing ringlets, of which they had been so vain. The prudent prelate gave

them no time to change their minds, but immediately pulled a pair of shears out of his sleeve, and performed the operation with his own hand. Another incident happened about 25 years after, which gave a temporary check to the prevailing fad for long hair. "An event happened, A.D. 1129, (says a cotemporary historian) which seemed very wonderful to our young gallants; who, forgetting that they were men, had transformed themselves into women by the length of the hair. A certain knight, who was very proud of his long luxuriant hair, dreamed that a person dislocated him with its curls. As soon as he awoke, he cut his hair to a decent length. The report of this spread over all England, and almost all the knights reduced their hair to the proper standard. But the reformation was not of long continuance; for in less than a year all who wished to appear fashionable returned to their former wickedness, and contended with the ladies in length of hair. Those to whom nature had denied that ornament supplied the defect by art."

(7.) **HAIR, COMMERCE AND USES OF.** Hair makes a very considerable article in commerce, especially since perukes have been worn. The hair of the growth of Britain and other northern countries, is valued much beyond that of Italy, Spain, the south parts of France, &c. The goodness of hair consists in its being well fed, and neither too coarse nor too slender; the bigness rendering it less susceptible of the artificial curl, and disposing it rather to frizzle, and the smallness making its curl of too short duration. Its length should be about 25 inches; the more it falls short of this the less value it bears. There is no certain price for hair. It is sold at from 3s. to 5l. per lb. according to its quality. Hair is also used in various other arts and manufactures. The hair of beavers, horses, conies, &c. is the principle matter wherewith hats are made. Spread on the ground, and left to rotify on corn lands, hair, like all other animal substances, proves good manure.

(8.) **HAIR DISEASES OF THE.** Almost the only disease of the hair, besides the remarkable one called *PLAGA POLONICA*, is baldness, or its falling off. For this many remedies have been recommended, but scarce any of them can be depended upon. The juice of burdock, and the lixivial salts or emulsions, are said to be efficacious; also the powder of hermodactyla, and the decoction of hawthorn. A remarkable instance of the efficacy of this last is given under *BUXUS*, § 2. Some authors give instances of the hair changing its colour in a short time, through grief, a fright, &c.

(9.) **HAIR, DYEING, BLEACHING AND CURLING OF.** The scarcity of grey and white hair has made the dealers fall upon methods of reducing other colours to this. This is done by spreading the hair in a brush on the grass like linen, after first washing it out in a lixivious water. This lye, with the force of the sun and air, brings the hair to so perfect a whiteness, that the most experienced person may be deceived; there being scarce any way of detecting the artifice, but by boiling and drying it which leaves the hair of the colour of a dead mouse's tail. There is also a method of dyeing hair with bismuth, which renders such white hair as burdens too much upon the yellow of a

bright silver colour: boiling is the proof of this too, the bismuth not being able to stand it. Hair may also be changed from a red, grey, or other disagreeable colour, to a brown or deep black, by a solution of silver. The liquors sold under the name of *hair waters*, are at bottom only solutions of silver in aquafortis, largely diluted with water, with the addition perhaps of other ingredients, which contribute nothing to their efficacy. The solution should be fully saturated with the silver, that there may be no more acid in it than is necessary for holding the metal dissolved; and besides dilution with water, a little spirit of wine may be added for the further dulcification of the acid. It must be observed, that for diluting the solution, distilled water, or pure rain water, must be used; the common spring waters turning it milky, and precipitating a part of the dissolved silver. If the liquor touches the skin, it has the same effect on it as on the hair, changing the part moistened with it to an indelible black. Hair may also be dyed of any colour in the same manner as wool. See *DYEING*, PART II, *SECT. I.* Hair, which does not curl or buckle naturally, is brought to it by boiling and baking it, thus: After having picked and sorted the hair, and disposed it in parcels according to its lengths, they roll them up and tie them tight down upon little cylindrical instruments, either of wood or earthen ware, a quarter of an inch thick, and hollowed a little in the middle, called *pipes*; in which state they are put in a pot over the fire, there to boil for about two hours. When taken out, they let them dry; and when dried, they spread them on a sheet of brown paper, cover them with another, and thus send them to the pastry cook; who making a crust around them of common paste, sets them in an oven till the crust is about 1/4th baked. The end by which a hair grew to the head is called the *head of the hair*; and the other, with which they begin to give the buckle, the *point*. Formerly the peruke-makers made no difference between the ends, but curled and wove them by either indifferently; but this made them unable to give a fine buckle; hair woven by the point never taking a right curl. Foreigners own themselves obliged to the English for this discovery, which was first carried abroad by a British peruke-maker.

(10.) **HAIR, INSTANCES OF THE INTERNAL GROWTH OF.** Though the external surface of the body is the natural place for hairs, we have many well attested instances of their being found also on the internal surface. Amatus Lusitanus mentions a person who had hair upon his tongue. Pliny and Valerius Maximus say, that the heart of Aristomenes the Messenian was hairy. Celsus Rhodiginus relates the same of Hermogenes the rhetorician; and Plutarch, of Leonidas, king of Sparta. Hairs are said to have been found in the breasts of women, and to have occasioned the distemper called *trichiasis*; but some authors are of opinion, that these are small worms and not hairs. There have been, however, various and indisputable observations of hairs found in the kidneys, and voided by urine. Hippocrates says, that the glandular parts are the most subject to hair; but bundles of hair have been found in the muscular parts of beef, and in parts of the human body equally firm.



Hair has been often found in abscesses and imposthumes. Schultetus, opening the abdomen of a woman, found 12 pints of water, and a large lock of hair swimming loose in it. But of all the internal parts, there is none so much subject to an unnatural growth of hair as the ovaries of females. Of this Dr Tyken relates 3 remarkable instances: two of these were young women; the other was a bitch. The animal had been much emaciated in its hinder parts; the hair was about an inch and a half long: but the most remarkable particular was, that hair was also found lying loose in the cavities of the veins. There are instances of mankind being affected in the same manner. Cardan relates, that he found hair in the blood of a Spaniard: Sionavius in that of a gentlewoman of Cracovia; and Schultetus declares from his own observation, that those people, who are afflicted with the *plica polonica*, have very often hair in their blood.

(11.) HAIR OF PLANTS, or DOWN, a general term expressive of all the hairy and glandular appearances on the surface of plants, to which they are supposed to serve the double purpose of defensive weapons and vessels of secretion. These hairs are minute threads of greater or less length and solidity; some of them visible to the naked eye; whilst others are rendered visible only by the help of glasses. Examined by a microscope, almost all the parts of plants, particularly the young stalks or stems, appear covered with hairs. These appear under various forms; in the leguminous plants, they are generally cylindric; in the malvæ tribe, terminated in a point; in agrimony, shaped like a fish-hook; in nettle, awl-shaped and jointed; and in some compound flowers with hollow or funnel-shaped florets, they are terminated in two crooked points. Probable as some experiments have rendered it, that the hairs on the surface of plants contribute to some original secretion, their principal use seems to be, to preserve the parts in which they are lodged from the bad effects of violent frictions, from winds, from extremes of heat and cold, and such like external injuries. M. Guettard who established a botanical method, from the form, situation, and other circumstances of the hairy and glandular appearances on the surface of plants, has demonstrated, that these appearances are generally constant and uniform in all the plants of the same genus. The same uniformity seems to characterise all the different genera of the same natural order. The different sorts of hair, which form the down upon the surface of plants, were imperfectly set down by Grew in 1682, and by Malpighi in 1686. M. Guettard was the first who examined the subject both as a botanist and a philosopher. His observations were published in 1747.

(1.) \* HAIRBELLS. *n. s.* The name of a flower; hyacinth.

(2.) HAIRBELLS. See HYACINTHUS.

\* HAIRBRAINED. *adj.* [This should rather be written *hairbrained*, unconstant, unsettled, wild as a hare.] Wild; irregular; nonsensy.—

Let's leave this town; for they are *hairbrained* raves,

And hunger will enforce them to be more eager.

Shak.

\* HAIRBREADTH. *n. s.* [hair and breadth.] A very small distance; the diameter of a hair.—Seven hundred chosen men left handed could sing from an *hairbreadth*, and not miss. *Judges* 12. 16.—

I spoke of most disastrous chances,

Of moving accidents by flood and field;

Of *hairbreadth* 'scapes in the imminent deadly breach.

Shak.

(1.) \* HAIRCLOTH. *s. f.* [hair and cloth.] See made of hair, very rough and prickly, worn sometimes in mortification.—It is composed of root and part of plants woven together like a piece *haircloth*. *Grew's Museum*.

(2.) HAIR CLOTHS, in military affairs, are large pieces of cloth made with half hair; used for covering the powder in waggons, and upon batteries; also charged bombs, hand grenades, &c. magazines.

\* HAIRINESS. *n. s.* [from hairy.] The state of being covered with hair, or abounding with hair.

\* HAIRLACE. *n. s.* [hair and lace.] The fil with which women tie up their hair.—Some wear are commonly resembled to a woman's *hair* or fillet, thence called *tenia*. *Harvey*.—

If Molly happens to be careless,

And but neglects to warm her *hairlace*,

She gets a cold as sure as death.

Shak.

\* HAIRLESS. *adj.* [from hair.] Wanting hair. White beards have arm'd their chin and *hairless* scalps

Against thy majesty.

Shak.

HAIR-POWDER. See STARCH.

HAIR-WORM. See GORRION, N° II. § 1.

\* HAIRY. *adj.* [from hair.] 1. Overgrown with hair; covered with hair.—

She his *hairy* temples then had rounded

With coronet of flowers.

Shak.

—Children are not *hairy*, for that their skin more perspirable. *Baron*. 2. Consisting of hairs.

Storms have fled

From thence the *hairy* honours of their head

Dry

HAIRNET. See HAIR.

HAIRNEAU, a river of the French republic which runs into the Haine at Condé.

HAIR-TANG, a beautiful Chinese shrub, usually brought from the bottom of the rocks which border the sea-coast. It has been cultivated in China for more than 24 centuries; and is cited as often in the works of the Chinese poets and liars as in those of ours. Painters and embroiderers ornament all their works with it like and flowers. The stalk of the hair-tang a cylindric form, and shoots forth a number of branches of a purple tint towards their base, full of knots, which are also of a purple colour round the edges. It produces a number of flowers the tallest of which are about 2½ feet high. The leaves, which are much indented, of an oval shape, and full of small prickles, grow almost opposite one another on the branches, and at some distance as the knots. Their colour at first a deep green; that below is much lighter, and most effaced by their fibres, which are large of a delicate purple: all these leaves together a beautiful effect. The flowers grow in hu-

at the extremities of the branches. Each flower is composed of 4 petals, two great and two small, resembling in colour the bloom of a peach tree, and which have almost the same figure as the blossom of our cherry trees. The two large are cemented one upon the other, in the form of a purse; and when they blow, the two small blow also in their turn; and then the whole 4 represent a cross. The pistil is composed of very bright yellow grains, which separate gradually one from another by the lengthening of the filaments to which they adhere; they then open into little bells, and compose a small yellow tuft, supported by a slender stalk, which rises above the petals. The calyx, which sustains each of the flowers, is composed of two purple-coloured leaves, united in form of a purse. In proportion as the flowers grow and increase in size, the two leaves of the calyx open, become pale and dry, and drop off. The flowers, supported by small stalks, separate one from the other, and produce of themselves other flowers which rise up from a new calyx. This plant is propagated from seed, but with difficulty. It thrives best in a sandy soil; dung or mould destroys it; and great care must be taken to refresh it with the purest water. As it cannot endure the sun in any season, it is always planted below walls that are exposed to the north. It generally begins to flower about the end of August. After it has produced seed, all its branches are cut; and it commonly shoots forth new ones before the spring following; but it is necessary to keep up gravel and pieces of brick round its roots, to prevent them from rotting. Notwithstanding all the care that is taken to cultivate this tree at Peking, it does not thrive so well there as in the eastern provinces. The smell of its leaves has a affinity both to that of the rose and the violet; but is weaker, and never extends to any great distance.

**HAI-TCHUW**, a town of China, in Fo-kien.

**HATTETSKULA**, a town of Croatia, 14 miles E. of Novi.

**HAI-YEW**, a town of China, in Tche-kiang.

**HAIYKAN**, a country of Indostan, on the W. side of the Sind, between Meccan and Moultan.

(1.) \* **HAKE**. *n. s.* A kind of fish.—The coast abounded with mackerel and *bake*. *Carver*.

(2.) **HAKK**, is the English name of a fish common in the British sea, called by some Zoologists, *HALIOTIS* and *LUCIUS MARINUS*. These fish were used of old dried and salted. Hence the proverb in Kent, *As dry as a bake*. See *GADUS*, p. 6.

**HAKELSDORF**, a town of Bohemia.

(1.) **HAKEWILL**, George, a learned English divine, the son of a merchant in Exeter, where he was born in 1579. He was educated at Oxford, became fellow of Exeter College, and was afterwards elected rector of it. He was appointed chaplain to Prince Charles, archdeacon of Surrey and rector of Heanton; but was never promoted higher on account of his zealous opposition to Fr. Charles's marriage with the infant of Spain, for which he was imprisoned in 1611. His chief work is, "An Apology or Declaration of the Power and Providence of God, in the Govern-

ment of the World." fol. 1639. He died at Heanton in 1649.

(2.) **HAKWILL**, William, elder brother to George, (N<sup>o</sup> 1.) was educated at Exeter college; whence he removed to Lincoln's Inn, and became eminent in the Law. He was a Puritan, and had great interest with the republican party during the civil war. He wrote several tracts: particularly, "The liberty of the subject against the pretended power of impositions; 1641. 4to.

**HAKINGO**, a town of Austria, 6 miles W. of Vienna.

**HAKLOPEN**, a town of Bohemia.

**HAKLUYT**, Richard, a naval historian, supposed to have been born in London about 1533, and descended of a genteel family in Herefordshire. He was educated at Westminster, and in 1570, removed to Oxford; where he applied to the study of cosmography, and read public lectures in that science. Sir Edward Stafford being sent ambassador to France in 1583, Mr Hakluyt was one of his attendants. He was at this time M. A. and professor of divinity. In 1585, he was made prebendary of Bristol, during his residence at Paris. In searching the French libraries, he found a valuable history of Florida, which he published at his own expence, in French, and soon after revised and republished Peter Martyr's book *De orbe novo*. After 5 years residence in France, he returned to England. In 1589, he published his *Collection of Voyages*, in one vol. fol. which, in 1598, was republished in three. In 1605, he was made prebendary of Westminster, which, with the rectory of Wetheringset, was the summit of his preferment. He died in 1616. He was a faithful historian. His works, besides those above mentioned, are, 1. A *Collection of Voyages and Discoveries*, a small volume. 2. *The Discoveries of the World, from the Original to the Year 1535*, written in the Portugal tongue by Ant. Galvano; corrected, much amended, and translated into English, by Richard Hakluyt. 3. *Virginia richly valued by the Description of the Main Land of Florida, her next Neighbour, &c.* written by a Portugal gentleman of Elvas, and translated, by Richard Hakluyt. Besides these, he left several MSS. which were printed in Purchas's collection.

**HAKMAN**, a town of Ceylon, 80 m. S. of Candi.

\* **HAKOT**. *n. s.* [from *bake*.] A kind of fish. *Abusworth*.

\* **HAL**, in local names, is derived like *al* from the Saxon *halla*, i. e. a hall, a palace. In Gothic *hal* signifies a temple, or any other famous building. *Gibson's Camden*.

**HALAI**, a village of Abyssinia, on the top of Mount Taranta, inhabited by shepherds.

**HALBAU**, a town of Lusatia.

**HALBENDORF**, a town of Silesia.

(1.) \* **HALBERD**. *n. s.* [*kalebrar*, Fr. *halle-barde*, Dutch, from *barde*, an axe, and *halle*, a court, halberds being the common weapons of guards.] A battle axe fixed to a long pole.—

Advance thy halberd higher than my breast.

*Shak.*

Our halberds did shut up his passage. *Shak.*

Four knives in garbs succinct, a trusty band,

*C. 12*

Cape on their heads, and *halberds* in their hand,  
Drawn forth to combat on the velvet plain.

*Pope.*

(1.) **HALBERDS**, or **HALBERTS**, are a kind of spears, carried by the sergeants of foot and dragoons. The shaft is about 5 feet long, and made of ash or other wood. The head is armed with a steel point, not unlike the point of a two-edged sword. Besides this sharp point which is in a line with the shaft, there is a cross piece of steel, flat and pointed at both ends; but generally with a cutting edge at one extremity, and a bent sharp point at the other; so that the halbert serves equally to cut down or to push withal. It is also useful in determining the ground between the ranks, and adjusting the files of a battalion. It was anciently a common weapon in the army, where there were companies of halberdiers. It is said to have been used by the Amazons, and afterwards by the Rhætians and Vindelicians about A. D. 570. It was called the *Danish ax*, because the Danes bore an halbert on the left shoulder. From the Danes it came to the Scots, from the Scots to the English Saxons, and from them to the French.

• **HALBERDIER**. *n. s.* [*halberdier*, Fr. from *halberd*.] One who is armed with a halberd.—The duchess appointed him a guard of 30 *halberdiers*, in a livery of murrey and blue to attend his person. *Bacon*.—The king had only his *halberdiers* and fewer of them than used to go with him. *Clarendon*.

(1.) **HALBERSTADT**, a principality of Germany, in the circle of Lower Saxony, bounded on the NE. by the duchy of Magdeburg, on the S. by the principality of Anhalt, on the W. by the diocese of Hildesheim, on the E. by the Electorate of Saxony, and on the N. by Wolfenbuttel. It is near 40 miles long and 30 broad. The soil is fertile in corn and flax; and there are some woods, though fuel is scarce. There are 3 large towns in it, which send representatives to the diet; 20 small ones; and 91 county towns and villages. The number of the inhabitants is computed at about 300,000; the greatest part of them are Lutherans; but there are also Calvinists, Jews, and Roman Catholics. The manufactures are chiefly woollen, sheep being numerous; the exports are grain, and a kind of beer called *broihun*. The annual revenue amounts to 900,000 rix-dollars. By the treaty of Westphalia, in 1648, this country was transferred to the house of Brandenburg. It is entitled to a vote in the diets of the empire and the circle. The chief towns are HALBERSTADT, (N° 1.) Groningen, Oschersleben, and Osterwick.

(1.) **HALBERSTADT**, the capital of the above principality, (N° 1.) is seated near the Motheim. It has a cathedral, 15 churches, and other handsome buildings. It has an inn which is said to be the largest and to have the best accommodations of any in Europe. In 1179, it was burnt by Henry the Lion. In 1803, it was walled and moated. In 1759, the French demolished its gates, and part of the walls. It lies 30 miles SW. of Magdeburg, and 34 SSE. of Brunswick. Lon. 11. 29. E. Lat. 51. 54. N.

**HALBERT**, or **HALBAR**. See **HALBERD**.

(1.) • **HALCYON**. *n. s.* [from the noun.] Placid; quiet; still; peaceful.—

When great Augustus made war's tempest cease,

His *halcyon* days brought forth the arts of peace.

*Drabam.*

—No man can expect eternal serenity and *halcyon* days from so incompetent and partial a cause, as the constant course of the sun in the equinoctial circle. *Bratley*.

(1.) • **HALCYON**. *n. s.* [*halcyon*, Lat.] A bird, of which it is said that she breeds in the sea, and that there is always a calm during her incubation.

Such smiling rogues, as these, sooth ev'ry passion,

Bring oil to fire, snow to their colder moods;  
Renege, affirm, and turn their *halcyon* beaks  
With ev'ry gale and vary of their masters. *Shak.*

Amidst our arms as quiet you shall be,

As *halcyons* brooding on a Winter sea. *Dryden.*

(3) **HALCYON**. See **ALCYON**.

(4.) **HALCYON DAYS**, in antiquity, a name given to seven days before and as many after the winter solstice; when the halcyon, invited by the calmness of the weather, laid her eggs in nests built in the rocks, close by the brink of the sea. Hence the phrase became proverbial.

**HALCZYN**, a town of Poland, in Bracław.

**HALDANE**, John, a very eccentric genius of the 18th century, born in Edinburgh about the end of the 17th. He was one of the old Covenanters, commonly called CAMERONIANS, or CARCILLITES; (See these articles.) and adhered to their principles, both religious and political, in their most rigid form; of which he gave evidence by publishing various pamphlets in support of them. Of these the most remarkable was entitled *The active Testimony, of the true Presbyterians of Scotland, against the late unright invasion by Charles pretended Prince of Wales, and William pretended Duke of Cumberland, &c.* published at Edinburgh, in 1744, 8vo. He died about 1770.

**HALDE**, John Baptist Du, a learned French Jesuit, born at Paris in 1674. He was well versed in Asiatic geography, and compiled a work entitled *Grand description de la Chine & de la Tartarie*, from original memoirs of the Jesuitical missionaries, in 4 vols folio. He was also concerned in a collection of letters begun by father Gobien, called *Des Lettres Edifiantes*, in 18 vols; and published some Latin poems and orations. He died in 1743.

**HALDENSLEBEN**, a town of Germany, in Lower Saxony, 12 miles N. of Magdeburg.

(1.) **HALDENSTEIN**, a ci-devant barony of the Grisons, 2 miles N. of Coire, now included in the Helvetic republic; containing a village and 400 citizens.

(2.) **HALDENSTEIN**, a village of the Helvetic republic, in the above barony.

(1.) **HALE**, Sir Matthew, lord chief justice of the King's Bench in the reign of Charles II. was the son of Robert Hale, Esq; a barrister of Lincoln's Inn, and was born in 1609. He was educated at Oxford, where he made a considerable progress in learning; but was afterwards diverted from his studies by the levities of youth. From these he was reclaimed by Mr John Glanvill serjeant at law; and applying to the study of the law,

law, entered into Lincoln's Inn. Noy, the attorney general, and Mr Selden took much notice of him. During the civil wars, he behaved so well as to gain the esteem of both parties. He was employed in his practice by the king's party; and was appointed by the parliament one of the commissioners to treat with the king. King Charles's death gave him very sensible regret. However, he took the engagement; and was appointed with several others, to consider of the reformation of the law. In 1653, he was by writ made sergeant at law, and soon after appointed one of the justices of the Common Pleas. Upon the death of Oliver Cromwell, he refused to accept of the new commission offered him by Richard his successor. He was returned for Gloucestershire in the parliament which called home Charles II. Soon after he was made lord chief baron of the exchequer; but declined the honour of knighthood, till lord chancellor Hyde, sending for him upon business when the king was at his house, said, "There is your majesty's modest chief baron;" upon which he was unexpectedly knighted. He was one of the principal judges that sat in Clifford's Inn, about settling the differences between landlord and tenant, after the fire of London, in which he behaved to the satisfaction of all parties concerned. In his post of chief baron he acted with inflexible integrity. He dismissed a duke, who wished to pre-  
 judice him in favour of a cause he was to bring before him, with a proper reprimand. The duke complained of his rudeness to the king, who told him he verily believed he would have used him no better, had he gone to solicit him in his own cause. In one of his circuits, a gentleman who had a trial at the assizes sent him a buck for his table. When judge Hale therefore heard his name, he asked "if he was not the person who had sent him the venison?" and finding he was, told him, "that he could not suffer the trial to go on till he had paid him for his buck." The gentleman answered, that "he never sold his venison; and that he had done nothing to him which he did not do to every judge who had gone that circuit;" which was confirmed by several gentlemen present. The lord chief baron, however, paid for the present; upon which the gentleman withdrew the record. In 1671, he was advanced to be lord chief justice of the king's bench; but about 4 years after this promotion his health declining, he resigned his post in Feb. 1675-6, and died in Dec. following. This excellent man, who was an ornament to the bench, to his country, and to human literature, wrote, 1. An Essay on the Gravitation and Non-gravitation of Fluid Bodies. 2. Observations touching the Torricellian Experiment. 3. Contemplations, moral and divine. 4. The Life of Pomponius Atticus, with political and moral reflections. 5. Observations on the Principles of natural Motion. 6. The primitive Origination of Mankind. He also left a great number of MSS. in Latin and English, upon various subjects; among which are, his Pleas of the Crown, since published by Mr Bayly in two volumes folio; and his Original Institution, Power and Jurisdiction of Parliaments.

(1.) \* *Hale, adj.* [This should rather be writ-

ten *hail*, from *hal*, health.] Healthy; sound hearty; well complexioned.—

My feely sheep like well below,  
 For they been *hale* enough I trow,  
 And liken their abode.

*Spranger.*

—Some of these wise partizans concluded the government had hired two or three hundred *hale* men to be pinioned, if not executed, as the pretended captives. *Addison.*—

His stomach too begins to fail;  
 Last year we thought him strong and *hale*,  
 But now he's quite another thing:  
 I wish he may hold out 'till Spring.

*Swift.*

(3.) *HALE*, in geography, a river of England, in Cornwall, which runs into the sea near St Ives.

(4.) *HALE*, a town of Holstein, 6 miles E. of Kremp.

(5.—10.) *HALE* is also the name of 6 English villages, in Cornwall, Cumberland, Hampshire, Lancashire, Middlesex and Norfolk.

\* *To HALE, v. a.* [*halen*, Dutch; *haler*, Fr.] To drag by force; to pull violently and rudely.

Fly to your house;  
 The plebeians have got your fellow tribune,  
 And *hale* him up and down.

*Shak.*

My third comfort,  
 Starr'd most unluckily, is from my breast  
 Haul'd out to murder.

*Shak.*

—Give diligence that thou mayest be delivered from him, lest he *hale* thee to the judge. *Luke.*—

He by the neck hath *haul'd*, in pieces cut,  
 And set me as a mark on every butt.

*Sandys.*

Thither by harpy-footed furies *haul'd*,  
 At certain revolutions, all the damn'd  
 Are brought.

*Milton.*

—This Gnistrous gravity is drawn that way by the great artery, which then subsideth, and *hauleth* the heart unto it. *Brown.*—Who would not be disgusted with any recreation, in itself indifferent, if he should with blows be *haled* to it when he had no mind? *Locke.*—In all the tumults at Rome, though the people proceeded sometimes to pull and *hale* one another about, yet no blood was drawn till the time of the Gracchi. *Swift.*

*HALEC*, the hearing. See *CLUPRA*, N° 4.

*HALEM*, or } a town of the French republic,  
*HALEN*, } in the dept. of the Dyle, and

late prov. of Austrian Brabant, seated on the Geete, 4 miles SE. of Dieft, and 14 W. of Maestricht. Lon. 5. 4. E. Lat. 50. 58. N.

*HALENDORP*, a town of Germany, in Holstein, 11 miles ENE. of Eutyn.

\* *HALER, n. s.* [from *hale*.] He who pulls and hales.

(1.) *HALES*, Lord. See *DALRYMPLE*, N° 2.

(2.) *HALES*, Stephen, D. D. and F. R. S. a celebrated divine and philosopher, born in 1677. He was the 6th son of Thomas Hales, Esq; the eldest son of Sir Robert Hales, and Mary the heiress of Richard Langley of Abbots-Wood in Hertfordshire. In 1696, he was entered at Bennet college, Cambridge; admitted a fellow in 1703, and became B. D. in 1711. He soon discovered a genius for natural philosophy. Botany was his first study, which he often prosecuted among Gogmagog hills, along with Dr Stukely. He also collected fossils and insects, having contrived a curi-

ous



our instrument for catching such of the latter as have wings. He likewise studied astronomy, chemistry and anatomy; and invented a curious method of obtaining a representation of the lungs in lead. Having made himself acquainted with the Newtonian system, he contrived a machine for showing the phenomena on much the same principles with that of the Orrery, afterwards made by Mr Rowley. About 1710 he was presented to the perpetual cure of Teddington near Twickenham; afterwards to the living of Porlock in Somersetshire, which he exchanged for that of Faringdon in Hampshire. Soon after, he married Mary, the daughter and heiress of Dr Newce. On the 13th March 1718, he was elected F. R. S. and on the 5th March, 1719, he exhibited an account of some experiments he had made on the effect of the sun's warmth in raising the sap in trees, which procured him the thanks of the society. On the 14th of June 1725, he exhibited a treatise on the same subject, which, being highly applauded by the society, he enlarged and improved; and, in April 1727, published it under the title of *Vegetable Statics*. This work he dedicated to the prince of Wales; afterwards K. George II; and he was the same year chosen one of the council of the Royal Society. A second edition of this work was published in 1731; in the preface to which, he promised a sequel, which he published in 1733 under the title of *Statistical Essays*, &c. In 1732 he was appointed one of the trustees for establishing a new colony in Georgia. On the 5th of July 1733, the university of Oxford made him D. D. although he had been educated at Cambridge. In 1734, he published anonymously; A friendly Admonition to the Drinkers of Brandy and other Spirituous Liquors; and a sermon preached at St Bride's before the rest of the trustees for establishing the colony in Georgia. His text was in Gal. vi. 2. In 1739, he printed Philosophical Experiments on Sea-water, Corn, Flesh, and other Substances; 8vo. dedicated to the lords of the admiralty. In 1739, he also exhibited to the Society an account of some experiments towards the discovery of medicines, for dissolving the stone in the kidneys and bladder, and preserving meat in long voyages; for which he received Sir Godfrey Copley's gold medal. In 1740, he published some account of Experiments and Observations on Mrs Stephens's Medicines for dissolving the Stone, in which their dissolvent power is inquired into and demonstrated. In 1741, he read before the Society an account of a *VENTILATOR*, for conveying fresh air into mines, hospitals, prisons, and the close parts of ships. See *AIR-PUMP*, and *VENTILATION*. In 1743, he read before the Society a description of a method of conveying liquors into the abdomen during the operation of Tapping; afterwards printed in their Transactions. In 1745, he published some experiments and observations on tar-water, which he had been induced to make by the publication of a work called *Seris*, in which Dr Berkley, B. of Cloyne, had recommended tar-water as an universal medicine. In the same year he communicated to the public, by a letter to the editor of the *Gentleman's Magazine*, a description of the *hawk-beaver*, for winnowing and cleaning corn. He also, by the same channel,

communicated a cheap and easy way to preserve corn sweet in sacks; an invention of great benefit to farmers. He also published directions how to keep corn sweet in heaps without turning it, and to sweeten it when musty. He published a long paper, containing an account of several methods to preserve corn by ventilators; with a description of several sorts, illustrated by a cut, so that the machine may be constructed by any carpenter. He published also, but anonymously, a detection of the fallacious boasts concerning the efficacy of the liquid shell in dissolving the stone in the bladder. In 1746, he communicated to the Royal Society a proposal for bringing small passable stones soon, and with ease, out of the bladder. In the *Gen. Mag.* for July 1747, he published an account of a very considerable improvement of his hawk-beaver, by which it became capable of clearing corn of the very small grain, seeds, blacks, smut balls, &c. to such perfection as to make it fit for seed-corn. In 1748 he communicated to the Society a proposal for checking the progress of fires; with 2 memoirs, one on ventilators, and the other on some experiments in electricity. All these papers were printed in the R. Society's Transactions. In 1749 his ventilators were fixed in the Savoy prison; and the benefit was so great, that though from 80 to 100 in a year often died of the gaol distemper before, yet from 1749 to 1752 inclusive, only 4 persons died, and of those 4, one died of the small-pox, and another of intemperance. In 1750, he published some considerations on the causes of earthquakes; (occasioned by the shocks felt that year in London;) and exhibited an examination of the strength of several purging waters, especially that of *Jessop's* well. Both these are printed in the *Philos. Transf.* He had now been several years honoured with the friendship of Frederick Prince of Wales; who frequently visited him at Teddington. Upon that prince's death in 1750, he was appointed almoner to the Princess Dowager. In 1751 he was chosen by the college of physicians to preach the sermon called *Crowne's* lecture: Dr W. Crowne having left a legacy for a sermon to be annually preached on "the wisdom and goodness of God displayed in the formation of man." Dr Hales's text was in Job xii. 12. In the end of 1752, his ventilators, worked by a windmill, were fixed in Newgate with branching trunks to 24 wards, and it appeared that the disproportion of those that died in the gaol before and after this establishment was as 16 to 7. He published also a farther account of their success, and some observations on the great danger arising from foul air, exemplified by a narrative of several persons seized with the gaol fever by working in Newgate. In 1753, Dr Hales was elected a member of the Academy of Sciences at Paris. This year he published in the *Gen. Mag.* farther considerations about means to draw the foul air out of the sick rooms of occasional army hospitals, and private houses in town; with many other curious particulars on the use of ventilators; also a description of a sea gage, which he invented, to measure unfathomable depths. This paper he had drawn up about 1735 or 1736, for the late Colin Campbell, Esq; who employed the ingenious Mr Hawksbee to make the machine; and describe

describes, which was tried in various depths, and answered with great exactness, but was at last lost near Bermuda. In 1754, he communicated to the Society some experiments for keeping water and fish sweet with lime-water; an account of which was published in the *Philos. Trans.* He continued to enrich their memoirs with many useful articles from this time till his death, particularly a method of forwarding the distillation of fresh from salt water, by blowing showers of fresh air up through the latter during the operation. In 1757, he communicated to the *Genl. Mag.* an easy method of purifying the air, and regulating its heat in melon-frames and green-houses; also further improvements in his method of distilling sea-water. Being nominated by K. George II. a counsellor of Windsor, he engaged the prince to request his majesty to recal his nomination. But he has been justly blamed for this, as indicating a want of benevolence: for if he had no wish for more for himself, a liberal mind would surely have been highly gratified by the distribution of so considerable a sum as a canonry of Windsor would have put into his power, in the reward of industry, the alleviation of distress, and the support of helpless indigence. He was, however, remarkable for social virtue and sweetness of temper; his life was not only blameless, but exemplary. He died at Teddington, in 1761, aged 84; and the princess of Wales erected a monument to his memory in Westminster abbey.

**HALESIA**, in botany: A genus of the monogynous order, belonging to the dodecandria class of plants; and in the natural method ranking under the 18th order, *Bicornes*. The calyx is quadrilateral, superior; the corolla quadricid; the petal quadrangular and dispermous.

**HALLS-OWEN**, a town of Salop, inclosed by Wutcherh. famous for nails; 8 m. SW. of Birmingham, and 124 NW. of London.

**HALESWORTH**, a town of Suffolk, seated on an alluvium between two branches of the Blith, being a trade in linen yarn and sail-cloth. It has one large church, and about 700 good houses; but the streets are narrow. Near it is raised a great deal of hemp. It is 32 miles NE. of Ipswich, and 101 of London. Lon. 1. 40. E. Lat. 52. 25. N.

(L.) \* **HALF**. *n. f.* plural *halves*. [*healf*, Sax. and all the Teutonic dialects. The *l* is often not sounded.] 1. A moiety; one part of two; an equal part.—An *half* acre of land. 1 Sam. xiv. 14. —Many might go to heaven with *half* the labour they go to hell, if they would venture their industry the right way. Ben Jonson.—

Well chosen friendship, the most noble  
Of virtues, all our joys makes double,  
And into *halves* divides our trouble. Denham.

Or what but riches is there known  
Which man can solely call his own;  
In which no creature goes his *half*,  
Unless it be to squint and laugh? Hudibras.

No mortal tongue can *half* the beauty tell;  
For none but hands divine could work so well. Dryden.

—Of our manufactures foreign markets took off  
One *half*, and the other *half* were consumed at  
home ourselves. Locke.—The council is made up

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*half* out of the noble families, and *half* out of the plebeian. Addison on Italy.—*Half* the misery of life might be extinguished, would men alleviate the general curse by mutual compassion. Addison.

Her beauty in thy softer *half*,  
Bury'd and lost, she ought to grieve. Prior.  
—Natural was it for a prince, who had proposed to himself the empire of the world, not to neglect the sea, the *half* of his dominions. Arbuthnot.  
2. It sometimes has a plural signification when a number is divided.—

Had the land selected of the best,  
*Half* had come hence, and let the world provide the rest. Dryden.

(2.) \* **HALF**. *adv.* 1. In part; equally.—  
I go with love and fortune, two blind guides,  
To lead my way; *half* loth, and *half* consenting. Dryden.

2. It is much used in composition to signify a thing imperfect, as the following examples will show:

(1.) \* **HALF-BLOOD**. *n. f.* One not born of the same father and mother.—Which shall be heir of the two male twins, who, by the dissection of the mother, were laid open to the world? Whether a sister by the *half-blood* shall inherit before a brother's daughter by the whole-blood. Locke.

(2.) **HALF-BLOOD**, in law. See CONSANGUINITY and INHERITANCE.

\* **HALF-BLOODED**. *adj.* [*half* and *blood*.] Mean; degenerate.—

The let alone, lies not in your good will.  
—Nor in thine, lord.

—*Half blooded* fellow, yes. Shak. K. Lear.

\* **HALF-CAP**. *n. f.* Cap imperfectly put off, or faintly moved.—

With certain *half-caps* and cold moving nods,  
They froze me into silence. Shak.

\* **HALF-DEAD**. *n. f.* [*half* and *dead*, Saxon.] Part. Spenser.

\* **HALF-FACED**. *adj.* [*half* and *facied*.] Showing only part of the face; small faced: in contempt.

Proud encroaching tyranny  
Burns with revenging fire, whose hopeful colours  
Advance, a *half-faced* sun striving to shine. Shak.

—This same *half-faced* fellow, Shadow; give me this man: he presents no mark to the enemy; the foeman may with as great aim level at the edge of a penknife. Shak.

\* **HALF-HATCHED**. *adj.* [*half* and *hatch*.] Imperfectly hatched.—

Here, thick as hailstones pour  
Turnips, and *half hatch'd* eggs, a mingled shower,  
Among the rabble rain. Gay.

\* **HALF-HEARD**. *adj.* Imperfectly heard; not heard to an end.—

Not added years on years my task could close;  
Back to thy native islands might'st thou sail,  
And leave *half-heard* the melancholy tale. Pope.  
**HALF-MERK**, a noble, or 6s. 8d.

(1.) \* **HALF-MOON**. *n. f.* 1. The moon in its appearance when at half increase or decrease. 2. Any thing in the figure of a half-moon.—

See how in warlike muster they appear,  
In rhombs and wedges, and *half-moons* and wings. Milton.

(2.) **HALF-MOON**, in fortification; an outwork composed of two faces, forming a salient angle,

D (100)

whose gorge is in form of a crescent, whence the name. See *FORTIFICATION, Part II. Sect. V.*

\* *HALF-PENNY. n. s. plur. half-pence. [half and penny.]* 1. A copper coin, of which two make a penny.—Bardolph stole a lute-case, bore it twelve leagues, and sold it for three *half-pence*. *Shak.*—I thank you; and sure, dear friend, my thanks are too dear of a *half-penny*. *Shak.*—

He cheats for *half-pence*, and he doffs his coat  
To save a farthing in a ferryboat. *Dryden.*  
—Never admit this pernicious coin, no not so much as one single *half-penny*. *Swift.* 2. It has the force of an adjective conjoined with any thing of which it denotes the price.—There shall be in England seven *half-penny* loaves sold for a penny. *Shak.*—You will wonder how Wood could get his majesty's broad seal for so great a sum of bad money, and that the nobility here could not obtain the same favour, and make our own *half-pence* as we used to do. *Swift.*

\* *HALF-PIKE. n. s. [half and pike.]* The small pike carried by officers.—The various ways of paying the salute with the *half-pike*. *Tatler.*

\* *HALF-PINT. n. s. [half and pint.]* The fourth part of a quart.—

One *half-pint* bottle serves them both to dine;  
And is at once their vinegar and wine. *Pop.*

\* *HALF-SCHOLAR. n. s.* One imperfectly learned.—We have many *half-scholars* now-a-days, and there is much confusion and inconsistency in the notions and opinions of some persons. *Watts.*

\* *HALF-SEAS OVER. A* proverbial expression for any one far advanced. It is commonly used of one half drunk —

I am *half-seas o'er* to death;

And since I must die once, I would be loth

To make a double work of what's half finish'd.

*Dryden.*

\* *HALF-SIGHTED: adj. [half and sight.]* Seeing imperfectly; having weak discernment.—The officers of the king's household had need be provident, both for his honour and thrift: they must look both ways, else they are but *half-sighted*. *Bacon.*

\* *HALF-SPHERE. n. s. [half and sphere.]* Hemisphere.—

Let night grow blacker with thy plots; and day,  
At shewing but thy head forth, start away

From this *half-sphere*. *Ben Jonson.*

\* *HALF-STRAINED. adj. [half and strain.]* Half bred; imperfect.—

I find I'm but a *half-strain'd* villain yet,

But mungrel-mischievous; for my blood boil'd

To view this brutal act. *Dryden.*

\* *HALF-SWORD. n. s.* Close fight; within half the length of a sword.—I am a rogue, if I were not at *half-sword* with a dozen of them two hours together. *Shak.*

\* *HALF-WAY. adv. [half and way.]* In the middle.—

Fearless he sees, who is with virtue crown'd,  
The tempest rage, and hears the thunder sound;  
Ever the same, let fortune smile or frown;  
Serenely as he liv'd resigns his breath;  
Meets destiny *half-way*, nor shrinks at death.

*Granville.*

\* *HALF-WIT. n. s. [half and wit.]* A blockhead; a foolish fellow.—

*Half-wits* are flesh, so little and so light,  
We scarce could know they live, but that they bite. *Dryden.*

\* *HALF-WITTED. adj. [from half-wit.]* Imperfectly furnished with understanding.—I would rather have trusted the refinement of our language, as to sound, to the judgment of the women than of *half-witted* poets. *Sev.*—Jack had passed for a poor, well-meaning, *half-witted*, crack-brain'd fellow; people were strangely surpris'd to find him in such a roguery. *Arbutnot.*—When *half* is added to any word noting personal qualities, it commonly notes contempt.

*HALIBUTS.* See *FALCO, N° 9.*

*HALI-BEIGH*, first dragoman or interpreter at the Grand Signior's court in the 17th century, was born of Christian parents in Poland; but having been taken by the Tartars when a boy, they sold him to the Turks, who brought him up in their religion in the seraglio. His original name was *Bobowki*. He learnt many languages, and Sir Paul Ricaut owns he was indebted to him for several things, which he relates in his *Present State of the Ottoman empire*. He held a great correspondence with the English, and intended to return into the Christian church, but died in 1675, before he could accomplish his design. Dr Hyde published his book *Of the liturgy of the Turks, their pilgrimages to Mecca, &c.* at Oxford, 1691. He translated the catechism of the church of England, and the bible, into the Turkish language. The MS. is lodged in the library of Leyden. He wrote likewise a Turkish grammar and dictionary.

\* *HALIBUT. n. s.* A sort of fish. *Ainsworth.*

*HALIBUT ISLAND*, an island in the N. Pacific Ocean, discovered by Capt. Cook, the coasts of which abound with halibuts, weighing from 20 to 100 lb. each. It is 12 miles in circumference, but low and barren. Lon. 164. 15. W. Lat. 54. 48. N.

*HALICARNESSENSIS*, } the *HALICARNASS-*  
*HALICARNASSEUS*, or } *SIAN*, the gentili-  
tious name of Herodotus and Dionysius. See *DIONYSIUS, N° 5;* and *HERODOTUS.*

*HALICARNASSUS*, in ancient geography, a principal town of Caria, built by the Argives, and situated between two bays, the Ceramicus and Janus. It was anciently called *ZEPHYRAA*, and was the royal residence of Mausolus. See *ARTEMISIA, N° H.*

*HALICZ.* See *HALITZ.*

\* *HALIDOM. n. s. [haligdom, holy judgment or halig and dame, for lady.]* Our blessed lady. In this sense it should be *Halidam*.—

By my *halidom*, quoth he,

Ye a great master are in your degree. *Hubb. Tal.*

*HALIEUTICA*, } (*ΑΛΙΕΥΤΙΚΑ*, formed of *αλι* and

*HALIEUTICS*, } *fisherman*, from *αλι*, *sea*  
books treating of fishes, or the art of fishing. The *halieutics* of Oppian are still extant.

(1.) *HALIFAX*, a parish of England, in the W. riding of Yorkshire, famous for the clothier trade, said to be the most populous, if not the most extensive, in England. It contains above 12,000 people, and is above 30 miles in circumference. Besides the established church at Halifax, and meeting houses, it has 12 chapels, two of which are parochial. All the meeting-houses, except that of the quakers, have bells and burying grounds.



The waddes principally manufactured are kersees and shalloons. Of the former it is affirmed, that a dealer sent by commission 40,000l. worth yearly to Holland and Hamburgh; and of the latter, 100,000 picces are made in this parish yearly. The inhabitants here and in the neighbouring towns are so entirely employed in these manufactures, that agriculture is little minded. All of their provisions are brought from the West of England, and from Lancashire, Cheshire, Nottinghamshire, and Warwickshire. The streets are much crowded.

**HALIFAX**, a town in the above parish, situated in the Calder, among hills. The houses are of stone, but irregularly built. The cloths, at the suggestion of the woollen manufacturers, having been stolen in the night, a law was made, which the magistrates of Halifax were empowered to execute all offenders, if they were taken red-handed, or owned it, or if the stolen cloth was found upon them, provided the crime was committed, and the criminal apprehended, within the limits of the forest of Hardwick. Those found guilty were thus executed: an axe was drawn by a rope to the top of a wooden engine, and fastened to a pulley, which being pulled out, the axe fell down in contact. If they had stole an ox, horse, or any other beast, it was led with them to the scaffold, and there fastened by a cord to the pin, that held up the axe; and when the signal was given by the sheriff, who were the first burghers within the forest of the forest, the beast was driven away, and the pin plucked out, upon which the axe fell, and beheaded the criminal. This is said to be the first species of the GUILLOTINE. The true and summary course of justice gave occasion to a prayer still common among the vagabonds of these parts; "From Hell, Hull, and Halifax, good Lord deliver us:" though both the manner and manner of proceeding are now out of use. Halifax lies 16 miles SW. of Leeds, 40 of York, and 197 NNW. of London. Lon. 1. 45. W. Lat. 53. 45. N.

**HALIFAX**, the capital of Nova Scotia. It was founded in 1749, to secure the British settlements from the French and Indians. It was divided into 33 squares, each containing 16 lots of 4 by 60 feet; with one established church, and a meeting-house. It was surrounded by picket-tops, and guarded by forts on the outside; and has been very strongly fortified. Along the Chebucto, S. of the town, are buildings and fish flakes for at least two miles, and N. on the river for about one mile. The plan, however, was contrived and improved by the earl of Halifax. The proclamation issued for this settlement, in March 1749, offered such favourable terms to settlers, that in May, 1750 persons had offered themselves. They accordingly embarked, and established themselves in the bay of Chebucto; calling their city Halifax, after their patron. Before the end of October, 350 comfortable wooden houses were built, and as many more during the winter. Government granted the settlers 40,000l. for their expenses. In 1750, they granted them 37,581l. 17s. 2½d.; in 1751, 53,027l. 14s. 4d.; in 1752, 61,492l. 12s. 4d.; in 1753, 94,615l. 12s. 4d.; in 1754, 114,471l. 2s.; and in 1755, 49,458l. 7s. 8d.—The

city has at length attained a degree of splendour that bids her to rival the first cities in the United States; for which it has been equally indebted to the late war, to the great increase of population from the exiled loyalists, and the softening care of Great Britain. The harbour is perfectly sheltered from all winds at the distance of 12 miles from the sea, and is so spacious, that 1000 ships may ride in it without the least danger. Upon it there are many commodious wharfs, which have from 12 to 18 feet water at all tides. The streets are regularly laid out, and cross each other at right angles; the whole rising gradually from the water upon the side of a hill, whose top is regularly fortified. Many considerable merchants reside at this place, and are possessed of shipping to the amount of several thousand tons, employed in a flourishing trade with Europe and the West Indies. There is a small but excellent careening yard for ships of the royal navy that may come in to refit, and take water, fuel, or provisions on board, in their passage to and from the West Indies. It is well provided with naval stores; and ships of the line are here down and repaired with the greatest ease and safety. Several batteries of heavy cannon command the harbour, particularly those upon George's Island, which being very steep and high, and situated in mid-channel, below the town, is well calculated to annoy vessels in any direction. Above the careening yard, which is at the upper end of the town, there is a large basin, or piece of water, communicating with the harbour below, near 30 miles in circumference, and capable of containing the whole navy of England, entirely sheltered from all winds, and having only one narrow entrance, which leads into the harbour. There are many detached settlements formed by the loyalists upon the basin; the lands at a small distance from the water being generally thought better than those near Halifax. An elegant building is erected near the town for the convalescence of the navy; but the healthiness of the climate has as yet prevented many persons from becoming patients, scarcely any ships in the world being so free from complaints of every kind, in regard to health, as those that are employed upon this station. There is a good light-house, standing upon a small island, just off the entrance of the harbour, which is visible, either by night or day, 6 or 7 leagues off. Lon. 63. 26. W. Lat. 44. 40. N.

(4.) **HALIFAX**, a town of the United States, in Massachusetts, 13 miles SSE. of Boston.

(5.) **HALIFAX**, a town of N. Carolina, 60 miles N. of Newbern, and 75 S. of Richmond.

(6.) **HALIFAX**, a town of Virginia, 9 miles SW. of Richmond.

(7.) **HALIFAX**, Earl of. See SAVILLE.

(8.) **HALIFAX**, John. See SACROSCOCO.

(9.) **HALIFAX BAY**, a bay on the E. coast of Hispaniola. Lon. 61. 30. W. Lat. 15. 40. N.

(10.) **HALIFAX BAY**, a bay on the NE. coast of New Holland. Lat. 18. 49. S.

(11.) **HALIMASS**, s. f. [*halig* and *mass*.] The feast of All-souls.—

She came adorned hither like sweet May;  
Sent back like *halimass* or shorter day. *Spenser*.

(12.) **HALIMASS**, or **HALLAMASS**, Nov. 1, 11.

one of the cross quarters of the year, which was computed, in ancient writings, from Hallmas to Candlemas.

• **HALLMOTE.** See **HALMOTE.**

**HALIOTIS**, the *SAR-SHEL*, a genus of insects belonging to the order of vermes testacei. This is an animal of the snail kind, with an open shell resembling an ear. There are 7 species, distinguished by the figure of their shells. See *Plate CLXXII*, fig. 1.

• **HALITUOUS.** *adj.* [*halitus*, Lat.] Vaporous: fumous.—We speak of the atmosphere as of a peculiar thin and *halitus* liquor, much lighter than spirit of wine. *Boyle.*

**HALITZ**, or } a town and territory of Poland,  
**HALITZCH**, } in Red Russia, with a castle; seated on the Dniester: seized by the Emperor Joseph II, in 1773, and included in his new kingdom of GALICIA. The town is 38 miles S.E. of Lemberg. Lon. 25. 19. E. Lat. 49. 20. N.

**HALIZONES.** See **CHALYZES.**

**HALKETSTEIN**, a town of the Batavian Republic, in the dep. of the Rhine, and ci-devant prov. of Guelderland; 10 m. S. of Harderwyck.

**HALKET**, Lady. See **MURRAY**, N.º 2.

**HALKETS**, a town of New Jersey, 19 miles W. of Morristown.

(1.) **HALKIRK**, a parish of Scotland, in Caithness, including the ancient parish of SKINNET, 14 miles long from N. to S.W. and from 7 to 12 broad. The soil is good, though various; the surface mostly level, with a few small hills; the climate cold, inconstant, and stormy, yet extremely salubrious. Instances of longevity are frequent. There are several lakes and rivulets, and a mineral spring in the parish. The river THURSO runs through it; and it abounds with hme-stone and marl, hares, otters, foxes, woodcocks, snipe, partridges, moorfowls, wild geese, ducks, swans, &c. The population, in 1791, stated by the rev. Jo. Cameron in his report to Sir J. Sinclair, was 3180, and had increased 205 since 1755. The number of horses was 1650, sheep 2290, black cattle 4963, goats 130, and swine 190. The annual produce in bear and oatmeal is 15,500 bolls, of which 1800 are exported, and 1000 head of cattle. There are many antiquities in the parish. Sir John Sinclair has introduced many improvements into it; but services and short leases still prevail.

(2.) **HALKIRK**, a town of Scotland in the above parish, 5 miles S. of Thurso.

**HALKSHEAD**, a cape of Denmark, on the E. coast of Sleswick, 10 miles ESE. of Haldensleben. Lon. 9. 42. E. Lat. 55. 12. N.

(1.) **HALL**, John, an English surgeon, who flourished in the reign of Q. Elizabeth, at Maidstone in Kent. He was born in 1529, and published, 1. a *Compendium of Anatomy*; and, 2. A *Collection of Hymns*, with musical notes, in 1565: besides several tracts on medicine and surgery.

(2.) **HALL**, John, a poet of distinguished learning, born at Durham, in 1617, and educated at Cambridge, where he was esteemed the brightest genius in that university. In 1646, when he was but 29 years of age, he published his *Flora Lætica*, or *Essays*; and the same year came out his poems. He translated from the Greek "Hierocles upon the golden verses of Pythagoras;" to which is pre-

fixed an account of the translator and his works, by John Davies of Kidwelly. He also translated Longinus, and died in 1656, aged 39.

(3.) **HALL**, Joseph, an eminent English prelate, born at Ashby de la Zouch, in 1574, and educated at Cambridge. He became professor of rhetoric in that university, and was made rector of Halsted, prebendary of Wolverhampton, dean of Worcester, Bp. of Exeter, and lastly of Norwich. His works testify his zeal against Popery, and are much esteemed. He lamented the divisions of the Protestants, and wrote on the means of putting an end to them. In July 1616, he attended Lord Doncaster into France, and upon his return was appointed by K. James one of the divines who should attend him into Scotland. In 1628 he was sent to the synod of Dort, and appointed to preach a Latin sermon before that assembly. Being obliged to return before the synod broke up, on account of his health, he was by the states presented with a gold medal. He wrote, 1. Miscellaneous epistles. 2. *Mundus alter et idem*. 3. A just censure of travellers. 4. The Christian Seneca. 5. Satires, in six books. 6. A century of meditations; and many other works, which, besides the satires, make 5 vols. in folio and 4to. He died in 1656.

(4.) • **HALL**. *n. f.* [*hal*, Saxon; *halle*, Dutch.]

1. A court of justice; as Westminster Hall.—

O lost too soon in yonder house or hall. *Pope.*  
2. A manour-house so called, because in it were held courts for the tenants.—Captain Sentry, my master's nephew, has taken possession of the hall, the house, and the whole estate. *Addison.* 3. The public room of a corporation.—

With expedition on the beadle call,  
To summon all the company to the hall. *Garth.*  
4. The first large room of a house.—

That light we see is burning in my hall. *Shak.*  
Courtesy is sooner found in lowly sheds  
With smoky rafters, than in tap'stry halls  
And courts of princes. *Milton.*

(5.) **HALL**, in architecture. See § 4. *def.* 4. Vitruvius mentions 3 kinds of halls; the tetrastyle, with 4 columns supporting the platform or ceiling; the Corinthian, with columns all round let into the wall, and vaulted over; and the Egyptian, which had a peristyle of insulated Corinthian columns, bearing a second order with a ceiling. The hall is properly the finest as well as first member of an apartment: and in the houses of ministers of state, magistrates, &c. is the place where they dispatch business, and give audience. In very magnificent buildings, where the hall is larger and nobler than ordinary, and placed in the middle of the house, it is called a *saloon*. The length of a hall should be at least twice and a quarter its breadth; and in great buildings, three times its breadth. The height may be two thirds of the breadth; and, if made with an arched ceiling, it will be much handsomer, and less liable to accidents by fire. In this case, its height is found by dividing its breadth into 6 parts, 5 of which will be the height from the floor to the under side of the key of the arch.

(6.) **HALL**, § 4. *def.* 1. See **WESTMINSTER HALL**.

(7.) **HALL**, in geography, a town of Germany in Suria, 3 miles N. of Rottenmahn.

(8.) **HALL**,

(8.) HALL, a town of Austria, 8 miles WSW. of Steyr.

(9.) HALL, or HALLE, an imperial town of Germany, in Sambia, on the Kocher, surrounded with mountains, which abound in salt springs, that yield 3 oz. of salt from 16 oz. of water. It is 46 mi SE. of Heidelberg, and 30 NE. of Stuttgart. Lon. 9. 35. E. Lat. 49. 10. N.

(10.) HALL, a town of Sweden, in Upland, 20 mi NE. of Stockholm.

(11.) HALL, or HALLE, a town of Tirol, on the Inn, famous for its salt works, which produce a clear profit of 200,000 crowns a-year. The salt is dug in large blocks out of a mountain; then put in salt pits, whence it is conveyed in a fluid state to Inspruck, where it is boiled to a due consistence. Hall is 6 miles E. of Inspruck, and 24 SW. of Kufstein. Lon. 11. 33. E. Lat. 47. 12. N.

HALLA, or HELLA, a town of Asia, in the Arabian tract, seated on both sides of the Euphrates, with a bridge of communication, supposed to be built in the site of the ancient BABYLON. It abounds with fruit trees, and lies 55 miles SSW. of Bagdad, and 216 NW. of Bassora.

HALLACHORES, an unfortunate tribe in the East Indies, destined to misery from their birth, and termed the *refuse of all tribes*. They are held in such abomination; that, on the Malabar side of India, if one of them chance to touch a Hindu of superior rank, the latter draws his sabre and cuts him down on the spot, without any check, either from his own conscience, or the laws of the country.

HALLAGE, *n. s.* a fee or toll paid for cloth brought to be sold in Blackwell-hall, London.

HALLAMAS. See HALIMAS, § 2.

HALLAND, a province of Sweden, in the island of Scania, lying along the sea-coast, at the entrance of the Baltic, opposite to Jutland. It is 60 mi long the coast, but not above 12 broad. Helsingborg is the capital.

HALLATON, a town of Leicestershire, seated 11 mi S. of Leicester, and 90 N. by rd of London. Lon. 0. 50. E. Lat. 52. 35. N.

HALLE, a town of the French republic, in the dept. of Gemappes, and late province of Auvergne. The church of Notre Dame contains an image of the Virgin Mary, long held in veneration. Lon. 3. 15. E. Lat. 50. 44. N.

HALL, a town of Germany, in the circle of Upper Saxony, and duchy of Magdeburg, with a university and salt-works. It was often besieged and taken in the 15th, 16th, and 17th centuries. It now belongs to the king of Prussia; has about 14,000 inhabitants, and is seated in a fertile plain on the Saale; 25 miles NW. of Magdeburg, and 56 S. of Magdeburg. Lon. 12. 23. E. Lat. 51. 36. N.

HALL, a town of Westphalia, in the county of Ravensberg, 6 miles NW. of Bielefeld.

HALL. See HALL, N° 9 & 11.

HALL, Anthony, professor of eloquence at Caen, in Normandy, was born in 1592. He published several good Latin poems and a Latin grammar, and died in 1675, aged 83.

HALL, Peter, a French poet and lawyer, was born in 1611. He was king's poet

and regius professor of canon law; but is more famed for his writings on that subject and civil law, than for his Latin poems, though the latter have merit. He died in 1689.

HALLEBAST, a town of the French republic in the dept. of the Lys, and late prov. of Austrian Flanders, 3 miles SW. of Ypres.

HALLEIN, a town of Germany, in the circle of Bavaria, and archbishopric of Salzburg; seated on the river Saltza, among the mountains, wherein are mines of salt, which are the chief riches of the town and country. Lon. 12. 15. E. Lat. 47. 33. N.

(1.) \* HALLELUJAH. *n. s.* [*Hebrew*] *Praise ye the Lord.* A song of thanksgiving.—

Then shall thy saints

Unfained *hallelujahs* to Thee sing,

Hymns of high praise.

*Milton.*

—Singing those devout hymns and heavenly anthems, in which the church militant seems ambitious to emulate the triumphant, and echo back the solemn praises and *hallelujahs* of the celestial choirs. *Bayle.*

HALLELUJAH, or ALLELUJAH, is a term of rejoicing, first introduced into the church service, by St Jerome, from the synagogue. It occurs in several of the Psalms, particularly from Ps. cxlv. to cl. It also occurs in Rev. xix. 1, 3, 4, 6. For a considerable time it was only used once a year in the Latin church, viz. at Easter; but in the Greek church it was much more frequent. St Jerome mentions its being sung at the interments of the dead, which still continues to be done in that church, and on some occasions in Lent. Gregory the Great appointed it to be sung all the year round in the Latin church, which raised some complaints against him; as introducing the ceremonies of the Greek church into the Roman. But he excused himself by saying that it had been the ancient usage of Rome, and introduced under pope Damasus.

HALLENBERG, a town of Germany, in Westphalia, 7 m. S. of Medebach, and 61 E. of Cologne.

HALLENCOURT, a town of France, in the dep. of Somme, 7½ miles S. of Abbeville.

(1.) HALLER, Albert VAN, an eminent physician, born at Bern, on the 16th Oct. 1708. He was the son of an advocate and the youngest of five. He very early shewed a great genius for literature, but it is surprising that it was not crushed in the bud, for his tutor, *Abraham Bilete*, was such a tyrant, that the accidental sight of him, at any after period of life, excited in Haller almost all his former terrors. Yet the progress of Haller's studies was rapid almost beyond belief. When other children were beginning only to read, he was studying Bayle and Moreri; and at 9, he was able to translate Greek, and beginning to study Hebrew. His education was somewhat interrupted by the death of his father, when he was in his 13th year. After this he was sent to the public school at Bern, where he was not only distinguished for his knowledge in Greek and Latin, but also for his poetical genius. His poetical essays, published in the German language, were read and admired throughout the empire. In his 16th year, he began to study medicine.

Heine at Tubingen, under Duvernoy and Camerarius; and continued there for two years, when the great reputation of Boerhaave drew him to Leyden. Ruysch was also still alive, and Albinus was rising into fame. Animated by such examples, he spent all the day, and great part of the night, in the most intense study; and the proficiency which he made, gained him universal esteem both from his teachers and fellow-students. From Holland, in 1717, he came to England, where he was honoured with the friendship of Douglas, Chefelden, and Sir Hans Sloane, P. R. S. He next went to France; where, under Wiffow and Le Dran, he had new opportunities of prosecuting anatomy. But his zeal was greater than popular prejudice, even in the enlightened city of Paris, could admit of. An information being lodged against him for dissecting dead bodies, he was obliged to make a precipitate retreat to Basle, where he became a pupil to the celebrated Bernoulli. Thus improved by the most distinguished teachers of that period, and endued with uncommon natural abilities, he returned to Bern, in his 16th year, where he stood candidate, first for the office of physician to an hospital, and afterwards for a professorship. But he was disappointed in both; and it was even with difficulty that he obtained the appointment of keeper of a public library at Bern. This office, though by no means suited to his great abilities, afforded him an opportunity for that extensive reading by which he has been so justly distinguished. The neglect of his merit neither diminished his ardour for medical pursuits, nor detracted from his reputation at home or abroad. Soon after he was nominated a professor in the university of Gottingen, by King George II. The duties of this important office he discharged, with honour to himself and advantage to the public, for 17 years. Impressed with the great diversity of opinions respecting the economy of the human body, and sensible that the only means of investigating truth, was by careful experiments, he undertook the arduous task of exploring the phenomena of the human fabric; and there was hardly any function of the body on which his experiments did not reflect either a new or a stronger light. Nor was it long necessary for him, in this arduous undertaking, to labour alone. The example of the preceptor was followed by his pupils. Zinn, Zimmerman, Caudani, and many others, laboured to prosecute and to perfect the discoveries of their great master. The mutual exertions of the teacher and his students, not only forwarded the progress of medical science, but placed the philosophy of the human body on a more sure, and an almost entirely new, basis. But the labours of Dr Haller, during his residence at Gottingen, were not confined to one department of science. To him, the Anatomical Theatre, the School of Midwifery, the Chirurgical Society, and Royal Academy of Sciences at Gottingen, owe their origin. Such distinguished merit could not fail to meet with a suitable reward. King George II. not only honoured him with every mark of attention himself, but procured him letters of nobility from the emperor. On the death of Lillienus, he had an offer of the professorship of botany at Oxford; the States of Holland invited

him to the chair of the younger Albinus, and the K. of Prussia was anxious that he should be the successor of Maupertuis at Berlin. Marshal Keith wrote to him in the name of his sovereign, offering him the chancellorship of the university of Halle. Count Orlov invited him to Russia, in the name of the empress, offering him a distinguished place at St Petersburg. The king of Sweden conferred on him an unsolicited honour, by raising him to the rank of knight of the polar star; and the emperor of Germany honoured him with a personal visit; during which he passed some time with him in the most familiar conversation. Thus honoured and esteemed, he had it in his power to have held the highest rank in the republic of letters. Yet, declining all the offers made to him, he continued at Gottingen, anxious to extend the rising fame of that medical school. But after 17 years residence in that university, as a state of health rendering him less fit for the important office which he held, he obtained permission from the regency of Hanover to return to Bern. His fellow citizens were now as sensible as others of his superior merit. A pension was settled upon him for life, and he was elected into the most important offices in the state. These occupations however, did not diminish his ardour for useful improvements. He was the first president, as well as the greatest promoter, of the Oeconomical Society at Bern; and he may be considered as the founder of the Orphan Hospital there. Declining health, however, restrained his exertions; and for many years he was confined entirely to his oratory; where, with indefatigable industry, he continued to write till within a few days of his death; which happened in his 70th year, on the 12th Dec. 1777. His *Elementa Physiologiae* and *Methodus Medicae*, afford undeniable proofs of penetrating genius, and solid judgment. But he was not less distinguished as a philosopher than as a man; and he was not more eager for his improvement in every department of medical science, than for his piety to God, and benevolence to mankind.

(s.) HALLER, in geography, a town of the Free republic, in the dep. of the Dyle, and late part of Austrian Brabant; 10 miles S. of Tirlemont. Lon. 5. 18. E. Lat. 50. 41. N.

HALLERIA, in botany, AFRICAN *PLT* HON SUCKLE, a genus of the angiosperma order, belonging to the didynamia class of plants; and the natural method ranking under the 40th or *Perfoarata*. The calyx is trid; the corolla divided; the filaments longer than the corolla; the berry inferior and bilocular.

HALLERMUND, a county of Westphalia, united to the principality of Calenberg.

HALLEY, Dr Edmund, an eminent astronomer, was the only son of a soap-boiler in London, was born in 1656. He first studied the languages and sciences, but at length devoted himself entirely to astronomy. In 1674, he went to the island of St Helena to complete the catalogue of fixed stars by the addition of those which lie near the S. pole, and having delineated a planisphere, in which he laid them all down in their exact places, he returned to England in 1678. In 1680 he took a tour through Europe, accompanied by the



lived Mr Nelson. Between Calais and Paris, he had a sight of the famous comet in its return from the sun. He had in November before seen it in its descent; and now hastened to complete his observations upon it, from the royal observatory of France. His design in this part of his tour was to settle a correspondence between the royal astronomers of Greenwich and Paris; and to improve himself under the great Cassini. He went thence to Italy, where he spent great part of 1681; but affairs calling him home, he returned to England. In 1683, he published his *Theory of the variation of the magnetical compass*; in which he supposes the globe to be a great magnet, with 4 magnetical poles, or points of attraction: but afterwards thinking that this theory was liable to great exceptions, he procured an application to be made to K. William, who appointed him commander of the *Porpoise* Pink, with orders to seek by observations the discovery of the rule of variations, and to lay down the longitudes and latitudes of his country's settlements in America. He set out on this attempt on the 24th Nov. 1698; but having crossed the line, his men grew sickly; and his lieutenant dying, he returned home in June 1699. Having got the lieutenant tried and cashiered, he sailed a 2d time in Sept. following, with the same ship, and another of less bulk, of which he had also the command. He now traversed the vast Atlantic from one hemisphere to the other, as far as the season would permit him; and having made observations at St Helena, Brazil, Cape Verd, Barbadoes, the Madras, the Canaries, the coast of Barbary, and many other latitudes, arrived in Sept. 1700; and published a general chart, in 1701, showing at once the variation of the compass in all those parts. Capt. Halley had been at home little more than half a year, when he was sent by the king, to observe the course of the tides, with the ion, and lat. of the principal head-lands in the British channel; which having executed with his usual accuracy, he published a large map of the Channel. Soon after, the Emperor of Germany resolving to make a convenient harbour for shipping in the Adriatic, Capt. Halley was sent by queen Anne to survey two ports on the coast of Dalmatia. He sailed on the 22d Nov. 1703; passed over to Sicily; and going through Germany to Vienna, he proceeded to Istria: but the Dutch opposing the design, it was laid aside. The emperor made him a present of a rich diamond ring from his finger, and honoured him with a letter of recommendation; written with his own hand, to queen Anne. Soon after his return, he was sent again on the same business; when passing through Hanover, he stopped with the electoral prince, afterwards king George I. and his sister the queen of Prussia. On his arrival at Vienna, he was the first person presented to the emperor, who sent him chief engineer to attend him to Istria, where they repaired and added new fortifications to those of Trieste. Mr Halley returned to England in 1707; was made professor of geometry in the university of Oxford, and received the degree of LL. D. He was scarcely settled at Oxford, when he began to translate into Latin from the Arabic, *Apollonius de sectione rationis*; and to restore Apollonius's books *De sectione spatii*, from the account

given of them by Pappus; and he published the whole work in 1706. Afterwards he had a share in preparing for the press Apollonius's Conics; and ventured to supply the whole 8th book, the original of which is also lost. He likewise added Severus on the section of the cylinder and cone, printed from the original Greek, with a Latin translation, and published the whole in folio. In 1713, he was made secretary of the Royal Society; in 1720, king's astronomer at the royal observatory at Greenwich; and, in 1729, a member of the Academy of Sciences at Paris. He died at Greenwich in 1742. His principal works are, 1. *Catalogus stellarum australium*. 2. *Tabula astronomica*. 3. An abridgment of the astronomy of comets, &c. He also published several works of Sir Isaac Newton, who had a particular friendship for him, and to whom he frequently communicated his discoveries.

**HALLER'S QUADRANT.** See **QUADRANT**.

**HALLIARDS**, *n. s.* [corrupted from *haul* and *yard*.] the ropes or tackles usually employed to hoist or lower any sail upon its respective mast or stay. See **JEARS**.

**HALLIFAX**, Samuel, a learned English bishop, born at Chesterfield, in 1730, and educated at Cambridge, where he was regius professor of civil law. In 1781, he was made Bp. of Gloucester, and in 1789 Bp. of St Asaph. He published an Analysis of civil law, and Sermons on the prophecies. He died in 1790, aged 60.

**HALLING**, a lake of Norway, 64 miles NNW. of Christiania.

**HALLINGDAL**, a river of Norway, which runs into the Bay of Christiania, near Holmestrand.

**HALLNAS**, a town of Sweden, in Upland.

**HALLOES**, a town of Germany, in Holstein.

\* **HALLOO**. *interj.* [The original of this word is controverted: some imagine it corrupted from *a lui*, to him! others from *allous*, let us go! and *Skinner* from *halter*, to draw.] A word of encouragement when dogs are let loose on their game.—

Some popular chief,

More noisy than the rest, but cries *halloo*,  
And, in a trice, the bellowing herd come out.

*Dryden.*

(3.) \* **To HALLOO**. *v. a.* [*haler. French.*] To encourage with shouts.—

If, whilst a boy, Jack ran from school,  
Fond of his hunting-horn and pole,  
Though gout and age his speed detain,  
Old John *halloo*; his hounds again.

*Prior.*

2. To chase with shouts.—

If I fly, Marcius,

*Halloo* me like a hare. *Shakespeare's Coriol.*

3. To call or shout to.—

When we have found the king, he that first  
lights on him,

*Halloo* the other. *Shakespeare's King Lear.*

(2.) **To HALLOO**. *v. n. s.* To cry as after the dogs.—

A cry more tunable

Was never *halloo'd* to, nor cheer'd with horn;  
*Shakespeare.*

2. To treat as in contempt.—Country folks *hallooed* and houted after me, as the arrantest coward that ever showed his shoulders to his enemy. *Sidon.*

\* **To**

\* **To HALLOW.** *v. a.* [*halgian, halig, Sax. holy.*] 1. To consecrate; to make holy.—When we sanctify or *hallow* churches, it is only to testify that we make them places of publick resort; that we invest God himself with them, and that we sever them from common use. *Hooker.*—It cannot be endured to hear a man profess, that he putteth fire to his neighbour's house, but yet so *halloweth* the same with prayer, that he hopeth it shall not burn. *Hooker.*—

Is't Cade that I have slain, that monstrous traitor?

Sword, I will *hallow* thee for this thy deed,  
And hang thee o'er my tomb, when I am dead.  
*Shakspeare.*

My prayers

Are not words duly *hallow'd*, nor my wishes  
More worth than vanities; yet pray'rs and wishes  
Are all I can return. *Shakspeare. Henry VIII.*

God from work

Now resting, blest'd and *hallow'd* the seventh day,  
As resting on that day from all his works,  
But not in silence holy kept. *Milton.*

Then banish'd faith shall once again return,  
And vestal fires in *hallow'd* temples burn. *Dry.*

No satyr lurks within this *hallow'd* ground;  
But nymphs and heroines, kings and gods a-  
bound. *Græve.*

2. To reverence as holy; *hallowed* be thy name.

(1.) **HALLSTATT**, a town of Austria, on the Halstatter, with a salt mine, 15 m. S. of Gemunde.

(2.) **HALLSTATT**, a town of Franconia, at the conflux of the Main and Rednitz, 3 miles N. of Bamberg.

**HALLSTATTER**, or **HALLSTATTER SEE**, a lake of Austria, 6 miles S. of Gemunden.

\* **HALLUCINATION.** *n. f.* [*hallucinatio, Lat.*] Error; blunder; mistake; folly.—A walking of flesh, without cause, is frequently termed a bewitched disease; but unquestionably a mere *hallucination* of the vulgar. *Harvey.*—This must have been the *hallucination* of the transcriber, who probably mistook the dash of the I for a T. *Addison.*

**HALLUIN**, a town of France in the dept. of Oise; 10 miles SE. of Breteuil.

\* **HALM.** *n. f.* [*halme, Saxon.*] Straw: pronounced **HAWM**: which see.

**HALMOTTE**, or **HALIMOTTE**, *n. f.* is the same with **COURT BARON**, the word implying a meeting of the tenants of the same hall or manor. The name is still retained at Luston, and other places in Herefordshire. See **COURT**, N° 1, § 4; and **MOTE**.

**HALMSTADT.** See **HELMSTADT**.

**HALNA**, a town of Sweden in W. Gothland.

(1.) \* **HALO.** *n. f.* A red circle round the sun or moon.—If the hail be a little flatted, the light transmitted may grow so strong, at a little less distance than that of 26 degrees, as to form a *halo* about the sun or moon; which *halo*, as often as the hailstones are duly figured, may be coloured. *Newton.*—I saw by reflexion, in a vessel of stagnating water, three *halo's*, crowns or rings of colours about the sun, like three little rainbows, concentrick to his body. *Newton.*

(2.) **HALO**, or **CORONA**, in optics, is a luminous circle, surrounding the sun, moon, planets, or fixed stars. Sometimes these circles are white,

and sometimes coloured, like the rainbow. Sometimes one only is visible, and sometimes several concentrick halos appear at the same time. Those which have been seen about Sirius and Jupiter were never more than 3°, 4°, or 5°; in diameter; those which surround the moon are, also sometimes no more than 3° or 5°; but these, as well as those which surround the sun, are of very different magnitudes, viz. of 12° 0', 22° 35', 30° 0', 38° 0', 42° 2', 45° 0', 46° 24', 47° 0', and 90° or even larger than this. Their diameters also sometimes vary during the time of observation and the breadths both of the coloured and white circles are very different, viz. of 2, 4, or 7 degrees.—Their colours are more diluted than those of the rainbow; and they are in a different order, according to their size. (See § 10.) Mr Huygens observed red next the sun, and a pale blue outwards. Sometimes they are red on the inside and white on the outside. M. Weidler observed one that was yellow on the inside and white on the outside. In France, one was observed in 1683, the middle of which was white; after which followed a border of red, next to it was blue, then green, and the outermost circle was a bright red. In 1728 one was seen of a pale red outwardly, then followed yellow, and then green, terminated by white. In Holland, M. Muschenbroeck says, it may be seen in the day time, almost every year but they are difficult to be observed, except the eye be so situated, that not the body of the sun, but only the neighbouring parts of the heavens can be seen. Mr Middleton says, that this phenomenon is very frequent in North America; for there is generally one or two about the sun every week, and as many about the moon every month. Halos round the sun are very frequent in Russia. M. Lepius says, that from the 23d April 1756, to the 20th Sept. he himself had observed no less than 26, and that he has sometimes seen twice as many in the same space of time.

(3.) **HALOS**, APPEARANCES SIMILAR TO. Similar, in some respects, to the halo, was the remarkable appearance which M. Bouguer describes, as observed on the top of Mount Pichinca, in the Cordilleras. When the sun was just rising behind them, so as to appear white, each of them saw his own shadow projected upon it, and no other. The distance was such, that all the parts of the shadow were easily distinguishable, as the arm, the leg, and the head; but what surprised them most was, that the head was adorned with a kind of glory, consisting of 3 or 4 small concentrick crowns of a very lively colour, each exhibiting all the varieties of the primary rainbow, and having the circle of red on the outside. The intervals between these circles continued equal, though the diameter of them all were constantly changing. The last of them was very faint, and at a considerable distance was another great white circle, which surrounded the whole. As near as M. Bouguer could compute, the diameter of the first of these circles was about 5½ degrees, that of the second 11, that of the third 17, and so on; but the diameter of the white circle was about 76°. This phenomenon never appeared but in a cloud consisting of frozen particles, and never in drops of rain like the rainbow. When the sun was not in the horizon





Fig. 1.

HALO & CORONA.

Plate CIV.

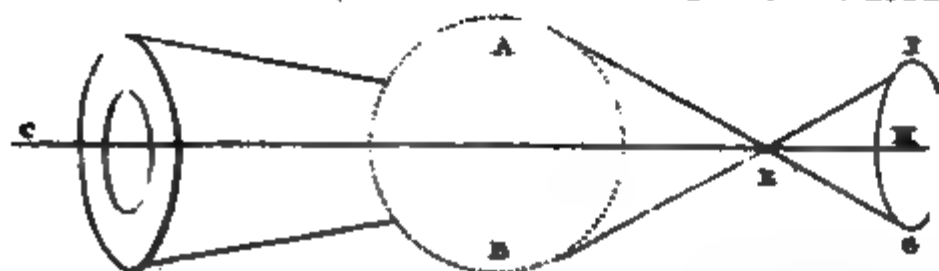
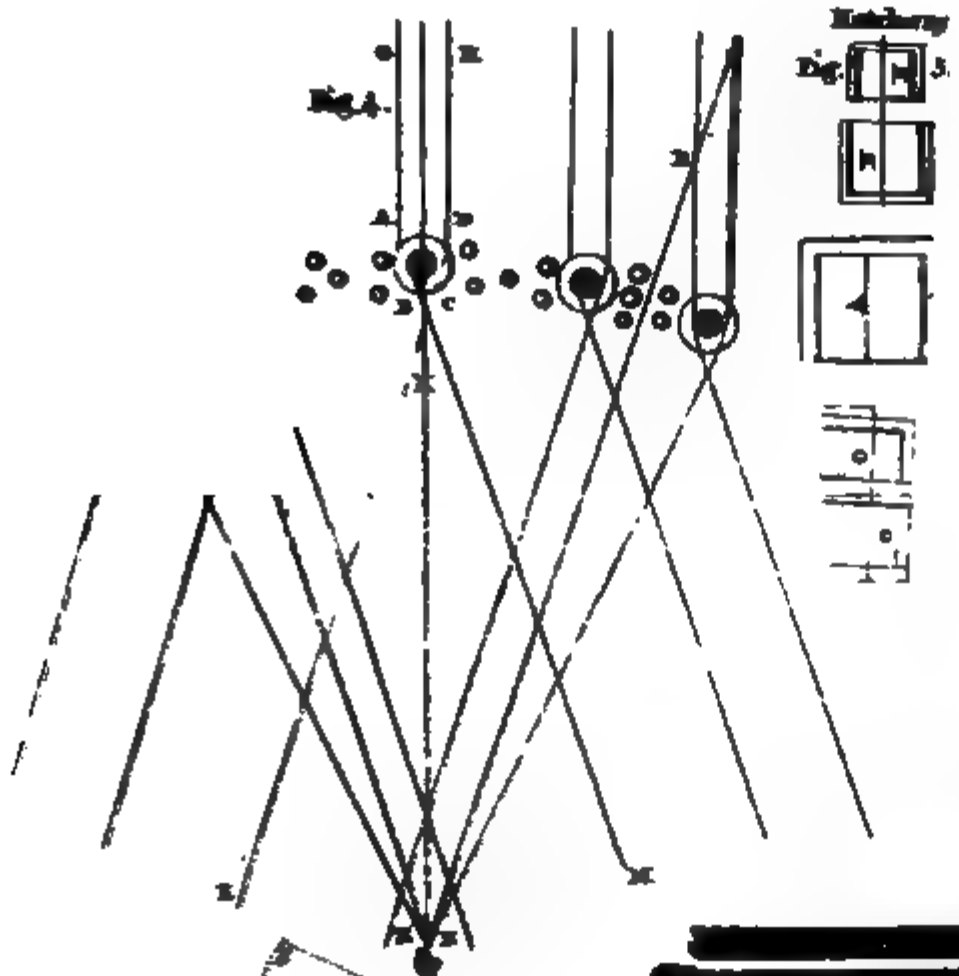


Fig. 3.

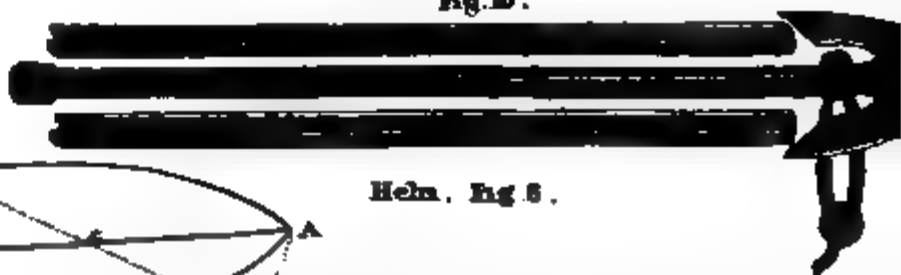
Fig. 2.



Fig. 4.



Gun Harpoon.  
Fig. 10.



Helm. Fig. 8.



Head of a Ship.

only part of the white circle was visible, as M. Bagny frequently observed afterwards. Similar to the curious appearance was one seen by Dr M'Int in Scotland; who observed a rainbow round his shadow in the mist, when he was upon a eminence above it. In this situation the whole country round seemed buried under a vast deluge, and nothing but the tops of distant hills appeared here and there above the flood. In those upper regions the air, he says, is at that time very pure and agreeable. At another time he observed a double range of colours round his shadow. The colours of the outermost range were broad and very distinct, and every where about two feet distant from the shadow. Then there was a darkish interval, and after that another narrower range of colours, closely surrounding the shadow, which was very much contracted. He thinks that these ranges of colours are caused by the inflection of the rays of light, the same that occasioned the ring of light which surrounds the shadow of all bodies, observed by M. Maraldi, and this author. *Edin. Essays*, Vol. I. p. 128.

(4.) HALOS, ARTIFICIAL. Halos may be produced by placing a lighted candle in the midst of steam in cold weather. If glass windows be brushed upon, and the flame of a candle be placed some feet from it, while the spectator is also at the distance of some feet from another part of a window, the flame will be surrounded with a coloured halo. And if a candle be placed behind a glass window, when air is admitted into the vacuum within it, at a certain degree of density, the vacuum with which it is loaded will make a coloured halo round the flame. This was observed by Otton Guericke. In Dec. 1756, M. Muschenbroeck observed, that when the glass windows of his room were covered with a thin plate of ice on the inside, the sun appearing through it was surrounded with a large and variously coloured halo; and, opening the window, he found that it arose entirely from this thin plate of ice, for none was seen except through it. Dr Kotelnikow, having, like Dr Hally, made very accurate observations to discover the number of possible rainbows, considers the coloured halo which appears about a candle, as the same thing with one of these bows which is formed near the body of the sun, but which is not visible on account of his excessive splendor.

(5.) HALOS, DESCARTES AND GASSENDI'S THEORY OF. M. Descartes observes, that the halo never appears when it rains; from which he concludes that this phenomenon is occasioned by refraction of light in the round particles of ice, which are then floating in the atmosphere; and though these particles are flat when they fall to the ground, he thought they must be protuberant in the middle, before their descent; and according to this protuberancy he imagined that the diameter of the halo would vary.—In treating of meteors, Gassendi supposed, that a halo is of the same nature with the rainbow, the rays of light being in both instances refracted and once reflected within each drop of rain or vapour, and that all the difference there is between them arises from their different situation with respect to the observer. For, when the sun is behind the spectator, and con-

sequently the rainbow before him, his eye is in the centre of the circle; when he views the halo, with his face towards the sun, his eye is in the circumference of the circle; so that according to the known principles of geometry, the angle, under which the object appears in this case, must be just half of what it is in the other.

(6.) HALOS, EXPERIMENTS AND THEORY OF DECHALES RESPECTING. M. Dechales endeavours to show that the generation of the halo is similar to that of the rainbow. If, says he, a sphere of glass or crystal, AB, *Plate CLXXIII. fig. 1.* full of water, be placed in the beams of the sun shining from C, there will not only be two circles of coloured light on the side next the sun, and which constitute the two rainbows; but there will also be another on the part opposite to the sun, the rays belonging to which, meeting at E, afterwards diverge, and form the coloured circle G, as will be visible, if the light that is transmitted through the globe be received on a piece of white paper. The colours also will appear to an eye placed in any part of the surface of the cone PEG. Measuring the angle FEH, he found it to be 23 degrees. They were only the extreme rays of this cone that were coloured like those of the rainbow. This experiment he thought sufficiently illustrated the generation of the halo; so that whenever the texture of the clouds is such, as not entirely to intercept the rays of the sun or moon, and yet have some degree of density, there will always be an halo round them, the colours of the rainbow appearing in those drops which are 23° distant from the sun or moon. If the sun be at A, and the spectator in B. (*fig. 2.*) the halo will be the circle DEF, DAB being 46° or twice 23. The reason why the colours of the halo are more dilute than those of the rainbow, he says, is owing principally to their being formed not in large drops of rain, but in very small vapour; for if the drops of water were large, the cloud would be so thick, that the rays of the sun could not be regularly transmitted through them; and, on the other hand, he observed, that when the rainbow is formed by very thin vapours, the colours hardly appear. As for those circles of colours which are sometimes seen round candles, it was his opinion that they are owing to nothing but moisture on the eye of the observer; for that he could never produce this appearance by means of vapour only, if he wiped his eyes carefully; and he had observed that such circles are visible to some persons and not to others, and to the same persons at one time and not at another.

(7.) HALOS, HUYGENS'S THEORY OF. The most considerable and generally received theory, respecting halos, is that of Mr Huygens. Sir Isaac Newton mentions it with respect, and Dr Smith, in his *Complete System of Optics*, does not hint at any other. The occasion of M. Huygens publishing his thoughts on this subject was the appearance of a halo at Paris, on the 24th May 1667, of which he gave an account in a paper read at the Royal Academy in that city, which was afterwards translated, and published in the *Engl. Philof. Transf. See Loiusleop's Abridgment*, Vol. II. p. 189. This article contains the heads of a discourse, which he afterwards completed, but never published.

quite finished, and which has been translated, with some additions, by Dr Smith, from whom the following account is chiefly extracted. M. Huygens was first led to think particularly upon this subject, by the appearances of 5 suns at Warsaw, in 1658; after which, he says, he hit upon the true cause of halos, and mock suns. If we can conceive any kind of bodies in the atmosphere, which, according to the known laws of optics, will, either by reflection or refraction, produce the appearance in question, when nothing else can be found that will do it, we must acquiesce in the hypothesis, and suppose such bodies to exist, even though we cannot give a satisfactory account of their generation. Two such bodies are assumed by M. Huygens; one of them a round ball, opaque in the centre, but covered with a transparent shell; and the other is a cylinder, of a similar composition. By the help of the former he endeavours to account for halos, and by the latter for those appearances which are called mock suns. Those bodies which M. Huygens requires, in order to explain these phenomena, are not, however, a mere assumption; for some such, though of a larger size than his purpose requires, have been actually found, consisting of snow within and ice without. They are particularly mentioned by Descartes. The balls with the opaque kernel, which he supposed to have been the cause of them, he imagines not to exceed the size of a turnip-seed; but, in order to illustrate this hypothesis, he gives a figure of one, of a larger size, in ABCDEP, *Pl.* 173, *Fig. 3.* representing the kernel of snow in the middle of it. If the rays of light, coming from GH, fall upon the side AD, it is manifest they will be so refracted at A and D, as to bend inwards; and many of them will strike upon the kernel EF. Others, however, as GA and HD, will only touch the sides of the kernel; and being again refracted at B and C, will emerge in the lines BK, CK, crossing each other in the point K, whose nearest distance from the globule is somewhat less than its apparent diameter. If, therefore, BK and CK be produced towards M and L, *Fig. 4.* it is evident that no light can reach the eye placed within the angle LKM, but may fall upon it when placed out of that angle, or rather the cone represented by it. For the same reason, every other of these globules will have a shadow behind it, in which the light of the sun will not be perceived. If the eye be at N, and that be conceived to be the vertex of a cone, the sides of which NR, NQ, are parallel to the sides of the former cone KL, KM, it is evident that none of the globules within the cone QNR can send any rays of the sun to the eye at N. But any other globule out of this cone, as X, may send those rays, which are more refracted than XZ, to the eye; so that this will appear enlightened, while those within the cone will appear obscure. It is evident from this, that a certain area, or space, quite round the sun, must appear dark; and that the space next to this area will appear luminous, and more so in those parts that are nearest to the obscure area; because, he says, it may easily be demonstrated, that those globules which are nearest to the cone QNR exhibit the largest image of the sun. It is plain, also, that a corona ought to be

produced in the same manner whatever be the sun's altitude, because of the spherical figure of the globules. To verify this hypothesis, M. Huygens advises us to expose to the sun a thin glass bubble, filled with water, and having some opaque substance in the centre of it; and he says we shall find, that we shall not be able to see the sun through it, unless at a certain distance from a place opposite to the centre of it; but as soon as we do perceive the light, the image of the sun will immediately appear the brightest, and coloured red, for the same reason as in the rainbow. These halos, he says, often appear about the moon; but the colours are so weak as to appear only white. Such white coronas he had also seen about the sun, when the space within them appeared scarce darker than that without. This he supposes to happen when there are but few of those globules in the atmosphere; for the more plentiful they are, the more lively the colours of the halo appear; at the same time also the area within the corona will be the darker. The apparent diameter of the corona, which is generally about  $45^\circ$  depends upon the size of the dark kernel; for the larger it is with respect to the whole globule, the larger will be the dark cone behind it. The globules that form these halos, Mr Huygens supposes to have consisted of soft snow, and to have been rounded by continual agitation in the air, and thawed on their outsides by the heat of the sun. To make the diameter of the halo  $45^\circ$  he demonstrates that the semidiameter of the globule must be to the semidiameter of the kernel of snow very nearly as 1000 to 480, and that to make a corona of  $100^\circ$  it must be as 1000 to 680.

(8.) HALOS, MARIOTTE'S THEORY OF. M. Mariotte accounts for the formation of the small coronas by the transmission of light through aqueous vapours, where it suffers two refractions without any intermediate reflection. He shows that light which comes to the eye, after being refracted in this manner, will be chiefly that which falls upon the drop nearly perpendicular; because more rays fall upon any given quantity of surface in that situation, fewer of them are reflected with small degrees of obliquity, and they are not so much scattered after refraction. The red will always be outermost in these halos, as consisting of rays which suffer the least refraction. And where, as he had seen, when the clouds were driven briskly by the wind, halos round the moon, varying frequently in their diameter, being sometimes of  $2^\circ$ , sometimes of  $3^\circ$ , and sometimes of  $4^\circ$ ; sometimes also coloured, sometimes only white, and sometimes disappearing entirely; he concluded that all these variations arose from the different thickness of the clouds, through which sometimes more and sometimes less light was transmitted. He supposed, also, that the light which formed them might sometimes be reflected, and at other time refracted. As to those coronas which consist of two orders of colours, he imagined that they were produced by small pieces of snow, which when they begin to dissolve, form figures which are little convex towards their extremities. Sometimes, also, the snow will be melted in different shapes; and in this case, the colours of several halos will be intermixed and confused; and such

be first, he had sometimes observed round the sun. M. Mariotte then proceeds to explain the larger ones, viz. those that are about  $45^\circ$  in diameter, and for this purpose he has recourse to equiangular prisms of ice, in a certain position with respect to the sun; and he takes pains to trace the progress of the rays of light for this purpose: but this hypothesis is very improbable. In some cases he thought that these large coronas were caused by hail stones, of a pyramidal figure; because after two or three of them had been seen about the sun, there fell the same day several such pyramidal hailstones. M. Mariotte explains parhelia by the help of the same suppositions. See PARHELION.

(9.) HALOS, MUSCHENBROECK'S THEORY OF. M. Muschenbroeck concludes his account of coronas with observing, that some density of vapour, or some thickness of the plates of ice, divides the light in its transmission through the small globules of water, or their interstices, into its separate colours; but what that density was, or what was the size of the particles which composed the vapour, he could not determine.

(10.) HALOS, SIR ISAAC NEWTON'S THEORY OF. This great philosopher considered the larger and less variable appearances of this kind as proceeding according to the common laws of refraction, but that the less and more variable appearances depend upon the same cause with the colours of the plates. He concludes his explication of the rainbow with the following observation on halos and parhelia. "The light which comes through drops of rain by two refractions, without any reflection, ought to appear the strongest at the distance of about  $26^\circ$  from the sun, and to decay gradually both ways as the distance from him increases. And the same is to be understood of light transmitted through spherical hailstones: and if the hail be a little flatted, as it often is, the refracted light may be so strong, at a little less distance than that of  $26^\circ$  as to form a halo about the sun or moon; which halo, as often as the hailstones are duly figured, may be coloured, and then it must be red within by the least refrangible rays, and blue without by the most refrangible ones; especially if the hailstones have opaque globules of snow in their centres to intercept the light within the halo, as Mr Huygens has observed, and make the inside of it more distinctly defined than it would otherwise be. For such hailstones, though spherical, by terminating the light by the snow, may make a halo red within, and colourless without, and darker within the red than without, as halos use to be. For of those rays which pass close by the snow, the red-making ones will be the least refracted, and so come to the eye in the straightest lines." Some farther thoughts of Sir Isaac Newton's on halos are subjoined to the account of his experiments on the colours of thick plates of glass, which he conceived to be similar to those which are exhibited by thin ones. "As light reflected by a lens quick silvered on the back side makes the rings of the colours above described, so it ought to make the like rings in passing through a drop of water. At the first reflexion of the rays within the drop, some colours ought to be transmitted, as in the case of a lens, and others to be reflected back to the eye.

For instance, if the diameter of a small drop or globule of water be about the goodth part of an inch, so that a red making ray, in passing through the middle of this globule, has 250 fths of easy transmission within the globule, and all the red-making rays, which are at a certain distance from this middle ray round about it, have 249 fths within the globule, and all the like rays at a certain farther distance round about it have 248 fths, and all those at a certain farther distance 247 fths, and so on, these concentric circles of rays, after their transmission, falling on a white paper, will make concentric rings of red upon the paper; supposing the light which passes through one single globule strong enough to be sensible, and in like manner the rays of other colours will make rings of other colours. Suppose now that in a fair day the sun should shine through a thin cloud of such globules of water or hail, and that the globules are all of the same size, the sun seen through this cloud ought to appear surrounded with the like concentric rings of colours, and the diameter of the first ring of red should be  $7\frac{1}{2}^\circ$  degrees, that of the second  $10\frac{1}{2}^\circ$ , that of the third  $12^\circ 33'$ , and according as the globules of water are bigger or less, the ring should be less or bigger." This curious theory our author informs us was confirmed by an observation which he made in 1692. He saw by reflexion, in a vessel of stagnating water, 3 halos, crowns, or rings of colours about the sun, like 3 little rainbows concentric to his body. The colours of the first, or innermost, were blue next the sun, red without, and white in the middle, between the blue and red. Those of the 2d crown were purple and blue within, and pale red without, and green in the middle. And those of the third were pale blue within, and pale red without. These crowns inclosed one another immediately, so that their colours proceeded in this continual order from the sun outward; blue, white, red; purple, blue, green, pale yellow, and red; pale blue, pale red. The diameter of the second crown, measured from the middle of the yellow and red on one side of the sun, to the middle of the same colour on the other side, was  $9\frac{1}{2}^\circ$  degrees or thereabouts. The diameters of the first and third he had not time to measure; but that of the first seemed to be about  $5^\circ$  or  $6^\circ$ , and that of the 3d about  $12^\circ$ . The like crowns appear sometimes about the moon: for in the beginning of the year 1664, on Feb. 19th at night, he saw two such crowns about her. The diameter of the first, or innermost, was about  $3^\circ$ , and that of the 2d about  $5\frac{1}{2}^\circ$ . Next about the moon was a circle of white; and next about that the inner crown, which was of a bluish green within, next the white, and of a yellow and red without; and next about these colours were blue and green on the inside of the outer crown, and red on the outside of it. At the same time there appeared a halo at the distance of about  $22^\circ 15'$  from the centre of the moon. It was elliptical; and its long diameter was perpendicular to the horizon, verging below farthest from the moon. He was told that the moon has sometimes 3 or more concentric crowns of colours encompassing one another next about her body. The more equal the globules of water or ice are to one another, the more

crowns of colours will appear, and the colours will be the more lively. The halo, at the distance of  $22\frac{1}{2}$  degrees from the moon, is of another sort. By its being oval, and more remote from the moon below than above, he concludes that it was made by refraction in some kind of hail or snow floating in the air in an horizontal posture, the refracting angle being about 50 or 60 degrees. Dr Smith, however, makes it sufficiently evident, that the reason why this halo appeared oval, and more remote from the moon towards the horizon, is a deception of sight, and the same with that which makes the moon appear larger in the horizon.

(11.) HALOS, WEIDLER'S THEORY OF. Mr Weidler, in his *Commentary on parhelion*, published at Wirtemberg in 1731, observes that it is very improbable that such globules as Mr Huygens's hypothesis requires, (§ 7.) with nuclei of such a precise proportion, should exist; and if there were such bodies, he thinks they would be too small to produce the effects ascribed to them. Besides, he observes that appearances exactly similar to halos are not uncommon, where fluid vapours alone are concerned; as when a candle is placed behind the steam of boiling water in frosty weather, or in the midst of the vapour issuing copiously from a bath, or behind a receiver when the air is so much rarefied as to be incapable of supporting the water it contains. The rays of the sun twice reflected and twice refracted within small drops of water are sufficient, he says, without any opaque kernel, to produce all the appearances of the halos that have the red light towards the sun, as may be proved by experiment. That the diameter of the halos is generally half of that of the rainbow, he accounts for as Cassendi did before him. See § 3.

HALORAGUS, in botany; a genus of the tetragynia order, belonging to the oclandria class of plants. The calyx is quadrid above; there are 4 petals; a dry plum, and a quadrilocular nut.

HALPACH, a river of Germany, in Austria.

HALPO, a town of Mexico, in Tabasco.

HALS, a town and county of Bavaria.

HALSE, a town of Norway, in Drontheim.

\* HALSENING. *adj.* [*hals*, German; *hals*, Scottish, the neck] Sounding harshly; inharmonious in the throat or tongue. Not in use.—This ill *halsening* horny name hath, as Cornuto in Italy, opened a gap to the scoffs of many. *Carew*.

\* HALSER. *n. s.* [from *hals*, neck, and *seel*, a rope. It is now in marine pronunciation corrupted to *hawser*.] A rope less than a cable.—

A beechen mast then in the hollow bafe  
They hoisted, and with well-wreath'd *halfers*  
hoise

Their white sails. *Chapman*.

No *halfers* need to bind these vessels here,  
Nor bearded anchors, for no storms they fear.

*Dryden*.

HALSTEAD, a town of Essex, seated on a rising ground, on the Coln, 47 miles NE. of London. It has an old church, the steeple of which was once burnt down by lightning, but rebuilt at the expence of Robert Fiske, Esq. The town consists of about 600 houses. The inhabitants are about 4000, and manufacture says, bays, calimancoes, &c. It has a free school for 40 boys, and

a very antique Bridewell. Its market on Friday is noted for corn. Lon.  $52^{\circ} 45'$  E. Lat.  $51^{\circ} 59'$  N.

(1.) \* HALT. *adj.* [from the verb.] Lame; crippled.—Bring in hither the poor, the maimed, the *hals*, and the blind. *Luke*.

(2.) \* HALT. *n. s.* [from the verb.] 1. The act of limping; the manner of limping. 2. [*Alte*, Fr.] A stop in a march.—

The heav'nly bands

Down from a sky of jasper lighted now  
In Paradise, and on a hill made *halt*. *Milton*.

Scouts each coast light armed scour  
Each quarter to descry the distant foe,  
Where lodg'd, or whither fled, or if for fight  
In motion, or in *halt*. *Milton*.

—Without any *halt* they marched between the  
two armies. *Clarendon*.—He might have made a  
*halt* till his foot and artillery came up to him  
*Clarendon*.

\* To HALT. *v. n.* [*healt*, Sax. lame; *Healtan* to limp.] 1. To limp; to be lame.—

And will she yet debase her eyes

On me, that *halt* and am misshapen thus? *Sh.*

Thus inborn broils the factions would engage,  
Or wars of exil'd heirs, or foreign rage,  
"Till *balting* vengeance overtook our age. *Dryd.*

Spenser himself affects the obsolete,  
And Sidney's verse *balts* ill on Roman feet.

*Pope*.

2. To stop in a march.—I was forced to *halt* in  
this perplexicular march *Addison*. 3. To hesitate; to stand dubious.—How long *halt* ye between  
two opinions? *1 Kings*. 4. To fail; to falter.

Here's a paper written in his hand;

A *balting* sonnet of his own pure brain,  
Fashion'd to Beatrice. *Shak.*

—All my familiars watched for my *balting*, saying, peradventure he will be enticed, and we shall prevail against him. *Jeremiah*.

(1.) \* HALTER, *n. s.* [from *halt*.] He who limps.

(2.) \* HALTER, *n. s.* [*halsfre*, Sax. from *hals*, the neck] 1. A rope to hang malefactors.—

He's fled, my lord, and all his pow'rs do yield  
And humbly thus, with *halters* on their necks  
Expect your highness' doom of life or death.

*Shak.*

—They were to die by the sword if they stood upon defence, and by the *halter* if they yielded wherefore they made choice to die rather as soldiers than as dogs. *Harward*.—

Were I a drowty judge, whose dismal note  
Disgorgeth *halter* as a juggler's throat

Doth ribbands. *Clarendon*

He gets renown, who, to the *halter* near,  
But narrowly escapes, and buys it dear. *Dryd.*

2. A cord; a strong string —

Whom neither *halser* binds nor burthen  
barge. *Sney*.

(3.) HALTER, in antiquity, [*halsus*, Gr. *hals*, Latin.] a peculiar kind of discus. See *Disc*, N° 1; *Discus* N° 1; and *HALTERISTA*.

(4.) HALTER, in the manege, a head stall for horse, of Hungary leather, mounted with one and sometimes two straps, with a second throat band if the horse is apt to unhalter himself.

\* To HALTER. *v. n.* [from the noun.] To bind with a cord: to catch in a noose.—He might have

hav



has employed his time in the frivolous delights of catching moles and haltering frogs. *Atterbury.*

**HALIA-CAST**, is an excoriation of the palm, occasioned by the halter's being entangled about a bird's foot, upon his endeavouring to rub his neck with his hinder feet. For the cure, anoint the place morning and evening, with equal quantities of linseed oil and brandy, well mixed.

**HALTEREN**, a town of Germany, in the bishopric of Munster, on the Lippe; 30 miles SW. of Munster. Lon. 7. 27. E. Lat. 51. 40. N.

**HALTERISTÆ**, in antiquity, a kind of playmen or discus. Some take the discus to have been a leaden weight or ball, which the vaulters bore in their hands, to secure and keep themselves the more steady in their leaping. Others say the **HALTERISTÆ** was a lump of lead or stone, with a hole, or handle fixed to it, by which it might be carried. *Mercurialis*, in his treatise *De arte gymnastica*, l. c. 12. distinguishes two kinds of halterists; for though there was but one halter, there were two ways of applying it. The one was to throw a pail at it; the other only to hold it out as a shield, and in this posture to give themselves several motions, twinging the hand backwards and forwards, according to the engraven figures thereof given us by *Mercurialis*. The halter was of a cylindrical figure, smaller in the middle, where it was held, by one diameter, than at the two ends. It was above a foot long, and there was one for each hand: it was either of iron, steel, or lead. *Galen*, *De tuncid. valetud.* lib. 1. c. 12. speaks of this exercise, and shows of what use it is in purging the body of peccant humours, making it equivalent both to purgation and phlebotomy.

1. **HALTON**, or **HAULTON**, (i. e. *High Town*), a town of Cheshire, 23 miles NE. of Chester, and 126 NW. of London. It stands on a hill, where a castle was built A. D. 1071, and is a member of the duchy of Lancaster; which contains a large jurisdiction in the county round it, by the name of *Halton Fee*, or the *honour of Halton*, having a court of record, &c. within its limits. It is situated near a canal by which it has communication with the rivers Mersey, Dee, Ribblesdale, Trent, Darwent, Severn, Mumber, Tames, Avon, &c. which navigation, including the canals, extends above 300 miles, in the counties of Lincoln, Nottingham, York, Lancashire, Westmoreland, Stafford, Warwick, Leicester, Litchfield, Worcester, &c.

2. **HALTON**, the name of 8 English villages; viz. 1. in Lancashire. 2. in Lincolnshire. 3. in Northumberland. 4. in Salop. 5. and 6. in Somersetshire. 7. E. and 8. W. in Yorkshire.

**HALTWEZEL**, or } a well built town of  
**HALTWHISTLE**, } England, in Northumberland, on the S. Tyne, 37 miles W. of Newcastle, and 314 NW. of London. It was plundered by the Scots, in the reign of Q. Elizabeth. Lon. 2. 17. E. Lat. 55. 2. N.

**HALVA**, } or **CHAULAN**, a Town of Fez,  
**HALVAN**, } on the Cebus, 8 miles from Fez. Lon. 5. 1. W. Lat. 33. 32. N.

\* **HALVE**, v. a. (from *half*, *halves*.) To divide into two parts.

\* **HALVES**, *interj.* (from *half*, *halves* being the

plural.) An expression by which any one lays claim to an equal share.—

Have you not seen how the divided dam  
Runs to the summons of her hungry lamb?

But when the twin cries *halves*, she quits the  
first. *Cleveland.*

**HALUNTINI**, the ancient inhabitants of *Aluntium*. See *ALUNTIVM*.

**HALYMOTE**, *s. f.* properly signifies an *holy* or ecclesiastical court. See *HALMOTS*. There is a *halymote* held in London, before the Lord Mayor and sheriffs, for regulating the bakers. It was anciently held on Sunday before St Thomas's day, and hence called the *Holy Mote* or *Holy Court*.

**HALYS**, in ancient geography, the noblest river of the Hither Asia, through which it has a long course, was the boundary of *Croesus's* kingdom on the east. Running down from the foot of mount *Taurus*, through *Cataonia* and *Cappadocia*, it divided almost the whole of the Lower Asia, from the sea of *Cyprus* down to the *Euxine*, according to *Herodotus*; who seems to extend its course too far. According to *Strabo*, who was a *Cappadocian*, it had its springs in Great *Cappadocia*. It separated *Paphlagonia* from *Cappadocia*; and received its name *αὐρὴν ἅλιν*, from salt, because its waters were of a salt taste, from the soil over which they flowed. It is famous for the defeat of *Croesus* king of *Lydia*, who was misled by this ambiguous response of the oracle; *ἄνθρωπος ἅλιν δαίμων περὶ ἅλιν ἔλεγε*; i. e. If *Croesus* passes over the *Halys* he shall destroy a great empire. That empire proved to be his own. See *CROESUS* and *LYDIA*.

**HALYWERCPOLE**, in old writers, persons who enjoyed land, by the pious service of repairing some church, or defending a sepulchre. It also signified persons in the diocese of *Durham*, who held their lands to defend the corpse of St *Cuthbert*, and thence claimed the privilege of not being forced to go out of the bishopric.

(1.) **HAM**, (from *Heb.* i. e. *crafty*.) the youngest son of *Noah*, and father of *Cush*, *Misraim*, *Phut*, and *Canaan*; each of whom possessed the countries peopled by them. *Ham*, it is believed, had all Africa for his inheritance, and peopled it with his posterity. He himself, it is thought, dwelt in *Egypt*, but *M. Bagnage* is of opinion, that neither *Ham* nor *Misraim* ever were in *Egypt*, but that their posterity settled in this country, and called it by the name of their ancestor. He also doubts of his having been worshipped as a god, by the name of *Jupiter Hammon*. Be that as it may, *Africa* is called the *Land of Ham*, in *Psalms* lxxviii. 51. cv. 23. cvi. 22. In *Plutarch*, *Egypt* is called *Chemia*; and there are traces of the name of *Ham* or *Chem*, in *Psechemmis*, and *Pstta-chemmis*, which are cantons of *Egypt*. See *EGYPT*, § 3.

(2.) ? **HAM**, *s. f.* (*ham*, *Saxon*; *hamme*, *Dutch*.) 1. The hip; the hinder part of the articulation of the thigh with the knee.—The *ham* was much relaxed; but there was some contraction remaining. *Wifeman*. 2. The thigh of a hog salted.—

Who has not learn'd, fresh surgeon and bone  
pye

Are no rewards for want and infamy? *Pope.*

(3.) **HAM**, in commerce, &c. See § 1, *sup.* 2. *West-*

**Westphalia** hams are prepared by salting them with salt-petre, pressing them in a press eight or ten days, then steeping them in juniper water, and drying them by the smoke of juniper wood. A ham may be salted in imitation of those of Westphalia, by sprinkling a ham of young pork with salt for one day, to fetch out the blood; then wiping it dry, and rubbing it with a mixture of 1 lb. of brown sugar,  $\frac{1}{2}$  lb. of saltpetre,  $\frac{1}{2}$  pint of bay salt, and 3 pints of common salt, well stirred in an iron pan over the fire, till moderately hot: let it lie three weeks in this salting; turn it often; then dry it and hang it up.

(4.) **HAM**, whether initial or final, is no other than the Saxon *ham*, a house, farm, or village. *Gibson's Camden*.

(5.) **HAM** signifies also a narrow meadow.

(6.) **HAM**, or **CHAM**, in ancient geography, the country of the Zuzima. Gen. xiv. 5. Its situation is not now known.

(7.) **HAM**, or **HAMM**, in modern geography, a city of Germany, in the circle of Westphalia, capital of the county of Mark, and subject to the K. of Prussia. It is seated on the Lippe, on the frontiers of Munster. It was formerly a Hanse town, but is now reduced. Lon. 7. 53 E. Lat. 51. 41. N.

(8.) **HAM**, a town of France, in the dep. of Somme, and late prov. of Picardy, seated on the Somme, among marshes. It has a strong castle, and a round tower whose walls are 36 feet thick. It was taken by the Spaniards in 1557, but restored by treaty. It lies 10 miles N. of Noyons, and 48 of Paris. Lon. 3. 9. E. Lat. 49. 45 E.

(9.) **HAM**, a village of Surrey, between Peterham and Kingston, 11 miles WSW. of London. The houses surround a pleasant common.

(10.—19.) **HAM**, is also the name of ten other villages; viz. of two in Dorsetshire, two in Kent; and of one each in Cornwall, Gloucester, Herefordshire, Surrey, Worcester, and Wilts.

(20. 21.) **HAM**, **EAST**, and **WEST**, 2 villages in Essex, on the Lea, 4 miles E. by N. of London: near which is a spring well, remarkable for never freezing.

(22.) **HAM**, **THE LAND OF**. See N° 1, and **AFRICA**.

**HAMADA**, a town of Arabia, in Yemen.

**HAMADAN**. See **AMADAN**.

**HAMADRYADES**, (from *ama*, together, and *dryas*, an oak,) a kind of inferior deities revered among the ancient heathens, and believed to preside over woods and forests, and to be inclosed under the bark of oaks. They were supposed to live and die with the trees they were attached to; as is observed by Servius on Virgil, *Ecol.* x. ver. 62. after Moschachus, the scholiast of Apollonius, &c. who mentions other traditions relating to them. The poets often confound the Hamadryades with the **NASADS**, **NAPÆÆ**, and rural nymphs in general. See Catullus, *Carm.* lxxviii. v. 23. Ovid, *Fast.* iv. 229. *Met.* i. v. 695. xiv. v. 628. Propertius, *Elég.* xx. 32. Virg. *Ecl.* x. 64. *Georg.* iv. 382, 383. Festus calls them **QUSAQUSTULANÆ**, as being sprung from oaks. Pherenicus, in Athenæus, lib. iii. calls the vine, fig-tree, and other fruit-trees, *hamadryades*. This idea among the ancients, of intellectual beings annexed to trees, accounts for their worship of trees. Livy speaks of an am-

bassador addressing himself to an old oak, as to an intelligent person and a divinity. Lib. iii. § 25.

**HAMAH**, a town of Asiatic Turkey, in Syria. By some travellers it is corruptly called *Amar* and *Amant*. Some mistake it for the ancient **APAMEA**, now called *Afamiyah*, but that town is a day's journey from Hamah. Hamah is seated among hills, and has a castle on one of them. It has always been a considerable place, and in the 13th and 14th centuries had princes of its own. Among these **ISMÄEL ABULFEDA** was famous for his skill in geography. It is very large, and being seated on the ascent of a hill, makes a fine appearance; but like other towns under the Turkish government, is going to decay. Many of the houses are half ruined; but those which are still standing, as well as the mosques and castle, have their walls built of black and white stones, disposed so as to form various figures. The river *Asi*, the ancient **ORONTES**, runs by the castle, and fills the ditch round it, which are cut very deep into the rock; passes through the town from S. to N. and in its course turns 18 great wheels, called *saki*, which raise great quantities of water to a considerable height, and throw it into canals supported by arches, which run into the gardens. There are some pretty good market-places in Hamah. Linen is manufactured there, and sent to Tripoli to be exported into Europe. Lon. 36. 15. E. Lat. 35. 15. N.

**HAMAMELIS**, **WITCH HAZEL**; a genus of the digynia order, belonging to the tetrandria class of plants; and in the natural method ranking with those of which the order is doubtful. The *husa lucrum* is triphyllous, the proper calyx tetraphyllous; there are four petals; the nut horned and bilocular. There is but one species, a native of Virginia. It has a shrubby or woody stem, branching 3 or 4 feet high; oval, indented, alternate leaves, resembling those of common hazel; and flowers, growing in clusters from the joints of the young branches, but not succeeded by seeds in this country. It is hardy, and is admitted as a variety in our gardens. Its flowers are remarkable for appearing in November and December, when the leaves are fallen. It may be propagated either by seeds or layers.

**HAMAMET**, a town of Barbary, on the E. coast of Tunis, and N. side of the Gulf of Hamamet, 30 miles S. of Tunis. Lon. 10. 15. E. Lat. 36. 35. N.

**HAMAMLEEF**, a town 12 miles E. of Tunis, noted for its hot baths, which are famed for curing rheumatism and many other complaints. The Bey has a very fine bath, which he permits the consuls and others to use.

**HAMAN**, (10th. Heb. *s. e.* making an uproar, the son of Hammedatha, an **AGAGITE**, or Amalekite, the prime minister of Persia and favourite of K. Ahasuerus; was one of the most barbarous and vindictive monsters that ever existed, who, to gratify his haughty vengeance against a single individual, planned the massacre of the whole nation of the Jews. His diabolical scheme, repeated disappointments and deserved death, are recorded in Esther, ch. iii, vi, and vii.

**HAMAR**, a town of Norway, in Aggerhuys, 53 miles NE. of Christiania. Lon. 11. 5. E. Lat. 60. 30. N.

**HAMARS**, a town of France, in the dept. of Calvados, 13 miles SSW. of Caen, and 14 WNW. of Falaise.

\* **HAMATED**, *adj.* [*hamatus*, Lat.] Hooked; set with hooks.

(1.) **HAMATH**, in ancient geography, a kingdom of Syria. Toi one of its monarchs cultivated the friendship of David. 1 Sam. viii. 9.

(2.) **HAMATH**, the capital of the above kingdom, was seated on the Orontes. "The entering into Hamath," spoken of in Josh. xiii. 5. Judges iii. 3. 1 Kings xv. 15. and 2 Chr. vii. 8, is the narrow pass leading from the land of Canaan through the valley between Libanus and Antilibanus. This entrance is set down as the N. boundary of Canaan, in opposition to its southern limits, the Nile. Josephus and St. Jerom believed Hamath to be Epphanias. But Theodoret and other good geographers maintain it to be Emessa in Syria. Joshua (xv. 35.) assigned Hamath to the tribe of Naphtali. It was taken by the kings of Judah, and retaken from the Syrians by Jeroboam II. 1 Kings xiv. 18. The kings of Assyria at last took it, and transported the inhabitants into Samaria. 2 Kings xvii. 34. and xviii. 34, &c.

**HAMAXOBIANS**, } [from *hamaxo*, a chariot,  
**HAMAXOBII**, or } and *bios*, life.] a people  
**HAMAXOBITÆ**, } who had, no houses, but  
lived in carriages. They were an ancient people of Scythia Europæa, inhabiting the southern part of Moldavia, and instead of houses had a sort of tents made of leather, fixed on carriages to be ready for travelling. Some say they inhabited the countries now called *Bessarabia*, *Moldavia*, *Wallachia*, and part of *Transylvania*.

(1.) **HAMBACH**, a town of the French republic, in the dept. of Mont Tonnerre, and late palace of the Rhine, 5 miles NE. of Landau, and 16 SW. of Manheim.

(2.) **HAMBACH**, a town of the French republic, in the dept. of the Rhenish, and ci-devant duchy of Juliers, 1 mile SE. of Juliers. Lon. 23. 58. E. of Ferro. Lat. 50. 57. N.

(3.) **HAMBACH**, a town of Germany, in the Upper Palatinate, 3 miles NE. of Sulzbach, and 6 WNW. of Amberg.

**HAMBATO**, a town of Peru, in Quito.

**HAMBEN**, John. See **HAMPDEN**.

(1.) **HAMBERGER**, George Albert, an eminent mathematician, born in Franconia. He wrote several esteemed works in Hydraulics and Optics, and died at Jena, in 1726.

(2.) **HAMBERGER**, George Christopher, a voluminous German author, born in 1726, and best known as the editor of Orpheus's works. He was a member of the university of Gottingen, and died 1773, aged 74.

**HAMBERS**, a town of France, in the department of Maine, 10 miles SE. of Maine.

**HAMBIE**, a town of France, in the department of the Channel, 7 miles SE. of Coutances.

**HAMBLE**, a river of England, in Hampshire.

\* **To HAMBLE**, *v. m.* [from *ham*.] To cut the fibres of the thigh; to hamstring.

(1.) **HAMBLEDON**, a town of Hampshire, 10 miles SW. of Petersfield, and 63 WSW. of London.

(2.) **HAMBLEDON**, a village in Bucks, near Henley.

(3.) **HAMBLEDON HILL**, a hill of Dorsetshire,

near Sturminster, upon which was an ancient Roman camp. It extends  $\frac{1}{2}$  of a mile from E. to W. and affords a fine view of Blackmore. Many Roman coins have been dug up in it.

(1.) **HAMBURG**, or } an imperial city of Ger-

(2.) **HAMBURGH**, } many. Its name is derived from the old German word *Hamme*, signifying a wood, and *Burg*, a castle; and stands on the N. side of the Elbe, where it is 4 miles broad, and forms two spacious harbours. It also runs through most part of it in canals. It flows above Hamburg many miles; but when the tide is accompanied with NW. winds, much damage is done by its inundations. There are many bridges over the canals, which are mostly on a level with the streets, and some of them have houses on both sides. In 833, Lewis the Pious erected Hamburg into a bishopric, and afterwards into an archbishopric. Adolphus III. duke of Saxony, among other privileges, granted it the right of fishing in the Elbe, 8 miles above and below the city. It was declared a free imperial city in 1618. The kings of Denmark, since they succeeded to the counts of Holstein, have claimed the sovereignty of this place, and often compelled the citizens to pay large sums to purchase the confirmation of their liberties. It has more than once paid homage to the king of Denmark; who, notwithstanding, keeps a minister in it, which is an acknowledgment of its independency and sovereignty. By their situation among a number of poor princes, the Hamburgers are continually exposed to their rapaciousness, especially that of the Danes, who have extorted vast sums from them. The city is very populous in proportion to its bulk; for though one may walk with ease round the ramparts in two hours, yet its population is estimated at 250,000 people. It has many charitable foundations, but all persons found begging in the streets are committed to the house of correction. There is an hospital into which unmarried women may be admitted for a small sum, and comfortably maintained for life. The number of hospitals is greater in proportion to its bigness than in any other Protestant city in Europe. The revenue of the orphan-house alone is said to amount to between 50 and 60,000*l.* There is a large sumptuous hospital for receiving poor travellers that fall sick. In one of their work-houses, those who have not performed their task are hoisted up in a basket over the table in the common hall, while the rest are at dinner, that they may be tantalized with the sight and smell of what they cannot taste. The established religion of Hamburg is Lutheranism; the Calvinists and the Roman-catholics go to the ambassadors' chapels. The churches, which are ancient large fabrics, are open thoroughfares, and in some of them there are booksellers' shops. The church of St. Nicholas has fine chimes, which play every morning early and at one P. M. The pulpit of St. Catherine's is of marble, curiously carved and adorned with figures of gold. Its organ, reckoned one of the best in Europe, has 6000 pipes. The cathedral is very ancient, and its tower leans as if just going to fall; yet, on account of the singularity and beauty of its architecture, the danger attending it has been hitherto overlooked. There is still a dean and chapter belonging

belonging to this church, though secularized; from whose court there lies no appeal, but to the imperial chamber at Wetzlar. The chapter consists of a provost, dean, 13 canons, 8 minor canons, and 30 *vicarii immunes*. The cathedral, with the chapter, and a number of houses belonging to them, are under the immediate protection of his Britannic majesty as duke of Bremen, who disposes of the prebends that fall vacant, in six months of the year, alternately with the chapter. Hamburg is almost of a circular form, and six miles in compass. It has 6 gates, and 3 entrances by water, viz. two from the Elbe and one from the Alster, being divided into the old and new towns, which are strongly fortified with moats, ramparts, bastions, and out-works. The ramparts are very lofty, and planted with trees, and so broad that several carriages may go a-breast. In the new town, towards Altona, are several streets inhabited by Jews. Through that entrance from the Elbe, called *the lower Baum*, all ships pass and repass. Every morning, at the opening of it, is seen a multitude of boats and small barks, loaded with milk, fruits, and all kinds of provisions. There are several convents, which, having been secularized, are now possessed by the Lutherans. One of them holds its lands by this tenure, "That they offer a glass of wine to every malefactor who is carried by it for execution." There is a fine exchange, though not equal to that of London. A citizen, when he dies, must leave the 10th of his estate to the city; and foreigners, not naturalized, must pay a certain sum annually for liberty to trade. The carts here are only a long pulley laid upon an axle-tree between two wheels, and drawn not by horses, but by men, of whom a dozen or more are sometimes linked to these machines, with rings across their shoulders. Such of the senators, principal elders, divines, regular physicians, and graduates in law, as assist at funerals, have a fee. The hangman's house is the common prison for all malefactors; on whom sentence is passed on Friday, and on Monday they are executed. As, by the laws, no criminal is punishable unless he plead guilty, they have five different kinds of torture to extort such confession. The government is vested in the senate and three colleges of burghers. The former exercise almost every act of sovereignty, except that of laying taxes and managing the finances, which are the prerogatives of the latter. The magistracy is composed of 4 burgomasters, 4 syndics, and 24 aldermen, of whom some are lawyers and some merchants. Any person elected into the magistracy, and declining the office, must leave the city. No burgher is admitted into any of the colleges, unless he dwells in a house of his own within the city, and is possessed of 1000 rixdollars in specie, over and above the sum for which the house may be mortgaged; or 1000 in moveable goods, within the jurisdiction of the same. For the administration of justice, there are several inferior courts, from which an appeal lies to the Obergericht, or high court, and from that to the aulic council and other imperial colleges. For naval causes there is a court of admiralty, which, jointly with the city treasury, has also the care of the navigation of the Elbe, from the city to the river's mouth. In con-

sequence of this, 120 large buoys, some white, and others black, are kept constantly floating in the river in summer; but in winter, there are machines like those called *ice-breakers*, to point out the shoal and flats. At the mouth of the Elbe is a vessel with pilots ready to put on board the ships. At the mouth of the river also is a good harbour, called Cuxhaven, belonging to Hamburg; a light house; and several beacons, some of them very large. For defraying the expence of these, certain duties were formerly granted by the emperor to the city. There is a canal by which a communication is opened with the Trave, and thereby with Lubeck and the Baltic, without the hazard and expence of going about by the Sound. The trade of Hamburg is exceeding great, in exporting all the commodities and manufactures of the city and states of Germany, and supplying them with whatever they want from abroad. Its exports consist of linens of several sorts and countries; lawns, diapers, Osnaburgs, dowlas, &c. linen yarn, tin-plates, iron, brass, and steel wire, clap-board, pipe staves, wainscot boards, oak planks, timber, kid skins, corn, beer, flax, honey, wax, aniseed, linseed, drugs, wine, tobacco, and metals. Its principal imports are the woollen manufactures and other goods of Great Britain. By a list published at Hamburg in Dec. 1800, the total imports from Britain, between 1st Oct. 1799 and 1st Oct. 1800, amounted to 10½ millions Sterling; those from America to 4½ millions; and those from France, Spain, Portugal, Italy, Russia, and other countries to about 9 millions; in all about 24 millions Sterling in value: yet with all this immense commerce there is not a single manufacture of any extent carried on in it. This trade has been hitherto mostly carried on in British bottoms. Their whale fishery is also very considerable, 50 or 60 ships being generally sent out every year in this trade. The inland trade of Hamburg is superior to that of any in Europe, except those of Amsterdam and London. There is a periodical paper published here called the *Preis Courant*, specifying the course of exchange, with the prices which every commodity and merchandise bore last upon the exchange. There is also a board of trade, for advancing every project for the improvement of commerce. The bank, established in 1619, has a flourishing credit. To supply the poor with coin at a low price there are public granaries, in which great quantities of grain are laid up. By charters from several emperors, the Hamburgers exercise the right of coinage. The English merchants, or *Hamburgh company*, enjoy great privileges. They hold court with particular powers, and a jurisdiction among themselves, and have a church and minister of their own. This city has a district belonging to it of considerable extent, which abounds with excellent pastures, intermixed with several large villages and noblemen's seats. A small bailiwick called *Bergedorf*, belongs to this city and Lubeck. Though Hamburg has an undoubted right to seat in the diet of the empire, and is regularly summoned to it, yet as it pays no contributions to the military chest in time of war, and is unwilling to incur the resentment of Denmark, it makes no use of that privilege. There is a gymnasium, well endowed, with six able professors, who read lectures



in it at the universities. There are also several free schools, and a great number of libraries. The public order has always a prodigious stock of old books, which brings in a considerable revenue. Besides the militia, there is an establishment of regiments, consisting of 12 companies of infantry, and one troop of dragoons, under the command of an officer usually a foreigner. There is also an artillery company, and a guard; the last of which is posted at night all over the city, and calls the town. The city was taken possession of by 5,000 Danes, under Prince Charles, of Hesse, on the 19th March, 1801; but was evacuated within two months after. It lies 38 miles SW. of Lubec, and 51 NE. of Bremen. Lon. 9. 55. E. Lat. 52. 30. N.

(1) HAMBURG, a town of Pennsylvania, at the foot of the Blue Mountains, 50 miles NW. of Philadelphia.

HAMBURGERBERG, a suburb of HAMBURG, (N. 1.) which extends as far as Altona, being separated from it only by a ditch.

HANCHEU, a town of China, in Tche-kien.

(1) HANDEN, John. See HAMPDEN.

(2) HANDEN, a town of the United States in Connecticut, 17 miles SW. of Middleton.

(3) HANDEN, a township of the district of Maine, in Hancock county, W. of the Penobscot.

(4) HANDEN, GREAT, } [from *ham*. Sax. a  
(5) HANDEN, LITTLE, } village, and *den*, a  
township.] Two villages in Bucks, near Wenden.

(1) \* HAME. *n. f.* (*hama*. Sax.) The collar by which a horse draws in a waggon.

(2) HAME, a village in Hants, near Andover.

(3) HAMEL, a town of France, in the dep. of Oise, 3 miles SE. of Grandvillier.

(4) HAMEL, a river of Germany in Lower Saxony, which joins the Weser at Hamelin.

(5) HAMEL. See HAMLET, N. 3.

(6) HAMEL, John Baptiste DU, a learned French philosopher of the 17th century. At 18 he wrote a treatise, in which he explained in a very simple manner Theodorus's 3 books of optics; to which he added a tract upon trigonometry, extremely perspicuous, and designed as an introduction to astronomy. Natural philosophy, as then taught, was only a collection of vague, knotty, and barren questions; when he undertook to establish it upon right principles, and published his *Astronomie Physique*. In 1666 Mr. Colbert proposed to Lewis XIV. a scheme for establishing a royal academy of sciences; and appointed Du Hamel secretary. He was also regius professor of philosophy, and published a great number of books. He died at Paris in 1706, aged 49. He wrote Latin with purity and elegance.

(7) HAMEL DU MONCEAU, Henry Lewis DU, a French author, born at Paris in 1700. He was appointed inspector of the Marine, an office, which he executed with reputation. He wrote *Elements of Agriculture*, *Treatises on Trees*, on *Naval Architecture* and other subjects. He died in 1781.

HAMELSBURG, a town of Franconia, in Fulda, on the Saale, 16 miles W. of Suhlwardt, and 43 E. of Fulda. Lon. 10. 12. E. Lat. 50. 16. N.

HAMELIN, or HAMEL, a strong town of Germany, in the duchy of Calenberg, in Lower Saxony.

ony, situated at the extremity of the duchy of Brunswick, to which it is the key, near the confluence of the Hamel and Weser; 18 miles SE. of Minden, and 28 SW. of Hanover. It belongs to his Majesty, as elector of Hanover. But the Prussians took possession of it, April 9th 1801. Lon. 9. 35. E. Lat. 52. 10. N.

HAMELLIA, in botany: A genus of the monogynia order, belonging to the pentandria class of plants, and in the natural method ranking in the dubious order. The corolla is quinquefid; the berry quinquelocular, inferior, polyspermous.

HAMER, a town of Poland, in Posnania.

HAMESECKEN, } BURGLARY, or NOCTUR-  
HAMESOKEN, } NAL HOUSE-BREAKING, was by the ancient English law called *Hamseschen*, as it still is in Scotland. Violating the privilege of a man's house in Scotland is as severely punished as ravishing a woman.

(1) HAMI, a country of Asia, subject to the Chinese, situated NE. of China, at the extremity of that desert which the Chinese call *Chamo*, and the Tartars *Cobi*; 90 leagues distant from the most westerly point of the province of Chenfi. This country was anciently inhabited by a wandering people, named *Lung*. About A. A. C. 950, they sent deputies to pay homage to the emperor of China, and presented some fabrics by way of tribute. The civil wars by which China was torn, about the end of the dynasty of Teheou, having prevented assistance from being sent, they fell under the dominion of the *Hiongnu*, who appear to have been the same with the Huns, who were then a formidable nation. The Chinese several times lost and recovered the country of Hami. In A. D. 131 (the 6th year of the reign of Chuntz, of the dynasty of the eastern Han), the emperor kept an officer there in quality of governor. Under the following dynasties, the same vicissitudes were experienced: Hami was sometimes united to Chenfi, sometimes independent of it, and sometimes even of the whole empire. The situation of these people, separated by vast deserts from China, to which they had no relation, in language, manners, or customs, greatly facilitated these revolutions. All the tributary states having revolted in 610, that of Hami followed their example; but it again submitted to the yoke, under Tai-tsung, who paid particular attention to his new conquest. He divided it into 3 districts, and connected its civil and military government in such manner to that of Chenfi and other neighbouring countries, that tranquillity prevailed during his reign and several of those that followed. Through Hami all the caravans which went from the W. to China, or from China to the W. were obliged to pass. Luxury having weakened the dynasty of Tang, the Mahometans (who had made a rapid progress in all the countries between Persia, Cobi, and the Caspian sea) advanced as far as Hami, and conquered it. This country afterwards had princes of its own, but dependent on the Tartars. The Yuen or Mogul Tartars again united it to Chenfi; and this reunion subsisted until 1360, when the emperor formed it into a kingdom, on condition of its princes doing homage and paying tribute. The king of Hami was honoured with a new title in 1404, and obtained a golden seal.

feal. After a contest of several years for the succession to the throne, Hami fell a prey to the king of Tou-eulh-fan. This yoke soon became uneasy to the people, who revolted from their new masters, and made conquests from them in their turn. Their new king did not long possess the throne, being conquered and killed in a bloody battle with the king of Tou-eulh-fan, who perished some time after. Hami has been since successively exposed to anarchy, or governed by its own princes. The prince who filled the throne in 1696, acknowledged himself a vassal of the empire, and sent as tribute to Peking camels, horses, and labres. Kanghi established the rank that the king of Hami should hold among the tributary princes, the time when he should come to render homage, the nature of the presents necessary for his tribute, the number of auxiliaries to be furnished in time of war, and the manner of his appointing a successor. These regulations have subsisted till this time. Hami, though surrounded by desert, is accounted one of the most delightful countries in the world. The soil produces grain, fruits, leguminous plants, pasture, &c. in plenty. The rice is particularly esteemed in China; and the pomegranates, oranges, peaches, raisins, and prunes, have a most exquisite taste; the jujubes are so juicy, and have so delicious a flavour, that the Chinese call them *perfumed jujubes*. There is no fruit more in request than the melons of Hami, which are carried to Peking for the emperor's table. They are much more wholesome than those of Europe; and have this singular property, that they may be kept fresh during great part of the winter. But the most useful production of this country is its raisins. These are of two kinds: The first, which are much used in the Chinese medicine, have a perfect resemblance to those known in Europe by the name of *Corbisson*. The second which are in much greater request for the table, are smaller and more delicate than those of Provence. The Chinese authors agree with Messrs Lemery and Geoffroy, respecting the virtue and qualities of these dried grapes; but they attribute more efficacy to those of Hami than to those of China. They say that an infusion of the first is of great service in facilitating an eruption of the small pox about the 4th day, when the patient is too weak; and promotes a gentle perspiration in some kinds of pleuritis or malignant fevers. The emperor caused plants to be transported from Hami to his gardens in Peking. The raisins produced by them are exceedingly sweet, and have a most exquisite flavour. Although Hami lies farther N. than several of the departments of France, its climate is more favourable to the culture of vines, and gives a superior degree of quality to the grapes. It never rains at Hami; even dews and fogs are scarcely ever seen there; the country is watered only by the snow which falls in winter, and by the water of this snow when melted, which is collected at the bottoms of the mountains, and preserved with great care. Hami contains a great number of villages and hamlets; but it has properly only one city, which is its capital. (See N° 2.) This country is very abundant in fossils and valuable minerals: the Chinese have for a long time procured diamonds and a great

deal of gold from it; at present it supplies them with a kind of agate, on which they set a great value. The inhabitants are brave, capable of enduring fatigue, very dexterous in all bodily exercises, and make excellent soldiers; but they are sickle and soon irritated, and when in a passion are extremely ferocious and sanguinary.

(2.) HAMU, the capital of the above kingdom, is surrounded by lofty walls, half a league in circumference, and has two gates, one fronting the E. and the other the W. which make a fine appearance at a distance. The streets are straight, and well laid out; but the houses (which contain only a ground-floor, and are almost all constructed of earth) make very little show: however, as the city enjoys a serene sky, and is situated in a beautiful plain, watered by a river, and surrounded by mountains which shelter it from the N. winds, it is a most delightful place. On whatever side one approaches it, gardens may be seen which contain every thing that a fertile and cultivated soil can produce in the mildest climates. All the surrounding fields are enchanting, but do not extend far; for on several sides they terminate in dry plains, where a number of beautiful horses are fed, and a species of excellent sheep, which have large flat tails that sometimes weigh three pounds. This city is 1045 miles NW. of Peking. Lon. 111. 30. E. of Ferro. Lat. 41. 13. 10. N.

HAMIEZ, a town of Barbary, in Fez.

HAMILCAR, the father of Hannibal. See AMILCAR, and CARTHAGE, § 5.

(1.) HAMILTON, a parish of Scotland, in Lanarkshire, 6 miles long from N.E. to S.W. and broad from N.W. to S.E. The Clyde nearly bounds it on the E. and N. The surface is mostly arable; the soil of the low grounds deep and fertile; that of the higher parts mostly clay; wheat, oats, pease, beans, barley, hay, flax and potatoes &c. the produce. The air is dry and salubrious; longevity is frequent. A married couple die lately, the one aged 103 and the other 106. The ground is mostly inclosed, but improvements are retarded by high rents. Lime-stone abounds; all lime works have been carried on for above 2 centuries. Coals, free-stone, yellow ochre, fuller and potters earth, are also found, and there are several petrifying springs in the parish. The population in 1791, stated by Mr John Naismith in his report to Sir J. Sinclair, was 3017, and increased 3103 since 1755. There are relics of Roman tumulus, and of several ancient castles besides that of Capzow, in the parish; and there are old oaks in the duke's park, which measure above 27 feet round.

(2.) HAMILTON, a town in the above parish (N° 1.) seated on the Clyde, in the middle of a very agreeable plain, on the E. side of a large island near 7 miles in circumference, inclosed with a high wall, full of deer and other game, below to the D. of Hamilton. The original name of this place, was CAPZOW, or *Cadyow*, a barony granted to an ancestor of the noble owner, on the following occasion: In the time of Edward lived Sir Gilbert de Hamilton, or *Hamptoe*, an Englishman of rank; who happening at court to speak in praise of Robert Bruce, received an order from John de Spenser, chamberlain to the



when he fought and flew. Dreading the resentment of that potent family, he fled to the Scottish monarch; who established him at the place possessed by the duke of Hamilton. In aftertimes the name changed from *Cadmoan* to *Hamilton*; and in 1245 the lands were erected into a lordship, and the then owner Sir James sat in parliament as lord Hamilton. He founded the collegiate church at Hamilton in 1251; and the town was made a burgh of barony in 1436. The population, in 1791, was 7521. Weaving is the chief manufacture. Hamilton palace is at the end of the town; a large pile, with two deep wings at right angles with the centre: the gallery is of great extent; and furnished with most excellent paintings. Hamilton is 21 miles SE. of Glasgow, and 13 NNW. of Lanark. Lon. 1. 40. W. Lat 55. 40. N.

(1.) HAMILTON, Anthony, count, descended from a noble family in Scotland, was born in Ireland, and settled in France. He wrote several poetical pieces; and was the first who composed romances in an agreeable taste, without imitating the burlesque of Scarron. He is also said to be the author of the *Memoirs of the count de Grammont*, one of the best written pieces in the French language. His works were printed in 6 vols 12mo. He died at St Germain en Laye, in 1720.

(2.) HAMILTON, George, earl of Orkney, a brave warrior, was the 5th son of William earl of Sutherland. Being made colonel in 1689—90, he distinguished himself by his bravery at the battle of Boyne; and soon after, at those of Aghrim, Smulst, and Landen, and at the sieges of Athlone, Limerick, and Namur. His eminent services in Ireland and Flanders, recommended him so highly to K. William III. that, in 1696, he created him earl of Orkney; and his lady, the sister of Edward viscount Vilhera, afterwards earl of Jersey, had a grant made to her, under the great seal of Ireland, of almost all the private estates of the late king James. Upon the accession of queen Anne, he was promoted to the rank of major-general in 1702, and in 1703, to that of lieutenant-general, and was likewise made K. T. He afterwards served under the duke of Marlborough; and contributed by his bravery and conduct to the glorious victories of Blenheim and Malplaquet. In 1710, he was sworn of the privy-council, and made general of the foot in Flanders. In 1712, he was made colonel of the royal regiment of Fusiliers, and served in Flanders under the duke of Ormonde. In 1714, he was appointed gentleman extraordinary of the bed-chamber to king George I. and afterwards governor of Virginia. At length he was appointed governor of Edinburgh castle, and lieutenant of Clydesdale, and field-marshal. He died at his house in Albemarle-street, in 1737.

(3.) HAMILTON, John, the 24th bishop of St Andrews, to which he was translated from Dunblane. He was natural son of James, the first earl of Argyll; was one of Q. Mary's privy council, and a steady adherent to her interest. He baptised her son, and was made lord privy seal and lord treasurer. The queen had reason to lament her not following his advice, after the fatal battle of Langside, not to trust her person in England. By the regent earl of Murray, he was declared a traitor, and obliged to seek shelter among his

friends. Being in the castle of Dumbarton when it was taken, he was carried to Stirling, where on April 1. 1570 he was hanged on a tree. The following sarcastic lines were written upon it:

*Vive diu, felix arbor, semperque vireto  
Frendibus, ut nobis talia ponia ferat.*

(6.) HAMILTON, Sir Gilbert. See N° 2.

(7.) HAMILTON, William, of Bangour, a celebrated Scots poet, the friend and poetical correspondent of Allan Ramfay, was born at Bangour, in Lanthgowshire, in the beginning of the 18th century, and was for some time a Lieutenant in the Royal Navy. His mother was sister to Col. Thomas Hamilton of Oliveston, and after the death of her first husband, Mr Hamilton of Bangour, was married to Sir Hugh Dalrymple of North Berwick, Lord President of Session, whom she survived. Lieutenant Hamilton lived many years at Gilbertfield in Lanarkshire, and afterwards at Lattrick, where he died 24th May 1751. His works were printed at Edinburgh, in 12mo, in 1760.

HAMILTON'S BAWN, a village of Ireland, in the county of Armagh, Ulster.

HAMIN, a town of Arabia; in Oman.

HAMING, a town of Sweden, in Sudermania.

(1.) HAMLET, a prince of Denmark, whose history has been rendered interesting, by being the subject of one of the noblest tragedies of Shakespeare. Adjoining to a royal palace, which stands about half a mile from Cronburg in Elsinour, is a garden, which, Mr Coxe informs us, is called *Hamlet's Garden*, and is said to be the spot where his father was murdered. The house is of modern date, and is situated at the foot of a sandy ridge near the sea. The garden occupies the side of the hill, and is laid out in terraces rising above each other. The original history, from which the poet derived the principal incidents of his play, is founded upon facts, but so deeply buried in remote antiquity that it is difficult to discriminate truth from fable. Saxo Grammaticus, who flourished in the 12th century, is the earliest historian of Denmark who relates the adventures of Hamlet. His account is much altered, by Belleforest, a French author, a translation of whose romance was published under the title of *the History of Hamlet*; from which Shakespeare formed the ground-work of his play. The following short sketch of Hamlet's history, is recorded in the Danish annals. Long before the introduction of Christianity into Denmark, Horwendillus, king of Jutland, was married to Gertrude, daughter of Roric king of Denmark, by whom he had a son called *Amletus*, or *Hamlet*. Penco murders his brother Horwendillus, marries Gertrude, and ascends the throne. Hamlet, to avoid his uncle's jealousy, counterfeits insanity, but is such an abhorrer of falsehood, that though he constantly frames the most evasive and even absurd answers, yet he artfully contrives never to deviate from truth. Penco, suspecting the reality of his madness, endeavours by various methods to discover the real state of his mind. Among others, he places a young woman in his way, upon which Shakespeare's *Opheelia* is grounded. At last Penco departs from Elsinour, conceals a meeting between Hamlet and Gertrude, concluding that the former would not conceal his sentiments from his

his own mother; and orders a courtier to conceal himself, unknown to both, to overhear their conversation. The courtier repairs to the queen's apartment, and hides himself under a heap of straw. Hamlet, upon entering the cabinet, suspecting the presence of some spy, imitates, after his usual affectation of folly, the crowing of a cock, and, shaking his arms like wings, jumps upon the heap of straw; till, feeling the courtier, he draws his sword, and instantly dispatches him. He then cuts the body to pieces, bolls it, and gives it to the hogs. He then avows to his mother that he only personated a fool, reproaches her for her incestuous marriage with the murderer of her husband; and concludes his remonstrances by saying, "Instead, therefore, of condoling my insanity, deplore your own infamy, and the deformity of your own mind." The queen is silent; but is recalled to virtue by these admonitions. Fengo returns to Elsinore, sends Hamlet to England under the care of two courtiers, and requests the king by a letter to put him to death. Hamlet discovers and alters the letter; so that, upon their arrival in England, the king orders the two courtiers to immediate execution, and betroths his daughter to Hamlet, who gives many astonishing proofs of a most transcendent understanding. At the end of the year he returns to Denmark, and alarms the court by his unexpected appearance; as a report of his death had been spread, and preparations were making for his funeral. Having re-assumed his affected insanity, he purposely wounds his fingers in drawing his sword, which the bystanders immediately fasten to the scabbard. He afterwards invites the principal nobles to an entertainment, makes them intoxicated, and in that state covers them with a large curtain, which he fastens to the ground with wooden pegs: he then sets fire to the palace; and the nobles, being enveloped in the curtain, perish in the flames. During this transaction he repairs to Fengo's apartment; and, taking the sword which lay by the side of his bed, puts his own in its place: he instantly awakes him and informs him, that Hamlet is come to revenge the murder of his father. Fengo starts from his bed, seizes the sword; but, being unable to draw it, falls by the hand of Hamlet. The next morning, when the populace were assembled to view the ruins of the palace, Hamlet summons the remaining nobles; and in a masterly speech, lays open the motives of his own conduct, and proves his uncle to have been the assassin of his father. This speech had the desired effect; the greater part of the assembly shed tears, and all present unanimously proclaim him king amid repeated acclamations. Hamlet soon after this sails to England, and orders a shield to be made on which the principal actions of his life are represented. The king receives him with a feigned joy, falsely assures him that his daughter is dead, and avows him to repair to Scotland as his ambassador, and to pay his addresses to the queen Gertrude. He gives this insidious advice in the hopes that Hamlet may perish in the attempt; as the queen who was remarkable for her chastity and civility, had such an aversion to all proposals of marriage, that not one of her suitors had escaped falling a sacrifice to her vengeance. Hamlet,

in opposition to all difficulties, performs the embassy; and, by the assistance of his shield, which inspires the lady with a favourable opinion of his wisdom and courage, obtains her in marriage, and returns with her to England. Informed by the princess to whom he had been betrothed that her father meditates his assassination, Hamlet avails his fate by wearing armour under his robe; puts to death the king of England; and sails to Denmark with his two wives, where he is afterwards killed in a combat with Vigletus, the son of Roric. This Roric, whom Alstedius calls *Roricus*, is ranked by him as the 14th king of Denmark from *Don*, who, he says, flourished A. M. 2898, and A. A. C. 1030.

(1.) \* HAMLET. *n. f.* [*ham*, Saxon, and *let*, the diminutive termination.] A small village.—Within the self-same lordship, parish, or hamlet, lands have divers degrees of value. *Baron.*—

He pitch'd upon the plain

His mighty camp, and, when the day return'd,  
The country wasted and the hamlets burn'd.

*Dr. de.*

(3.) HAMLET, HAMEL, or HAMPEL, was formerly used for part of a village or parish. *Splendeman* makes a difference between *villam integram*, *villam dimidiam*, and *hamletum*; and *Stow* compounds it to be the seat of a freeholder. Several county towns have hamlets.

HAMM, or HAM. See HAM, N° 7.

HAMMAMLIU, a town of Turkey, in *Natcha*.

(1.) \* HAMMER. *n. f.* [*hamer*, Saxon; *smi*, *mer*, Danish.] 1. The instrument consisting of a long handle and heavy head, with which any thing is forged or driven.—

The armourers,

With busy hammers closing rivets up,

Give dreadful note of preparation. *Sh.*

—The stuff will not work well with a hammer. *Baron.*—It is broken not without many blows, and will break the best anvils and hammers of *Br.* *Brown's Vulgar Errors.*—Every morning he is fresh to his hammer and his anvil. *South.*—

The smith prepares his hammer for the strike

*Dryden's Journal*

2. Any thing destructive.—That renowned poet of truth and hammer of heresies, *St. Augustin* *Blakevall on Providence.*

(2.) A HAMMER has an iron head, fixed crosswise upon a handle of wood. There are several sorts of hammers used by blacksmiths; as, 1. The hand hammer, which is of such weight that it may be wielded with one hand at the anvil. 2. The up-hand sledge hammer used with both hands and seldom lifted above the head. 3. The down sledge hammer, which is the biggest of all, is held by both hands at the farthest end of the handle; and being swung at arms length over the head, is made to fall upon the work with as heavy a blow as possible. The smallest hammer used by smiths is called a *riveting hammer*, but is seldom used at the forge unless upon small work. These and a great variety of other hammers of different sizes are used by goldsmiths and jewellers. Watchmakers, saddlers, carpenters and joiners have likewise hammers accommodated to their several purposes.

(4.) HA

(3.) HAMMER in geography. See HAMAR.

(4.) HAMMAR ISLAND, an isle of Sweden in the Baltic, near the coast of Blekingen, 4 miles E. of Cadzow.

(5.) HAMMER, LITTLE, a town of Norway, in Agder, 76 miles N. of Christiania.

(1.) \* To HAMMER, v. a. [from the noun.] 1. To beat with a hammer.—

His bones the *hammer'd* steel in strength surpass.  
Sands.

2. To forge to form with a hammer.—

Some *hammer* helmets for the fighting field.  
Dryden.

Drudg'd like a smith, and on the anvil beat,  
Till he had *hammer'd* out a vast estate. Dryd.  
—I must pay with *hammered* money instead of gold. Dryden. 3. To work in the mind; to come by intellectual labour: used commonly in contempt.—

Wilt thou still be *hammering* trenchery,  
To tumble down thy husband and thyself? Shaks.  
—He was nobody that could not *hammer* out of him some invention by this witchcraft, and perform accordingly. Camden.—Some spirits, by whom they were stirred and guided in the name of the people, *hammered* up the articles. Hayw.

(2.) \* To HAMMAN, v. a. 2. To work; 'to be busy: in contempt.—

How need'st thou much importune me to that,  
Whereon this month I have been *hammering*.  
Shaks.

I have been studying how to compare  
The prison where I live unto the world;  
And, for because the world is populous,  
And here is not a creature but myself,  
I cannot do it; yet I'll *hammer* on't. Shaks.

3. To be in agitation.—

Torment is in my heart, death in my hand;  
Blood and revenge are *hammering* in my head.  
Shaks.

\* HAMMERER, s. f. [from *hammer*.] He who works with a hammer.

\* HAMMERHARD, s. f. [*hammer* and *hard*.] *Hammerhard* is when you harden iron or steel with such hammering on it. Moxon.

HAMMERHUS, a fort of Denmark, in the island of Bornholm.

1. HAMMERING, *part.* the act of extending and fashioning a body under the hammer. When it is performed on iron heated for the purpose, the verbs call it *forging*.

2. HAMMERING, in coining. A piece of money or medal is said to be *hammered*, when the impression is given with a hammer and not with a mill.

3. HAMMERMAN, s. f. a smith; one who works with the hammer.

4. HAMMARMAN, in the polity of the royal boroughs of Scotland, the name of an incorporation, which comprehends most of those artificers who make use of hammers; such as goldsmiths, ironers, watch-makers, coppersmiths, braziers, blacksmiths, tin-plate workers, cutlers, gunsmiths, saddlers, &c. In Edinburgh, however, the *Coopers*, by the act of the burgh, form a distinct incorporation, which ranks 2d in order, next to the *fargers*; while the other artificers above mentioned form the 3d incorporation, under the title of *Hammermen*.

HAMMERSMITH, a large village 4 miles W. of London, in the parish of Fulham. It has two charity schools, a workhouse, a Presbyterian meeting-house, and a fair, May 1. There are several handsome seats about it, particularly the late lord Melcombe's, which is very elegant, and contains a marble gallery finished at a great expence. It lies N. of the Thames.

HAMMERSTEIN, a fortress of Germany, on the Rhine, opposite to Coblenz.

(1.) \* HAMMOCK, s. f. [*hamaca*, Saxon.] A swinging bed.—Prince Maurice of Nassau, who had been accustomed to *hammocks*, used them all his life. Temple.

(2.) HAMMOCKS, or HAMACS, are suspended between two trees, posts, hooks, or the like, and are much used throughout the West Indies, as well as on board of ships. The Indians hang their hammocks to trees, to secure themselves from wild beasts and insects. According to F. Pluimier, who has often made use of the hammock in the Indies, it consists of a large strong coverlet or sheet of coarse cotton, about six feet square: on two opposite sides are loops of the same stuff, through which a string is run, and thereof other loops are formed, all which are tied together with a cord; and thus the whole is fastened to two neighbouring trees in the field, or two hooks in houses. This kind of couch serves at the same time for bed, quilts, sheets, pillow, &c. The hammock used on board of ships is made of a piece of canvas 6 feet long and 1 wide, drawn together at the ends. There are usually from 14 to 20 inches in breadth allowed between decks for every hammock in a ship of war; but this space must in some measure depend on the number of the crew, &c. In time of battle the hammocks and bedding are firmly corded and fixed in the nettings on the quarter deck, to preserve the men from the fire of the enemy.

HAMMON, a surname of Jupiter. See AMMON, N° 4. and HAM, N° 1.

(1.) HAMMOND, Anthony, Esq; an ingenious English poet, descended from a good family of Somerham-Place in Huntingdonshire, was born in 1668. After a liberal education at St John's college, Cambridge, he was chosen M. P. and soon distinguished himself as a fine speaker. He became a commissioner of the royal navy, which place he quitted in 1712. He published A Miscellany of poems by the most eminent hands; in which he himself had a considerable share. He wrote the life of his friend Walter Moyle, Esq; prefixed to his works; and died about 1726.

(2.) HAMMOND, Henry, D. D. one of the most learned English divines in the 17th century, was born in 1605. He studied at Oxford, and in 1629 entered into holy orders. In 1632, he was made rector of Penshurst in Kent; in 1643 archdeacon of Chichester; and in 1645 a canon of Christ-church, Oxford, and chaplain to king Charles I. He was also chosen public orator of the university. In 1647, he attended the king in his confinement at Woodburn, Cavesham, Hampton-Court, and the Isle of Wight. On his return to Oxford he was chosen sub-dean; and continued there till the parliament visitors ejected and imprisoned him. During this confinement he began his *Annotations on the*

*the New Testament.* On the 4th April 1660, he was seized by a fit of the stone, of which he died on the 25th of that month, aged 55. He wrote many other works, which have been published together in 4 vols. folio.

(3.) HAMMOND, James, author of the *Love Elegies* which, some years after his death, were published by the earl of Chesterfield, was the son of Anthony Hammond, (N° 1.) and was equerry to Frederick prince of Wales, which he held till an unfortunate passion he entertained for a lady, who would not return it, deprived him of his senses; upon which he wrote those love elegies which have been so much celebrated for their tenderness, and which he composed before he was 22 years of age. He was M. P. for Truro in Cornwall; and died in June 1647, at Stow, the seat of lord Cobham, who, as well as the earl of Chesterfield, honoured him with a particular intimacy. His mistress, who was bed-chamber woman to the queen, died in 1779, unmarried.

HAMOAZE, a creek in the British Channel, which forms a harbour for the Royal Navy, capable of containing 100 vessels, in 3 tiers, at from 13 to 15 fathoms water. It is the W. branch of the TAMAR, which falls into Plymouth Sound.

HAMON, John, M. D. a French physician, born at Cherbourg, in 1618. He wrote several works on religious subjects in an elegant style, and died in 1687, aged 69.

HAMONT, or HELMONT, a town of the French republic, in the dep. of the Lower Meuse, and ci-devant bishopric of Liege; 17 miles W. of Ruremond, and 36 N. of Liege. Lon. 5. 31. E. Lat. 51. 17. N.

HAMOSE. See HAMOAZE.

HAMÔTE, a long island in Q. Charlotte's Sound, between the two islands of New Zealand.

HAMPDEN, John Esq. of Hamden, a celebrated patriot, descended of an ancient family in Buckinghamshire, was born at London in 1594. He was cousin german to Oliver Cromwell, his mother being Oliver's aunt. In 1609 he was sent to Magdalen College Oxford, whence he went to the inns of court, where he made a considerable progress in the law. He was elected a member of the parliament which began at Westminster Feb. 5. 1626; and served in all the succeeding parliaments in the reign of Charles I. In 1636 he became universally known, by his refusal to pay shipmoney, as being an illegal tax; upon which he was prosecuted, and his conduct throughout this transaction gained him a great character. When the long parliament began, the eyes of all men were fixed on him as their *pater patriæ*. On Jan. 3, 1644, the king ordered articles of high treason and other misdemeanours to be prepared against Lord Kimbolton, Mr Hampden, and 4 other members of the House of Commons, and went to that house to seize them: but they had retired. Mr Hampden afterwards made a speech in the house to clear himself of the charge laid against him. In the beginning of the civil war he commanded a regiment of foot, and was of great service to the parliament at the battle of Edge-hill. He received a mortal wound in the shoulder in an engagement with Prince Rupert, on the 18th June 1643, at Chalgravefield in Oxfordshire; and died on the 24th. He had the art of

Socrates; of interrogating, and under the pretence of doubts, insinuating objections, so that he infused his own opinions into those from whom he appeared to learn them. He was a very wise man and of great parts; and possessed of the most absolute spirit of popularity to govern the people, that ever was in any country: He was master over all his appetites and passions, and had thereby a very great ascendant over those of other men: He was of an industry and vigilance never to be tired out, of parts not to be imposed upon by the most subtle, and of courage equal to his best parts; and, above all, was a man of the most inflexible integrity.

(1.) \* HAMPER. *n. f.* [Supposed by *Minsheu* to be contracted from *band panier*; but *banaperium* appears to have been a word long in use, whence *banaper*, *hamper*.] A large basket for carriage.

What powder'd wigs! what flames and darts!

What *hampers* full of bleeding hearts! *Swift.*

(2.) HAMPER. See HANAPER, § 2.

\* To HAMPER, *v. a.* [The original of this word, in its present meaning, is uncertain: *Janus* observes that *bampigns* in Teutonic is a quarrel: others imagine that *hamper* or *banaper*, being the treasury to which fines are paid, to *hamper*, which is commonly applied to the law, means originally to fine.] 1. To shackle; to entangle, as in chains or nets.—

O loose this frame, this knot of man untie!

That my free soul may use her wing,

Which now is pinion'd with mortality,

As an entangl'd, *hamper'd* thing. *Herbert.*

We shall find such engines to assail,

And *hamper* thee, as thou shalt come of force. *Milt. r.*

—What was it, but a lion *hamper'd* in a net! *L'Ej.*

Wear under vizard-masks their talents,

And mother wits before their gallants;

Until they're *hamper'd* in the noose,

Too fast to dream of breaking loose. *Hudibras.*

—They *hamper* and entangle our souls, and hinder their flight upwards. *Tillotson.* 2. To ensnare; to inveigle; to catch with allurements.—

She'll *hamper* thee, and dandle thee like a baby. *Swift.*

3. To complicate; to entangle.—

Engend'ring heats, these one by one unwind,

Stretch their small tubes, and *hamper'd* nerves unwind. *Blackmore.*

4. To perplex; to embarrass by many lets and troubles.—

And when they're *hamper'd* by the laws,

Release the lab'ers for the cause. *Hudibras.*

HAMPFIEN, a town of Germany in Austria, 14 miles SW. of Steyr.

HAMPNET, a village in Gloucestershire.

(1.) HAMPSHIRE, or HANTS, or SOUTHAMPTON, a county of England, bounded on the W by Dorsetshire and Wiltshire, on the N. by Berkshire, on the E. by Surry and Sussex and on the S. by the British Channel. It extends 55 miles in length from N. to S. 40 in breadth from E. to W and is about 220 miles in circumference. It is divided into 39 hundreds, and contains 9 forests, 2 parks, one city, 20 market towns, 253 parishes above 36,000 houses, 1062 villages, and 200,000 inhabitants; who elect 26 members of parliament two for the county, two for Winchester, and two each



rich for Southampton, Portsmouth, Petersfield, Yarmouth, Newport, Stockbridge, Andover, Whitechurch, Lymington, Christchurch, and Newton. The soil is very pure, especially upon the downs, on which vast flocks of sheep are kept and bred. In the campaign part of the county, the soil is very fertile, producing all kinds of grain. Besides many woods on private estates in which there are not quarters of well-grown timber, there is the new forest of great extent, belonging to the crown, and studded with venerable oaks. In these woods and forests, great numbers of hogs run at large, and feed on the acorns; whence the Hampshire bacon is so far exceeds that of most other countries. The rivers are the Avon, Anton, Arle, Test, Itchen, and others; besides several smaller streams, all abounding in fish. As its sea coast is of considerable extent, it has many good ports and harbours, and is well supplied with salt-water fish. Much honey is produced in this county, and a great deal of mead and metheglin made. It also abounds in game. The manufacture of cloth and leather is considerable, and employs great numbers of the poor. The new canal from Basingstoke to the Wyre in Surrey, and from thence to the Thames, is of great advantage to the county. To carry it into execution above £86,000 were raised amongst 150 proprietors in 1789. It extends 5½ miles.

(1) HAMPSHIRE, a mountainous county in Massachusetts 50 miles long from N. to S. and 42 broad; divided into 59 townships. Springfield and Northampton are the chief towns.

(2) HAMPSHIRE, a fertile county of Virginia, 42 miles long and 30 broad; containing 6,893 citizens in 1790, and 454 slaves. It contains iron and coal mines.

(3) HAMPSHIRE, New, one of the United States of North America, bounded on the N. by Lower Canada; NE. by the district of Maine; SE. by the Atlantic; & by Massachusetts; W. and NW. by the Connecticut, which divides it from Vermont. It is 141 miles long, and between 19 and 90 broad, when resembling an open fan; the Connecticut being the curve, the S. line the shortest, and the E. the longest side. It contains 9,461 square miles, or 6,174,240 acres, of which about 100,000 acres are under water. It is divided into 5 counties, viz. Rockingham, Stafford, Hillsborough, Cheshire, and Grafton, which are subdivided into 114 townships of about 6 miles square each. The chief town is PORTSMOUTH. There are two great rivers, the PISCATAQUA and the MERRIMACK, which unite about 8 miles from the mouth of the former, and form one broad, deep, rapid stream, navigable for ships of the largest burden. This river forms the only port of New Hampshire. The land next to the sea is generally low; but upon ascending into the country, it rises into hills. Some parts of the state are mountainous. The WHITE MOUNTAINS are the highest part of a range which extends NE. and SW. to a length not yet ascertained. The air is serene and healthful. The weather is not so subject to change as in some southern climates. This state embracing a number of very high mountains, and lying in the neighbourhood of others whose towering summits are covered with snow and ice three quarters of the year, is intensely cold in winter. The heat

of summer is great, but of short duration. The cold braces the constitution, and renders the labouring people healthful and robust. On the sea coast, which extends 18 miles along the SE. corner, and many places inland, the soil is sandy, but affords good pasturage. The intervals at the foot of the mountains are greatly enriched by the freshets, which bring down the soil upon them, forming a fine mould, and producing corn, grain, and herbage, in the most luxuriant plenty. The back lands which have been cultivated are generally very fertile, and produce various kinds of grain, fruits, and vegetables. The uncultivated lands are covered with extensive forests of pine, fir, cedar, oak, walnut, &c. This state affords all the materials necessary for ship-building. The population of this state has increased rapidly: In 1767 it was estimated at 32,700; in 1787 at 103,000; but by the census in 1790, it was found to be 142,885; of whom only 158 were slaves. The ancient inhabitants were emigrants from England. Their posterity, mixed with emigrants from Massachusetts, fill the lower and middle towns. Emigrants from Connecticut compose the largest part of the inhabitants of the western towns adjoining the Connecticut. The Negroes, who were never numerous in New Hampshire, are almost all free. In Hanover there is a college; (See HANOVER, N. 5.) at Exeter an academy; at Portsmouth a grammar school; and all the towns are bound by law to support schools. The inhabitants of this state are chiefly Congregationalists. The other denominations are Presbyterians, Baptists, and Episcopalians. The first discovery made by the English of any part of New Hampshire was in 1614, by Capt. John Smith, who ranged the shore from Penobscot to Cape Cod. On his return to England, he published a description of the country, with a map of the coast, which he presented to prince Charles. The first settlement was made in 1623. New Hampshire was for many years under the jurisdiction of the governor of Massachusetts, but had a separate legislature. It bore a proportional share of the expences and levies in all enterprises, expeditions, and military exertions, whether planned by the colony or the crown. In every stage of the opposition that was made to the encroachments of the British parliament, the people, who had always a high sense of liberty, cheerfully bore their part. In 1791, a canal was cut through the marshes from Hampton to the Merrimack, for 8 miles. This state lies between 43° 41' and 45° 29' Lon. E. of Philadelphia; and between 42° 41' and 45° 30' Lat. N.

HAMPSTEAD, a pleasant village of Middlesex, 4 miles NW. of London, on a fine rise, at the top of which is a heath of about a mile square, adorned with several seats, in a most romantic situation. It has a most extensive prospect over London, into Bucks, Hertfordshire, Northamptonshire, Essex, Kent, Surrey, Berks, &c. with an uninterrupted view of Shooter's Hill, Barking Downs, and Windsor Castle. Its church was anciently a chapel of ease to Hendon, till 1478. This village was formerly much resorted to for its mineral waters; the wells are still frequented. It is crowded with good buildings, even on the very top of the hill. It has a new church, and a handsome chapel near



the wells, built by the contribution of the inhabitants.

(1.) HAMPTON, a town of England, in Gloucestershire, on the Cotswold hills. Lon. 2. 15. W. Lat. 51. 38. N.

(2.) HAMPTON, a town of Middlesex, on the Thames, 15 miles WSW. of London, and two from Richmond and Kingstown. It is chiefly famous for its royal palace, called HAMPTON COURT, which is the finest in Britain. It was built by cardinal Wolsey, who furnished it richly, and had 280 silk beds for strangers. The buildings, gardens, and the two parks, to which William III. made considerable additions, are about 4 miles in circumference, and are watered on 3 sides by the Thames. The inner court, built by king William, forms a piazza, the pillars of which are so low, that it looks more like a cloyster than a palace; however, the apartments make ample amends, being extremely magnificent, exactly disposed, and adorned with most elegant furniture. Lon. 0. 9. W. Lat. 51. 35. N.

(3.) HAMPTON, a sea port of New Hampshire, in Strafford county, 40 miles N. of Boston; containing 451 citizens in 1795. Lon. 74. 0. W. Lat. 43. 5. N.

(4.) HAMPTON, a sea port of Virginia, the capital of the county of Elizabeth-city, seated on a bay near the mouth of the James: 18 miles SE. of York-Town, and 371 SSW. of Philadelphia. Lon. 1. 19. W. of that city. Lat. 37. 10. N.

(5-18.) HAMPTON is also the name of 14 English villages; viz. of one each, in Cheshire, Devonshire, Gloucester, Herefordshire, Kent, Salop, Somersetshire, and Wilts; and of two each, in Oxford, Warwick, and Worcester-shires.

(19.) HAMPTON COURT, a town in Herefordsh.

(20.) HAMPTON COURT. See N° 2.

HAMRACHI, a town of Persia, in Segestan.

HAMSA, a celebrated Mussulman doctor, who had the courage to write a book in opposition to the Koran. His work is remarkable for elegance and purity of style. He flourished about A.D. 1020.

\* HAMSTRING. *n. f.* [*ham* and *string*.] The tendon of the ham.—

A player, whose conceit

Lies in his *hamstring*, doth think it rich

To hear the wooden dialogue, and sound

'Twixt his stretch'd footing and the scaffoldage.

*Shakspeare.*

—On the hinder side it is guarded with the two *hamstrings*. *Wife-man.*

\* To HAMSTRING. *v. a.* preter. and part. pass. *hamstrung*. [from the noun.] To lame by cutting the tendon of the ham.—

*Hamstring'd* behind, unhappy Gyges dy'd;

Then Phalaris is added to his side. *Dryden.*

HAM-TCHIN, a town of China, in Petcheli.

(1.) \* HAN for *hane*, in the plural. Obsolete. *Spenser.*

(2.) HAN, in geography, a town of China, in the province of Se-tchuen. Lon. 122. 41. E. Ferro. Lat. 31. 0. N.

(3.) HAN, a river of China, in Chenfi.

HANAMINE, an island on the W. coast of Ireland, and county of Galway, 2 miles NW. of Kraveel Point.

(1.) \* HANAPER. *n. f.* [*hanaperium*, low Lat.]

A treasury; an exchequer. The clerk of the *hanaper* receives the fees due to the king for the seal of charters and patents.—The fines for all original writs were wont to be immediately paid into the *hanaper* of the Chancery. *Bacon.*

(2.) The HANAPER, or HAMPER, is an office in exchequer, under the direction of a master, his deputy and clerks, comptroller, &c. answering, in some measure, to the  *Fiscus* among the Romans.

(3.) HANAPER, THE CLERK OR WARDEN OF THE, (§ 1. *def.* 1.) receives also all money due for commissions, and writs; and attends the keeper of the seal daily in term time, and at all time of sealing; and takes into his custody all sealed charters, patents, &c. which he receives into bags, but anciently, it is supposed, into *hampers*, which gave name to the office.

(1.) HANAU, or HANAU MUNZENBERG, a county of Germany, bounded by the electorine of Mentz, the bishopric of Fulda, the lordships of Reineck, Isenburg, and Solms; the territories of Hesse-Homburg, Friedburg, and Frankfurt. Its length is 45 miles; its greatest breadth not above 15. It is very fertile in corn, wine, and fruits; and has salt springs, with mines of copper, silver, and cobalt. The chief rivers are, the Mayne, the Kinzig, and the Nidda. The prevailing religion is Calvinism, but Lutherans and Catholics are tolerated. The country is populous, and trade and manufactures flourish in it. In 1736, the whole male line of the counts of Hanau failing in John Reinard, William VIII, landgrave of Hesse Cassel, by a treaty of mutual succession between the families of Hanau and Hesse Cassel, took possession of the county, after satisfying the house of Saxony for their claims; and in 1754 transferred it to prince William, eldest son to the then hereditary prince Frederic, afterwards landgrave. The revenues of the last count, arising from this and other territories, are said to have amounted to 500,000 florins. The chief towns are Hanau, Burgun, Steinau, and Glenhausen.

(2.) HANAU, a town of Germany, and capital of the above county, (N° 1.) pleasantly situated on the Kinzig, near its confluence with the Mayne, which divides it into the old and new towns, both fortified. The new town, which was built by French and Flemish refugees, is regular and handsome. The castle stands in the old town, is fortified, and has a fine garden, with commodious apartments. The Jews are tolerated. Here is an university, with several manufactures, particularly of tobacco, and a considerable traffic. Hanau lies 8 miles E. of Frankfurt, and 18 NE. of Darmstadt. Lon. 8. 45. E. Lat. 50. 3. N.

HANAZO, a river of Abyssinia.

HANBOROUGH, two villages in Oxfordshire.

(1.) \* HANCES. *n. f.* [In architecture.] The ends of elliptical arches; and these are the arches of smaller circles than the scheme, or middle part of the arch. *Harris.*—The sweep of the arch will not contain above fourteen inches, and perhaps you must cement pieces to many of the courses in the *hance*, to make them long enough to contain 14 inches. *Moxon.*

(2.) \* HANCES. [In a ship.] Falls of the life-rail placed on bannisters on the poop and quarter-deck down to the gangway. *Harris.*

HANCKEN

**HANCKENBUTTEL**, a town of Lower Saxony, in the duchy of Lüneburg, 24 m. E. of Zell.

(1.) **HANCOCK**, a county of the United States in the district of Maine, bounded on the E. by Washington county, S. by the Atlantic, W. by Lincoln county, and N. by Lower Canada, containing 18 townships, and 9549 citizens in 1790. Portland is the capital.

(2.) **HARCOCK**, a town of Maryland, in Washington county, on the N. side of the Potomac, 4 miles from Bath, in Virginia, and 205 W. by S. of Philadelphia. Lon. 3. 2. W. of that city. Lat. 39. 19. N.

(3.) **HAND**. *n. f.* [*hand, hand, Saxon, and in all the Teutonic dialects.*] 1. The palm with the fingers; the member with which we hold or use any instrument.—They laid *hands* upon him, and bound him *hand* and foot. *Kneller's History*.—

They *hand* in *hand*, with wandering steps and slow,

Through Eden took their solitary way. *Milton*.

—That wonderful instrument the *hand*, was it

ask to be idle? *Berkley*. 2. Measure of four

inches; a measure used in the matches of horses;

3. Side, right or left.—For the other side

of the court-gate on this *hand*, and that *hand*, were

hangings of fifteen cubits. *Exod. xxxviii. 15.* 4.

Part; quarter; side.—It is allowed on all *hands*,

that the people of England are more corrupt in

their morals than any other nation this day under

the sun. *Swift*. 5. Ready payment with respect

to the receiver.—Of which offer the bazaar accep-

ted, receiving in *hand* one year's tribute. *Kneller's*

*History*.—These two must make our duty very

easy; a considerable reward in *hand*, and the as-

surance of a far greater recompence hereafter.

*Tales*. 6. Ready payment with regard to the

pay.—Let not the wages of any man tarry with

thee, but give it him out of *hand*. *Lev. xv. 14.*

7. *Law*; *price*.—Time is the measure of business;

money of wares: business is bought at a dear *hand*,

where there is small dispatch. *Bacon*. 8. Terms;

conditions; rate.—With simplicity admire and ac-

cept the mystery; but at no *hand* by pride, igno-

rance, interest, or vanity wrest it to ignoble senses.

*Taylor's Worship Communicant*.—It is either an ill

effect, or an ill effect, and therefore at no *hand* con-

sidered with homily. *Taylor's Rule of Living holy*.

9. *Law*; *deed*; *external action*.—Thou sawest the

contradiction between my heart and *hand*. *King*

*Chorus*. 10. Laborer; act of the hand.—Alas!

he was a very idle fellow, that never would set

his *hand* to any business during his father's life.

*Alfisa*.—I rather suspect my own judgment than

believe a fault to be in that poem, which lay

long under Virgil's correction, and had his last

refuge in it. *Addison*. 11. Performance.—

Where are these porters,

These lazy knaves? Y'ave made a fine *hand*!

*Shakespeare*.

That's a trim rabble let in. *Shakespeare*.

12. Power of performance.—He had a great mind

to try his *hand* at a Spectator, and would fain

have one of his writings in my works. *Addison*.—

A friend of mine has a very fine *hand* on the vio-

la. *Alfisa*. 13. Attempt; undertaking.—Out

of them you dare take in *hand* to lay open the o-

rgans of such a nation. *Speiser on Ireland*. 14.

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Manner of gathering or taking.—As her majesty hath received great profit, so may she, by a moderate *hand*, from time to time reap the like. *Bacon*. 15. Workmanship; power or act of manufacturing or making.—An intelligent being, coming out of the *hands* of infinite perfection, with an aversion or even indifference to be reunited with its Author, the source of its utmost felicity, is such a shock and deformity in the beautiful analogy of things, as is not consistent with finite wisdom and perfection. *Chrysos*. 16. Manner of acting or performing.

The master saw the madness rise;

His glowing cheeks, his ardent eyes;

And while he heav'n and earth defy'd,

Chang'd his *hand*, and check'd his pride. *Dryden*.

17. Agency; part in action.—God must have set

a more than ordinary esteem upon that which Da-

vid was not thought fit to have an *hand* in. *South*.

18. The act of giving or presenting.—Let Tamar

dress the meat in my sight, that I may eat it at

her *hand*. *1 Sam. xiii. 5.*

To-night the poet's advocate I stand,

And he deserves the favour at my *hand*. *Addison*.

19. Act of receiving any thing ready to one's hand,

when it only waits to be taken.—His power reaches

no farther than to compound and divide the ma-

terials that are made to his *hand*; but can do no-

thing towards the making or destroying one atom

of what is already in being. *Locke*.—Many, whose

greatness and fortune were not made to their

*hands*, had sufficient qualifications and opportu-

nities of rising to these high posts. *Addison*. 20.

Care; necessity of managing.—Jupiter had a farm

a long time upon his *hands*, for want of a tenant

to come up to his price. *L'Estrange*.—

When a statesman wants a day's defence,

Or envy holds a whole week's war with sense,

Or simple pride for flattery makes demands,

May dunce by dunce be whistled off my *hands*.

*Pope*.

21. Discharge of duty.—Let it therefore be re-

quired, on both parts, at the *hands* of the clergy,

to be in manners of estate like the apostles; at

the *hands* of the laity, to be as they who lived un-

der the apostles. *Hooker*. 22. Reach; nearness;

as, at *hand*, within reach, near, approaching.—

Your husband is at *hand*, I hear his trumpet.

*Shakespeare*.

Cousins, I hope the days are near at *hand*

That chambers will be safe. *Shakespeare*.

He is at *hand*, and Pindarus is come

To do you salutation. *Shakespeare*.

—The sight of his mind was like some sights of

eyes; rather strong at *hand* than to carry afar off.

*Bacon*.—Any light thing that moveth, when we

find no wind, sheweth a wind at *hand*. *Bacon*.—

A very great sound near *hand* hath stricken many

deaf. *Bacon*.—It is not probable that any body

should expect that at a distance, which, nearer *hand*,

it cannot perform. *Brown*.—When mineral or

metal is to be generated, nature needs not to have

at *hand* salt, sulphur, and mercury. *Boyle*. 23.

Manual management.—

Nor swords at *hand*, nor hissing darts afar,

Are doom'd to avenge the tedious bloody war.

*Dryden*.

24. State of being in preparation.—

Where is our usual manager of mirth?

*Wha-*

What revels are in *band*? Is there no play,  
To ease the anguish of a torturing hour? *Shak.*

25. State of being in present agitation —

I look'd upon her with a soldier's eye;  
That lik'd, but had a rougher task in *band*  
Than to drive liking to the name of war. *Shak.*

—It is indifferent to the matter in *band* which way  
the learned shall determine of it. *Locke.* 26. Cards  
held at a game.—There was never a *band* drawn,  
that did double the rest of the habitable world,  
before this. *Bacon.* 27. That which is used in op-  
position to another.—

He would dispute,  
Confute, change *bands*, and still confute. *Hudibr.*  
28. Scheme of action.—

Consult of your own ways, and think which  
*band*  
Is best to take. *Ben Jonson.*

—They who thought they could never be secure,  
except the king were first at their mercy, were  
willing to change the *band* in carrying on the war.  
*Clarendon.* 29. Advantage; gain; superiority.—  
The French king, supposing to make his *band* by  
those rude ravages in England, broke off his treaty  
of peace and procured hostility. *Hayward.* 30.  
Competition; contest.—

She in beauty, education, blood,  
Holds *band* with any princess in the world. *Shak.*  
31. Transmission; conveyance; agency of convey-  
ance.—The salutation by the *band* of the Paul.  
*Col.* 18. 32. Possession; power.—Sacraments  
serve as the moral instruments of God to that pur-  
pose; the use whereof is in our *hands*, the effect  
in his. *Hooker.*—

And tho' you war, like petty wrangling states,  
You're in my *band*; and when I bid you cease,  
You shall be crush'd together into peace. *Dryd.*  
—Between the landlord and tenant there must be  
a quarter of the revenue of the land constantly in  
their *hands*. *Locke.*—It is fruitless pains to learn a  
language, which one may guess by his temper he  
will wholly neglect, as soon as an approach to  
manhood, setting him free from a governor, shall  
put him into the *hands* of his own inclination.  
*Locke.*—Vestigales Agri were *hands* taken from the  
enemy, and distributed amongst the soldiers, or left  
in the *hands* of the proprietors under the condi-  
tion of certain duties. *Arbutnot.* 33. Pressure of  
the bridle.—

Hollow men, like horses hot at *band*,  
Make gallant show and promise of their mettle.  
*Shakesp.*

34. Method of government; discipline; restraint.  
—Menelaus bare an heavy *band* over the citizens,  
having a malicious mind against his countrymen.  
*2 Mac.* v. 23.—He kept a strict *band* on his nobil-  
ity, and chose rather to advance clergymen and  
lawyers. *Bacon's Henry VII.*—However strict a  
*band* is to be kept upon all desires of fancy, yet  
in recreation fancy must be permitted to speak.  
*Locke.* 35. Influence; management.—

Flattery, the dang'rous nurie of vice,  
Got *band* upon his youth, to pleasures bent.  
*Daniel.*

36. That which performs the office of a hand in  
pointing.—The body, though it moves, yet not  
changing perceivable distance with other bodies,  
as fast as the ideas of our own minds do naturally

follow one another, the thing seems to stand still;  
as is evident in the *bands* of clocks and shadows  
of sun-dials. *Locke.* 37. Agent; person employ-  
ed; a manager.—The wisest prince, if he can save  
himself and his people from ruin, under the worst  
administration, what may not his subjects hope  
for when he changeth *bands*, and maketh use of the  
best? *Swift.* 38. Giver and receiver.—This tra-  
dition is more like to be a notion bred in the mind  
of man, than transmitted from *band* to *band*  
through all generations. *Tillotson.* 39. An act; a  
workman; a soldier.—

Your wrongs are known: impose but your  
commands,

This hour shall bring you twenty thousand  
*bands.* *Dryden.*

—Demetrius appointed the painter guards, plea-  
sed that he could preserve that *band* from the bar-  
barity and insolence of soldiers. *Dryden.*—A dic-  
tionary containing a natural history requires too  
many *bands*, as well as too much time, ever to  
be hoped for. *Locke.* 40. Catch or reach with-  
out choice.—The men of Israel smote as well the  
men of every city as the beast, and all that came  
to *band*. *Judges.*—

A sweaty reaper from his tillage brought  
First fruits, the green ear, and the yellow sheaf  
Uncull'd as came to *band.* *Milton.*

41. Form or cast of writing.—

Here is th' indictment of the good lord Hark-  
ings,

Which in a set *band* fairly is engross'd;  
Eleven hours I've spent to write it o'er. *Shak.*  
—Solyman shewed him his own letters-intercep-  
ted, asking him if he knew not that *band*, if he  
knew not that seal? *Knolles.*—Being discovered by  
their knowledge of Mr Cowley's *band*, I happily  
escaped. *Denham.*—

If my debtors do not keep their day  
Deny their *bands*, and then refuse to pay,  
I must attend. *Dryden.*

—Whether men write court or Roman *band*, or  
any other, there is something peculiar in every  
one's writing. *Cockburn.*—The way to teach to  
write, is to get a plate graved with the character  
of such *band* you like. *Locke.*—Constantia saw that  
the *band* writing agreed with the contents of the  
letter. *Addison.*—I present these thoughts in an  
*band*; but scholars are bad penmen: we seldom  
regard the mechanick part of writing. *Felton.*  
*the Classics.*—They were wrote on both sides  
and in a small *band.* *Arbutnot.* 42. HAND over  
*head.* Negligently; rashly; without seeing what  
one does.—So many strokes of the alarm bell  
fear and awaking to other nations, and the facility  
of the titles, which, *band over head*, have serv'd  
their turn, doth ring the peal so much the louder.  
*Bacon.*—A country fellow got an unlucky tumble  
from a tree: Thus 'tis, says a passenger, what  
people will be doing things *band over head*, with-  
out either fear or wit. *L'Estrange.* 43. HAND  
HAND. Close fight.—

In single opposition, *band to band*,  
He did confound the best part of an hour. *Shak.*  
He issues, ere the fight, his dread commands  
That flings afar, and poniards *band to band*,  
He banish'd from the field. *Dryden.*

44. HAND in HAND. In union; conjointly.—

the late Marlborough's element, the war had been followed there, to the advantage of the country, which would then have gone *hand in hand* with his own. *Scots.* 45. *HAND IN HAND.* *Fr. pat.*—As fair and as good, a kind of *hand in hand* comparison, had been something too fair and too good for any lady in Brittany. *Scots.* 46. *Hand to mouth.* As want requires—I can get bread from *hand to mouth*, and make even at the year's end. *L'Esfrange.* 47. *To bear in hand.* To keep in expectation; to elude.—A rascally yeoman knave, to *bear in hand*, and then stand upon security. *Scots.* 48. *To be hand and glove.* To be intimate and familiar; to suit one another.

1. *HAND*, a member of the human body (§ 1, def. 1); at the extremity of the arm. See *ANATOMY, INDEX.* The mechanism of the hand is excellently fitted for the various uses and occasions we have for it, and the great number of arts and manufactures it is to be employed in. It consists of compages of nerves, and little bones joined into osseous, which give it a great degree of strength, and at the same time an unusual flexibility, to enable it to handle adjacent bodies, lay hold of them, and grip them, in order either to draw them towards or thrust them off. Anaxagoras is said to have maintained that man owes all his wisdom, knowledge, and superiority over other animals, to the use of his hands. But Galen more justly remarks, that man is not the wisest creature, because he has hands; but he had hands given him because he was the wisest creature; for it was not our hands that taught us arts, but our reason. The hands are the organs of reason, &c. In scripture, the word *hand* is variously applied. To pour water on any one's hand, signifies to serve him. To wash the hands was a ceremony used to denote innocence from murder or manslaughter. To kiss the hand was a sign of adoration. To fill the hand signified a possession of the priesthood, and performing functions. To lean upon any one's hand was a sign of familiarity and superiority. To give the hand signifies to grant peace, swear friendship, promise security, or make alliance. The right hand was the place of honour and respect.—Amongst the Greeks and Romans it was customary for inferior to walk on the left hand of superiors, that the right hand might be ready to afford protection and defence to their left side, which was, on account of the awkwardness of the left hand, more exposed to danger.

2. *HAND*, in falconry, is used for the foot of the hawk. To have a clean, strong, slender, glutinous hand, well clawed, are good qualities of a hawk or falcon.

3. *HAND*, in the manege. See § 1. def. 2. It is also used for the fore foot of a horse; also for a division of the horse into two parts, with respect to the rider's hand. The fore hand includes the head, neck, and fore quarters; the hind hand is all the rest of the horse.

4. *HAND*, in painting, sculpture, &c. is figuratively used for the style of a master.

5. *HAND* is much used in composition for that which is manageable by the hand, as a *handsaw*; or born in the hand, as a *handbarrow*.

6. *HANDS* are born in coat armour, *dexter* and *sinister*; that is, right and left, expanded or open;

and after other manners. A bloody hand in the centre of the escutcheon is the badge of a baronet of Great Britain.

7. *HANDS*, IMPOSITION OF. See IMPOSITION. *To HAND*. *v. a.* [from the noun.] 1. To give or transmit with the hand.—Judas was not far off, not only because he dipped in the same dish, but because he was so near that our Saviour could *hand* the sop unto him. *Brown's Vindictive Errors.*—I have been shewing a written prophecy that is *handed* among them with great secrecy. *Addison.* 2. To guide or lead by the hand.—

Angels did *hand* her up, who next God dwell.

*Down.*

—By safe and insensible degrees he will pass from a boy to a man, which is the most hazardous step in life; this therefore should be carefully watched, and a young man with great diligence *handed* over it. *Locke.* 3. To seize; to lay hands on.

Let him, that makes but trifles of his eyes,

First *hand* me; on mine own accord, I'll pass, *Shak.*

4. To manage; to move with the hand,

'Tis then that, with delight I rove,

Upon the boundless depth of love;

I bless my chains, I *hand* my oar,

Nor think on all I left on shore.

*Prior.*

5. To transmit in succession, with *down*; to deliver from one to another.—They had not only a tradition of it in general, but even of several the most remarkable particular accidents of it likewise, which they *handed* downwards to the succeeding ages. *Wood.*—I know no other way of securing these monuments, and making them numerous enough to be *handed down* to future ages. *Addison.*—Arts and sciences consist of scattered theorems and practices, which are *handed* about amongst the masters, and only revealed to the *filii artis*, 'till some great genius appears, who collects these disjointed propositions, and reduces them into a regular system. *Arbutnot.*—One would think a story so fit for age to talk of, and infancy to hear, were incapable of being *handed down* to us. *Pope.*

*HANDA*, [Celt. *Anda*, i. e. the isle of one colour.] an inhabited island of Scotland, on the coast of Sutherland, 1 mile square. It has a large tremendous rock on the N. from 20 to 100 fathoms high, much frequented by sea fowls.

6. *HAND-BARROW*. *n. f.* A frame on which any thing is carried by the hands of two men, without wheeling on the ground.—A *handbarrow*, wheelbarrow, shovel, and spade. *Tupper.*—Set the board whereon the hive standeth on a *hand barrow*, and carry them to the place you intend. *Mortimer.*

7. *HAND-BASKET*. *n. f.* A portable basket.—You must have woollen yarn to tie grafts with, and a small *hand-basket* to carry them in. *Mortimer.*

8. *HAND-BELL*. *n. f.* A bell rung by the hand.—The strength of the percussion is a principal cause of the loudness or softness of sounds; as in ringing of a *hand-bell* harder or softer. *Bacon.*

*HAND-BOROW*. See *HAND-BOROUGH*, § 2.

9. (1.) *HAND-BREADTH*. *n. f.* A space equal to the breadth of the hand; a palm.—A border of an *hand breadth* round about. *Exod. xxx. 25.*—The eastern people determined their *hand breadth* by the breadth of barley-corns, six making a digit, and 24 a *hand's breadth*. *Arbutnot.*

(2.) *HAND-BREADTH*, a measure of 3 inches.



• **HANDED.** *adj.* [from *hand*.] 1. Having the use of the hand left or right.—Many are right handed, whose livers are weakly constituted; and many use the left, in whom that part is strongest. *Brown's Vulg. Err.* 2. With hands joined.—

Into their inmost bow's

Handed they went.

*Milton.*

(1.) **HANDEL**, George Frederic, a most eminent master and composer of music, born at Hall, in Upper Saxony, 24th Feb. 1684. His father was a physician in that city, and was upwards of 60 years of age when he was born. During his infancy young Handel amused himself with musical instruments, and made considerable progress before he was 7 years of age, without instruction. His propensity for music at last became so strong, that his father, who designed him for the law, forbade him to touch a musical instrument. Handel however got a little clavichord privately conveyed to a room in the uppermost story of the house, to which he constantly stole when the family were asleep; and thus made such advances in his art, as enabled him to play on the harpsichord. He was first taken notice of by the duke of Saxe Weissenfels on the following occasion. His father went to see another son by a former wife, who was valet de chambre to the duke. Young Handel, being then in his 7th year, begged leave to go along with him; but being refused, he followed the chaise on foot, and overtook it. His father, after chiding him for his disobedience, took him into the chaise. While he was in the duke's court, it was impossible to keep him from harpsichords; and he sometimes got into the organ-loft at church, and played after service was over. On one of these occasions, the duke happening to go out later than usual, found something so uncommon in Handel's manner of playing, that he inquired of his valet who it was; and receiving for answer that it was his brother, he desired to see him. The duke was so much taken with the musical genius shown by young Handel, that he persuaded his father to let him follow his inclination. He made the boy a present; and told him, that if he minded his studies, no encouragement should be wanting. On his return to Hall, Handel was placed under one Zackaw, the organist of the cathedral, and was even then able to supply his master's place in his absence. At 9 years of age he began to compose church-services for voices and instruments, and continued to compose one every week for 3 years. At 12, he far excelled his master, as he himself owned; and he was sent to Berlin, where he had a relation about the court, on whose care his parents could rely. The opera was then flourishing, being encouraged by Frederick I. K. of Prussia, and under the direction of Buononcini, Attilio, and other eminent Italian masters. Buononcini, being of a haughty disposition, treated Handel with contempt; but Attilio behaved to him with great kindness, and he profited much by his instructions. His abilities soon recommended him to the king, who frequently made him presents. After this he went to Hamburg, where the opera was but inferior to that of Berlin. Soon after his arrival his father died; and his mother being left in narrow circumstances, he thought it necessary to procure some scholars,

and to accept a place in the orchestra; by which means, instead of being a burden, he became a great relief to her. At this time, the first harpsichord in Hamburg was played by one Keler, who also excelled in composition; but he, having involved himself in debt, was obliged to abscond. Upon this vacancy, the person who had been used to play the second harpsichord claimed the first by right of succession; but was opposed by Handel, who founded his claim upon his superior abilities. After much dispute, it was decided in favour of Handel; but his antagonist, as they were coming out of the orchestra, made a push at Handel's breast with a sword, which must undoubtedly have killed him, had there not fortunately been a music-book in the bosom of his coat. Handel, though yet but in his 15th year, became composer to the house; and the success of *Almira*, his first opera, was so great, that it ran 30 nights without interruption. Within less than a year after this, he set two others, called *Florinda* and *Admetus*, which were received with equal applause. During his stay here, which was about 4 or 5 years, he also composed a considerable number of sonatas, which are now lost. Here his abilities procured him the acquaintance of many persons of note, particularly the prince of Tuscany, brother to John Gaston de Medias the grand duke. The prince pressed him to go with him to Italy, where he assured him that no convenience should be wanting; but this offer Handel declined, being resolved not to give up his independency for any advantage that could be offered him. In his 17th year, Handel took a journey to Italy, where he was received with the greatest kindness by the prince of Tuscany, as well as by the grand duke, who was impatient to have something composed by so great a master; and notwithstanding the difference between the style of the Italian music and the German, to which Handel had hitherto been accustomed, he set an opera called *Rodrigue*, which pleased so well, that he was rewarded with 1000 guineas and a service of plate. After staying about a year in Florence, he went to Venice, where it is said to have been first discovered at a street-trade. He was playing on a harpsichord in a room, when Scarlatti, a famous performer, cried out, that the person who played must be either the famous Saxon or the devil. Here he composed his opera called *Agrippina*, which was performed 10 nights successively, with the highest applause. From Venice he proceeded to Rome, where he became acquainted with cardinal Ottoboni and many other dignitaries, by whom he was frequently attacked on account of his religion; but Handel declared he would live and die in the religion in which he had been educated. Here he composed an oratorio called *Esther*, and 130 sonatas, besides some sonatas, and other music. Ottoboni also continued to have a trial of skill between him and Domenico Scarlatti. When they came to the organ, Scarlatti himself yielded the superiority to Handel. From Rome Handel went to Naples; after which he paid a second visit to Florence; and at last, having spent six years in Italy, set out for his native country. In his way thither, he was introduced at the court of Hanover by baron Kilmarsack.



when the Elector, (afterwards K. George I.) offered him a pension of 1500 crowns a-year as an incitement for him to continue there. This generous offer he declined on account of his having been obliged to visit the court of the Elector Palatine. The Elector being made acquainted with this objection, graciously ordered him to be told, that the acceptance of the pension should not restrain him from his promise, but that he should be at full liberty to be absent a year or more if he chose it, to go wherever he thought fit. Soon after, his old master of the chapel was bestowed in Holland; and having visited his mother, who was aged and blind, and his old master at Utrecht, and spent some time at the court of the Electress, he set out for England, where he arrived in 1710. Operas were then a new entertainment in England, and were conducted in a different manner; but Handel soon put them in a new footing; and set a drama called *Rinaldo*, which was performed with uncommon success, having lived a year in England, he returned to Germany; but in 1713 he again came over to England, and the peace of Utrecht being concluded a few months afterwards, he composed a *Drum and Tuba* on the occasion. He was solicited by the nobility very desirous that he should direct the opera house in the Strand, and Queen Anna having added her own solicitations, and conferred on him a pension of L. 200 a-year, he remained in England till the death of the queen in 1714, and the accession of King George I; who added a pension of L. 1000 a-year to that bestowed by Queen Anna, which was soon after increased to L. 2000, and appointed to teach the young prince. In 1715, Handel composed his *Agrippa*; but from that time to 1720 he composed *Tobias and Esther*, *Bucconcini*, and then composers for the operas. A project was formed by the nobility of erecting a kind of Academy at the Haymarket, to secure to themselves a constant supply of operas to be composed by Handel, and performed under his direction. No less than L. 50,000 was subscribed for this scheme, of which the king contributed L. 1000, and it was proposed to continue for 14 years. Handel went to Italy, to engage singers, and returned with *Senesino* and *Dorivanti*. *Bucconcini* and *Agrippa* still a strong party, but not equal to Handel; and therefore in 1720 he obtained a license to perform his opera of *Rodamonte*. The house was crowded, that many sat on the floor; and the offer of a seat in the gallery was not offered by some for a seat in the gallery. Handel's party and that of the two Italians; upon which Dean Swift with his usual wit wrote the following epigram:

That signior *Bucconcini*  
 Compared to Handel's a mere ninny;  
 Who do swear that to him Handel  
 Hardly fit to hold the candle.  
 And that such high contests should be  
 Between *Torvaldo* and *Favos*!

It was determined that the rivals should be employed in making an opera, in which each should take a distinct act, and he who by the

general suffrage was allowed to have given the best proof of his abilities should be put in possession of the house. This opera was called *Maria Scervola*, and Handel set the last act. It is said that Handel's superiority was owned even in the overture; but when the act was performed, there remained no pretence of doubt. The academy was now firmly established, and Handel conducted it for nine years with great success; but about that time an irreconcilable enmity took place between Handel and *Senesino*. *Senesino* accused Handel of tyranny, and Handel accused *Senesino* of rebellion. The nobility became mediators for some time, but having failed in this, they at last became parties in the quarrel. Handel resolved to dismiss *Senesino*, and the nobility resolved not to permit him. The haughtiness of Handel's temper would not allow him to yield, and the affair ended in the dissolution of the academy. Handel now found that his abilities, great as they were, could not support him against such powerful opposition. His audience dwindled away, and Handel entered into an agreement with *Heidegger* to carry on operas in conjunction. New singers were engaged from Italy; but the offended nobility raised a subscription against him, to carry on operas in the play-house in Lincoln's-Inn fields. Handel bore up 4 years against this opposition: first in partnership with *Heidegger*, and one by himself; but though his musical abilities were superior to those of his antagonists, the astonishing powers of the voice of *Fainelli*, whom the opposite party had engaged, determined the victory against him. At last Handel, having spent all he was worth in a fruitless opposition, desisted; but his disappointment had such an effect upon him, that for some time his mind was deranged, and at the same time his right arm was rendered useless by a stroke of the palsy. In this deplorable situation, he was sent to the baths of Aix-la-Chapelle; from which he received such extraordinary and sudden relief, that his cure was looked upon by the men as miraculous. In 1736, he returned to England, and soon after his *Alexander's Feast* was performed with applause at Covent Garden. The success and splendor of the Hay Market was by this time so much reduced by repeated mismanagements, that Lord Middlesex undertook the direction of it himself, and applied to Handel for composition. He accordingly composed two operas called *Faramondo* and *Alessandro Scervo*, for which in 1737, he received L. 1000. In 1738 he received L. 1500 from a single benefit, and nothing seemed wanting to retrieve his affairs, except such concessions on his part as his opponents had a right to expect. These concessions, however, he could not be prevailed upon to make; and that he might no longer be under obligations to act as he was directed by others, he refused to enter into any engagements upon subscription. After having tried a few more operas at Covent Garden without success, he introduced another species of music called *oratorios*, which he thought better suited to the native gravity of an English audience. But as the subjects of these pieces were taken from sacred history, it was by some thought a profanation to perform them at a play-house. From this prejudice, the oratorios met with little success; and in

• **HANDED.** *adj.* [from *hand*.] 1. Having the life of the hand left or right.—Many are right handed, whose lives are weakly constituted; and many use the left, in whom that part is strongest. *Broom's Poly. Err.* 2. With hands joined.—  
Into their inmost bow'r

*Flourish'd they went.*

*Milton.*

(1.) **HANDEL,** George Frederic, a most eminent master and composer of music; born at Hall, in Upper Saxony, 24th Feb. 1684. His father was a physician in that city, and was upwards of 60 years of age when he was born. During his infancy young Handel amused himself with musical instruments, and made considerable progress before he was 7 years of age, without instruction. His propensity for music at last became so strong, that his father, who designed him for the law, forbade him to touch a musical instrument. Handel however got a little clavicord privately conveyed to a room in the uppermost story of the house, to which he constantly stole when the family were asleep; and thus made such advances in his art, as enabled him to play on the harpsichord. He was first taken notice of by the duke of Saxe Weissenfels on the following occasion. His father went to see another son by a former wife, who was valet de chambre to the duke. Young Handel, being then in his 7th year, begged leave to go along with him; but being refused, he followed the chaise on foot, and overtook it. His father, after chiding him for his disobedience, took him into the chaise. While he was in the duke's court, it was impossible to keep him from harpsichords; and he sometimes got into the organ-loft at church, and played after service was over. On one of these occasions, the duke happening to go out later than usual, found something so uncommon in Handel's manner of playing, that he inquired of his valet who it was; and receiving for answer that it was his brother, he desired to see him. The duke was so much taken with the musical genius shown by young Handel, that he persuaded his father to let him follow his inclination. He made the boy a present; and told him, that if he mislaid his studies, no encouragement should be wanting. On his return to Hall, Handel was placed under one Zackaw, the organist of the cathedral, and was even then able to supply his master's place in his absence. At 9 years of age he began to compose church-services for voices and instruments, and continued to compose one every week for 3 years. At 14, he far excelled his master, as he himself owned; and he was sent to Berlin, where he had a relation about the court, on whose care his parents could rely. The opera was then flourishing, being encouraged by Frederick I. K. of Prussia, and under the direction of Buononcini, Arillo, and other eminent Italian masters. Buononcini, being of a haughty disposition, treated Handel with contempt; but Arillo behaved to him with great kindness, and he profited much by his instructions. His abilities soon recommended him to the king, who frequently made him presents. After this he went to Hamburg, where the opera was in its infancy to that of Berlin. Soon after his arrival his father died; and his mother being left in narrow circumstances, he thought it necessary to procure some scholars,

and to accept a place in the orchestra; by which means, instead of being a burden, he became a great relief to her. At this time, the first harpsichord in Hamburg was played by one Keler, who also excelled in composition; but he, having involved himself in debt, was obliged to abscond. Upon this vacancy, the person who had been used to play the second harpsichord claimed the first by right of succession; but was opposed by Handel, who founded his claim upon his superior abilities. After much dispute, it was decided in favour of Handel; but his antagonist, as they were coming out of the orchestra, made a push at Handel's breast with a sword, which must undoubtedly have killed him, had there not fortunately been a music book in the bosom of his coat. Handel, though yet but in his 15th year, became composer to the house; and the success of *Almira*, his first opera, was so great, that it ran 30 nights without interruption. Within less than a year after this, he set two others, called *Florinda* and *Acis and Galatea*, which were received with equal applause. During his stay here, which was about 4 or 5 years, he also composed a considerable number of sonatas, which are now lost. Here his abilities procured him the acquaintance of many persons of note, particularly the prince of Tuscany, brother to John Gaston de Medicis the grand duke. The prince pressed him to go with him to Italy, where he assured him that no convenience should be wanting; but this offer Handel declined, being resolved not to give up his independency for any advantage that could be offered him. In his 17th year, Handel took a journey to Italy, where he was received with the greatest kindness by the prince of Tuscany, as well as by the grand duke, who was impatient to have something composed by so great a master; and notwithstanding the difference between the style of the Italian music and the German, to which Handel had hitherto been accustomed, he set an opera called *Admetus*, which pleased so well, that he was rewarded with 1000 *scudi* and a service of plate. After staying about a year in Florence, he went to Venice; where it is said to have been first discovered at a *café*. He was playing on a harpsichord in his room, when Scarlatti, a famous performer, cried out, that the person who played must be either the famous Saxon or the devil. Here he composed his opera called *Agrippina*, which was performed 19 nights successively, with the highest applause. From Venice he proceeded to Rome, where he became acquainted with cardinal Ottoboni and many other dignitaries, by whom he was frequently attacked on account of his religion; but Handel declared he would live and die in the religion in which he had been educated. Here he composed an oratorio called *Esther*, and 150 cantatas, besides some sonatas, and other music. Ottoboni also contrived to have a trial of skill between him and Domenico Scarlatti. When they came to the organ, Scarlatti himself yielded the superiority to Handel. From Rome Handel went to Naples; after which he paid a second visit to Florence; and at last, having spent six years in Italy, set out for his native country. In his way thither, he was introduced at the court of Hanover by baron Kilmarsack

When the Elector, (afterwards K. George I.) offered him a pension of 1500 crowns a-year as an inducement for him to continue there. This generous offer he declined on account of his having promised to visit the court of the Elector Palatine. The Elector being made acquainted with this objection, generously ordered him to be told, that his acceptance of the pension should not restrain him from his promise, but that he should be at full liberty to be absent a year or more if he chose it, and to go wherever he thought fit. Soon after, the place of master of the chapel was bestowed upon Handel; and having visited his mother, who was now aged and blind, and his old master Zuckow, and staid some time at the court of the Elector Palatine, he set out for England, where he arrived in 1710. Operas were then a new entertainment in England, and were conducted in a very staid manner; but Handel soon put them on a better footing; and set a drama called *Rinaldo*, which was performed with uncommon success. Having staid a year in England, he returned to Hanover; but in 1712 he again came over to England, and the peace of Utrecht being concluded a few months afterwards, he composed *Acis and Galatea* and *Judas* on the occasion. He obtained the nobility very desirous that he should direct the direction of the opera house in the Hay Market; and queen Anne having added her authority to their solicitations, and conferred on him a pension of L. 200 a-year, he remained in London till the death of the queen in 1714, and the accession of king George I; who added a pension of L. 100 a-year to that bestowed by queen Anne, which was soon after increased to L. 400, and he being appointed to teach the young princes. In 1715, Handel composed his opera *Amadis*; but from that time to 1740 he composed only *Tedo* and *Passor Fido*, Buononcini and Lully being then composers for the operas. About this time a project was formed by the nobility to erect a kind of Academy at the Hay Market, to secure to themselves a constant supply of operas to be composed by Handel, and performed under his direction. No less than L. 50,000 was subscribed for this scheme, of which the king subscribed L. 1000, and it was proposed to continue the undertaking for 14 years. Handel went to Dresden, to engage singers, and returned with Senesino and Durastanti. Buononcini and Lully still a strong party, but not equal to Handel; and therefore in 1720 he obtained leave to perform his opera of *Rodamonte*. The theatre was so crowded, that many fainted; and at one offered by some for a seat in the gallery. The contention, however, still ran very high between Handel's party and that of the two Italians; upon which Dean Swift with his usual wit wrote the following epigram:

Some say thatignor Buononcini  
Compar'd to Handel's a mere ninny:

Others do swear that to him Handel

Is hardly fit to hold the candle.

Strange that such high contests should be

'Twixt *Favonius* and *Favonius*!

It was determined that the rivals should be jointly employed in making an opera, in which each should take a distinct act, and he who by the

general suffrage was allowed to have given the best proof of his abilities should be put in possession of the house. This opera was called *Masque Scavola*, and Handel set the last act. It is said that Handel's superiority was owned even in the overture; but when the act was performed, there remained no pretence of doubt. The academy was now firmly established, and Handel conducted it for nine years with great success; but about that time an irreconcilable enmity took place between Handel and Senesino. Senesino accused Handel of tyranny, and Handel accused Senesino of rebellion. The nobility became mediators for some time, but having failed in this, they at last became parties in the quarrel. Handel resolved to dismiss Senesino, and the nobility resolved not to permit him. The haughtiness of Handel's temper would not allow him to yield, and the affair ended in the dissolution of the academy. Handel now found that his abilities, great as they were, could not support him against such powerful opposition. His audience dwindled away, and Handel entered into an agreement with Heidegger to carry on operas in conjunction. New singers were engaged from Italy; but the offended nobility raised a subscription against him, to carry on operas in the play house in Lincoln's-Inn fields. Handel bore up 4 years against this opposition: first in partnership with Heidegger, and one by himself; but though his musical abilities were superior to those of his antagonists, the astonishing powers of the voice of Farinelli, whom the opposite party had engaged, determined the victory against him. At last Handel, having spent all he was worth in a fruitless opposition, desisted; but his disappointment had such an effect upon him, that for some time his mind was deranged, and at the same time his right arm was rendered useless by a stroke of the palsy. In this deplorable situation, he was sent to the baths of Aix-la-Chapelle; from which he received such extraordinary and sudden relief, that his cure was looked upon by the news as miraculous. In 1736, he returned to England, and soon after his *Alexander's Feast* was performed with applause at Covent Garden. The success and splendor of the Hay Market was by this time so much reduced by repeated mismanagements, that Lord Middlesex undertook the direction of it himself, and applied to Handel for composition. He accordingly composed two operas called *Faramondo* and *Alessandro Severo*, for which in 1737, he received L. 1000. In 1738 he received L. 1500 from a single benefit, and nothing seemed wanting to retrieve his affairs, except such concessions on his part as his opponents had a right to expect. These concessions, however, he could not be prevailed upon to make; and that he might no longer be under obligations to act as he was directed by others, he refused to enter into any engagements upon subscription. After having tried a few more operas at Covent Garden without success, he introduced another species of music called *oratorios*, which he thought better suited to the native gravity of an English audience. But as the subjects of these pieces were taken from sacred history, it was by some thought a profanation to perform them at a play-house. From this prejudice, the oratorios met with little success; and in



In 1741, Handel found his affairs in such a bad situation, that he quitted England, and went to Dublin, where he was received in a manner suitable to his great merit. His performing his oratorio called the *Messiah*, for the benefit of the city-prison, brought him into universal favour. In nine months he had brought his affairs into a better situation; and on his return to England in 1743, he found the public more favourably disposed. His oratorios were now performed with great applause: his *Messiah* became a favourite performance; and Handel, with a generous humanity, determined to perform it annually for the benefit of the foundling hospital, which at that time was only supported by private benefactions. In 1743, he had a return of his paralytic disorder; and in 1753 became quite blind by a *gutta serena*. This last misfortune sunk him into the deepest despondency; but at last he became resigned, after having without any relief undergone some very painful operations. Finding it impossible to manage his oratorios alone, he was assisted by Mr Smith, with whose aid they were continued till within 8 days of his death. During the latter part of his life, his mind was often disordered; yet at times it appears to have resumed its full vigour, and he composed several songs, choruses, &c. From October 1758, his health declined very fast, and his appetite, which had been remarkably keen, failed. On the 6th April, 1759, his last oratorio was performed, at which he was present, and he died on the 14th. On the 30th he was buried in Westminster abbey, where a monument was erected to his memory. With regard to his character, he was a great epicure; in his temper he was very haughty, but was never guilty of mean actions. His pride was uniform; he was not by turns a tyrant and a slave. He appears to have had a most extravagant love for independence; in so much, that he would, for the sake of liberty, do things the most prejudicial to his own interest. He was liberal even when poor, and did not forget his former friends when he was rich. His musical powers are best expressed by Arbuthnot's reply to Pope, who seriously asked his opinion of him as a musician; "Conceive (said he) the highest you can of his abilities, and they are much beyond any thing you can conceive."

(3.) **HANDEL, COMMEMORATION OF,** a musical exhibition instituted in 1784, a century after his birth, and the grandest of the kind ever attempted in any nation. Of the rise and progress of the design, together with the manner in which the first celebration was executed, an accurate and authentic detail is given, by Dr Burney in the 4th vol. of his *History of Music*. "Few circumstances (says the Dr) will perhaps more astonish veteran musicians, than to be informed, that there was but one general rehearsal for each day's performance; an undisputable proof of the high state of cultivation, to which practical music is at present arrived in this country; for if good performers had not been found ready made, a dozen rehearsals would not have been sufficient to make them so. At this general rehearsal above 500 persons found means to obtain admission; in spite of every endeavour to shut out all but the performers; for fear of interruption, and perhaps of failure, in

the first attempts at incorporating and consolidating such a numerous band: consisting not only of the regulars, both native and foreign, which a capital could furnish, but of all the irregulars; that is, dilettanti, and provincial musicians of character, who could be mustered, many of who had never heard or seen each other before. This intrusion suggested the idea of turning the eagerness of the public to some profitable account for the charity, by fixing the price of admission to a guinea for each person. The public did a manifest great eagerness in securing tickets till after this rehearsal, Friday May 21, which allowed even the performers themselves by its correctness and effects. But so interesting did the undertaking become by this favourable rumour, that from the great demand of tickets it was found necessary to close the subscription. Many miles, as well as individuals, were attracted to the capital by its celebrity; and it was never remembered to have been so full, except at the coronation of his present majesty. Many performers came, unsolicited, from the remotest parts of the kingdom at their own expence: some of them, however, were afterwards reimbursed, or had a small gratuity, in consideration of the use they were kept from their families by the two unexpected additional performances. Foreigners, particularly the French, must be much astonished at so numerous a band moving in such exact unison, without the assistance of a Coryphaeus to beat the time, either with a roll of paper, or noisily baton, or a truncheon. Rousseau says, "the more time is beaten, the less it is kept," and it is certain, that when the measure is broken, the fury of the musical general, increasing with disobedience and confusion of his troops, he becomes more violent, and his strokes and gesticulations more ridiculous, in proportion to their disorder. As this commemoration is not only the first instance of a band of such magnitude being assembled together, but of any band at all numerous, performing in a similar situation, without the assistance of a conductor to regulate the measure, the performances in Westminster abbey may be safely pronounced no less remarkable for the multiplicity of voices and instruments employed than for accuracy and precision. When all the wheels of that huge machine, the orchestra, were in motion, the effect resembled clock work in every thing but want of feeling and expression. And the power of gravity and attraction in bodies is proportioned to their mass and density, so it seems, if the magnitude of this band had commanded or impelled adhesion and obedience beyond that of any other of interior force. The pulsations in a very limb, and ramifications of veins and arteries in an animal, could not be more reciprocal, synchronous, and under the regulation of the heart than the members of this body of musicians under that of the conductor and leader. The vastity of sound seemed to proceed from one voice as one instrument; and its powers produced not only new and exquisite sensations in judges and lovers of the art, but were felt by those who never received pleasure from music before. These effects run the risk of being doubted by all but those who heard them, and the present description is

being pronounced fabulous if it should survive the present generation."

\* **HANDER.** *n. f.* [from *hand*.] Transmitter; conveyor in succession.—

They would assume, with won'drous art,  
Themselves to be the whole, who are but part,  
Of that vast frame the church; yet grant they  
were

The *handlers* down, can they from thence infer  
A right 'interpret? Or would they alone,  
Who brought the present, claim it for their  
own? *Dryden.*

\* **HANDFAST.** *n. f.* [*hand* and *fast*.] Hold; closely. Obsolete.—If that shepherd be not in  
sight, let him fly. *Shak.*

**HAND-FASTING**, an ancient custom which formerly took place at an annual fair, in the parish of Eskdalemuir in Dumfries-shire, thus described by the rev. Mr W. Brown in his Statistical Account of that parish: "At that fair it was the custom for unmarried persons of both sexes, to choose a companion with whom they were to live till the time next year. If they were pleased with each other at that time, then they continued together for life; if not, they separated, and were free to make another choice as at first. The fruit of their connection, if there were any, was always attached to the disaffected person. A priest, whom they named *Book & bosom*, (because he carried in his bosom a bible, or a register of the marriages) came from time to time to confirm the marriages." Mr Brown traces this custom from the Romans. See *J. Simlair's Stat. Acc.* vol. xii, p. 615.

\* **HANDFUL.** *n. f.* [*hand* and *full*.] 1. As much as the hand can gripe or contain.—I saw a country gentleman at the side of Rosamond's pond, pulling a *handful* of oats out of his pocket, and gathering the ducks about him. *Addis. Freeholder.* 2. A palm; a hand's breadth; four inches.—Take one vessel of silver and another of wood, each full of water, and knap the tongs together about an *handful* from the bottom, and the sound will be more resembling from the vessel of silver than that of wood. *Bacon.*

The peaceful scabbard where it dwelt,  
The moor of its edge had felt;  
For of the lower end two *handful*  
It had devour'd, it was so manful. *Hudibras.* 3. A small number or quantity.—He could not, with such a *handful* of men, and without cannon, people reasonably to fight a battle. *Clarendon.* 4. As much as can be done.—Being in possession of the town, they had their *handful* to defend themselves from firing. *Maltrigh.*

\* **HAND-GALLOP.** *n. f.* A slow easy gallop, in which the hand presses the bridle to hinder increase of speed.—Ovid, with all his sweetness, has a little variety of numbers and sound as he: he always upon a *hand-gallop*, and his verse runs upon carpet ground. *Dryden.*

\* **HAND-GUN.** *n. f.* A gun wielded by the hand.—Guns have names given them, some from the shape or ravenous birds, as culverines or colubines; others in other respects, as cannons, demiguns, *hand-guns*, and muskets. *Camden.*

**HANDICRAFT.** *n. f.* [*hand* and *craft*.] 1. Manual occupation; work performed by the hand. —Particular members of convents have excellent

mechanical geniuses, and divert themselves with painting, sculpture, architecture, gardening, and several kinds of *handicrafts*. *Addison.* 2. A man who lives by manual labour.—

The cov'nants thou shalt teach by candle-light,

When plying smiths, and ev'ry painful trade  
Of *handicrafts*, in peaceful beds are laid. *Dryden.* —The nurseries for children of ordinary gentlemen and *handicrafts* are managed after the same manner. *Gulliver's Trav.*

\* **HANDICRAFTSMAN.** *n. f.* [*handicraft* and *man*.] A manufacturer; one employed in manual occupation.—O miserable age! virtue is not regarded in *handicraftsmen*. *Shak.*—He has simply the best wit of any *handicraftsman* in Athens. *Shak.*—The principal bulk of the vulgar natives are tillers of the ground, free servants, and *handicraftsmen*; as smiths, masons, and carpenters. *Bacon.*—The profaneness and ignorance of *handicraftsmen*, small traders, servants, and the like, are to a degree very hard to be imagined greater. *Swift.*—It is the landed man that maintains the merchant and shopkeeper, and *handicraftsmen*. *Swift.*

\* **HANDILY.** *adv.* [from *bandy*.] With skill; with dexterity.

\* **HANDINESS.** *n. f.* [from *bandy*.] Readiness; dexterity.

\* **HANDWORK.** *n. f.* [*bandy* and *work*.] Work of the hand; product of labour; manufacture.—In general they are not repugnant unto the natural will of God, which wisheth to the works of his own hands, in that they are his own *handwork*, all happiness; although perhaps, for some special cause in our own particular, a contrary determination have seemed more convenient. *Hooker.*—As proper men as ever trod upon neat-leather have gone upon my *handwork*. *Shak.*—The heavens declare the glory of God, and the firmament sheweth his *handwork*. *Psalms.*—He parted with the greatest blessing of human nature for the *handwork* of a taylor. *L'Estrange.*

\* **HANDKERCHIEF.** *n. f.* [*hand* and *kerchief*.] A piece of silk or linen used to wipe the face, or cover the neck.—She found her sitting in a chair, in one hand holding a letter, in the other her *handkerchief*, which had lately drunk up the tears of her eyes. *Sidney.*—He was torn to pieces with a bear: this avouches the shepherd's son, who has not only his innocence, but a *handkerchief* and rings of his, that Paulina knows. *Shak.*—The Romans did not make use of *handkerchiefs*, but of the lacinia or border of the garment, to wipe their face. *Arbutnot.*

\* **HANDLE.** *n. f.* [*handle*, Sax.] 1. That part of any thing by which it is held in the hand; a haft.—

No hand of blood and bone

Can gripe the sacred *handle* of our sceptre,  
Unless he do profane, steal, or usurp. *Shak.* —Fortune turneth the *handle* of the bottle, which is easy to be taken hold of; and after the belly, which is hard to grasp. *Bacon.*—There is nothing but hath a double *handle*, or at least we have two hands to apprehend it. *Taylor.*—A carpenter, that had got the iron work of an axe, begged only so much



such wood as would make a *handle* to it. *L'Estrange*.—

Of bone the *handles* of my knives are made,  
Yet no ill taste from thence affects the blade,  
Or what I carve; nor is there ever left  
Any unsav'ry hant-goust from the haft. *Dryden*.

A beam there was, on which a beechen pail  
Hung by the *handle* on a driven nail. *Dryden*.  
s. That of which use is made.—They overturned  
him in all his interests by the sure but fatal *handle*  
of his own good nature. *South*.

\* To HANDLE. v. a. [*handelen*, Dutch, from  
*hand*.] 1. To touch; to feel with the hand.—  
The bodies which we daily *handle* make us per-  
ceive, that whilst they remain between them, they  
hinder the approach of the part of our hands that  
press them. *Locke*. 2. To manage; to wield.—  
That fellow *handles* his bow like a crowkeeper.  
*Shak*. 3. To make familiar to the hand by fre-  
quent touching.—An incurable shyness is the ge-  
neral vice of the Irish horses, and is hardly ever  
seen in Flanders, because the hardness of the win-  
ters forces the breeders there to house and *handle*  
their colts six months every year. *Temple*. 4. To  
treat; to mention in writing or talk.—

He left nothing fitting for the purpose  
Untouch'd, or slightly *handled* in discourse.

*Shak*.

Her eyes, her hair, her cheek, her gait her  
voice,

Thou *handlest* in thy discourse. *Shak*.

—Leaving to the author the exact *handling* of e-  
very particular, and labouring to follow the rules  
of abridgment. 1. *Mar*.—Of a number of other  
like instances we shall speak more, when we  
*handle* the communication of sounds. *Bacon*.—By  
Guido Ubaldus, in his treatise, for the explica-  
tion of this instrument, the subtleties of it are  
largely and excellently *handled*. *Wilkin's Dialectus*.  
—In an argument, *handled* thus briefly, every  
thing cannot be said. *Atterbury*. 5. To deal with;  
to practise.—They that *handle* the law know me  
not. *Jer*. ii. 8. 6. To treat well or ill.—

Talbot, my life, my joy, again return'd!

How wert thou *handled*, being prisoner? *Shak*.  
—They were well enough pleased to be rid of an  
enemy that had *handled* them so ill. *Clarendon*.  
7. To practise upon; to transact with.—Pray you,  
my lord, give me leave to question; you shall see  
how I'll *handle* her. *Shak*.

\* HANDLESS. adj. [*hand* and *less*.] Without a  
hand.—

Speak, my Lavinia, what accursed hand  
Hath made thee *handless*? *Shak*.

His mangled myrmidons,  
Noseless, *handless*, hackt and clipt, come to him,  
Crying on Hector. *Shak*.

\* HANDMAID. n. f. A maid that waits at hand.  
Brave Burgundy, undoubted hope of France!  
Stay, let thy humble *handmaid* speak to thee.

*Shak*.

She gave the knight great thanks in little  
speech,

And said she would his *handmaid* poor remain.

*Fairfax*.

—I will never set politicks against ethicks, espe-  
cially for that true ethicks are but as a *handmaid*  
to dignity and religion. *Bacon*.—

Heav'n's youngest teamed star  
Hath fix'd her polish'd ear,  
Her sleeping Lord with *handmaid* lamp atten-  
ing.

Love led them on; and faith, who led  
them best

Thy *handmaids*, clad them o'er with pur-  
beams

And azure wings, that up they flew so dress'd  
And speak the truth of thee on glorious thes-  
Before the judge.

Those of my family their master slight,  
Grown despicable in my *handmaid's* sight.

By viewing nature, nature's *handmaid*,  
Makes mighty things from small begin-  
great;

Thus fishes first to shipping did impart,  
Their tail the rudder, and their head the prow.

—Since he had placed his heart upon widow  
health, wealth, victory and honour should alway  
wait on her as her *handmaids*. *Addison*.—

Then criticism the muse's *handmaid* prove  
To dress her charms and make her more beloved.

\* HANDMILL. n. f. [*hand* and *mill*.] A mill  
moved by the hand.—

Oft the drudging ass is driv'n with toil;  
Returning late, and loaden home with gain  
Of harter'd pitch, and *handmills* for the grain.

*Dryden*

HANDO, a country of Africa, in Quoja.

\* HANDSAILS. n. f. Sails managed by the  
hand.—The seamen will neither stand to the  
*handsails*, nor suffer the pilot to steer. *Temple*.

\* HANDSAW. n. f. Saw manageable by the  
hand.—My buckler cut through and through, as  
my sword hack'd like a *handsaw*. *Shak*.—To per-  
form this work, it is necessary to be provided  
with a strong knife and a small *handsaw*. *Mortimer*.

\* HANDSEL. n. f. [*handsele*, a first gift, Dutch]  
The first act of using any thing; the first act of  
sale. It is now not used, except in the dialect  
trade.—The apostles term it the first pledge of  
inheritance, and the *handsele* or earnest of that which  
is to come. *Hooker*.—

Thou art joy's *handsele*; heav'n lies flat in the  
Subject to every mounter's bended knee.

*Herbert*

\* To HANDSEL. v. a. To use or do any thing  
the first time.—

In timorous deer he *handseles* his young pair  
And leaves the rugged bear for firmer claws.

*Cowley*

I'd show you

How easy 'tis to die, by my example,  
And *handsele* fate before you.

*Dryden*

\* HANDS OFF. A vulgar phrase for keep  
forbear.—They cut a flag into parts; but as they  
were entering upon the dividend, *hands off*, said  
the lion. *L'Estrange*.

\* HANDSOME. adj. [*handsoem*, Dutch, re-  
dexterous.] 1. Ready; gainly; convenient.—  
a thief it is so *handsome*, as it may seem it was  
invented for him. *Spenser*. 2. Beautiful with  
nity; graceful.—A great man entered by fire  
into a peasant's house, and, finding his wife  
hand,

*handful*, turned the good man out of his dwelling. *Addison*. 3. Elegant; graceful.—That easy and *handsome* address in writing is hardest to be attained by persons bred in a meaner way. *Idem*. 4. Ample; liberal: as, a *handsome* fortune. 5. Generous; noble: as, a *handsome* action.

\* *TO HANDSOME*. *v. a.* [from the adjective.] To render elegant or neat.—

Him all repute

For his device in *handfoming* a suit;

To judge of lace he hath the best conceit. *Downe*.

\* *HANDSOMELY*. *adv.* [from *handsome*.]

1. Conveniently; dexterously.—Under it he may easily convey any fit pillage that cometh *handsomely* in his way. *Spenser*.—

Where the kind nymph, changing her faultless shape,

Becomes unhandfome, *handsomely* to 'scape.

*Waller*.

2. Beautifully; gracefully. 3. Elegantly; neatly.

—A carpenter, after he hath sawn down a tree, hath wrought it *handsomely*, and made a vessel thereof. *Widdow*. 4. Liberally; generously.—I am

looking out a convenient place for an almshouse,

which I intend to endow very *handsomely* for a dozen superannuated husbandmen. *Addison*.

\* *HANDSOMENESS*. *n. f.* [from *handsome*.]

Beauty; grace; elegance.—Accompanying her moving garments with a doleful countenance,

rather forgetting *handsomeness* in her mourning garments, nor sweetness in her doleful countenance. *Sidney*.—For *handsomeness*' sake, it were

good you hang the upper glass upon a nail. *Bacon*.

In cloths, cheap *handsomeness* doth bear the bill.

*Herbert*.

—Toins of the fairer sex like that *handsomeness* to which they find themselves to be the most

loved. *Boyle*.

*HANDSPEC*, or } *n. f.* a lever made of strong

*HANDSPIKE*, } wood, for raising great

weights by the hand. It is 5 or 6 feet long, cut

thick and crooked at the end, that it may get between or under things that require to be separated.

It is preferable to the iron crow, as being lighter and of a better poise.

\* *HANDVICE*. *n. f.* [hand and vice.] A vice to hold small work in. *Maron*.

\* *HANDWRITING*. *n. f.* [hand and writing.] A

kind or form of writing peculiar to each hand.—

That you beat me at the mart, I have your hand to show;

If the skin were parchment, and the blows you gave me ink,

Your own *handwriting* would tell you what I think. *Shak.*

—To no other cause than the wise providence of God can be referred the diversity of *handwritings*. *Cathartes*.

\* *HANDY*. *adj.* [from *hand*.] 1. Executed or performed by the hand.—They were but few,

yet they would easily overthrow great numbers of them, if ever they came to *handy* blows. *Keble*.—

Both parties now were drawn so close,

Almost to come to *handy* blows. *Hudibras*.

2. Ready; dexterous; skilful.—

She stript the stalks of all their leaves; the best

She cull'd, and them with *handy* care she dress'd.

*Dryden*.

The servants wash the platter, scour the plate;

And each is *handy* in his way. *Dryden*.

3. Convenient; ready to the hand.—The strike-block is a plane shorter than the jointer, and is more *handy* than the long jointer. *Maron*.

\* *HANDYDANDY*. *n. f.* A play in which children change hands and places.—See how yond

justice rails upon yond simple thief! Hark in thine ear: change places; and, *handydandy*, which is

the justice, which is the thief? *Shak.*—Neither cross and pile, nor ducks and drakes, are quite so

ancient as *handydandy*. *Arbutnot and Pope*.

HANEKER, a town of Suffex.

HANEOYE, a lake in New York.

HANFA, See HANIFAH.

HANFORD, 5 villages; viz. 2 each in Cheshire, Dorsetshire, and Staffordshire, and 1 in Middlesex.

HANG, a town of Sweden in E. Gothland.

(2.) \* *TO HANG*. *v. a.* preter. and part. pass. *hang'd* or *hung*, anciently *hang* [*hangan*, Saxon.]

1. To suspend; to fasten in such a manner as to be sustained, not below, but above.—

Strangely visited people he cures;

*Hanging* a golden stamp about their necks,

Put on with holy prayers. *Shak.*

—His great army is utterly ruined, he himself slain in it, and his head and right hand cut off,

and *hung* up before Jerusalem. *South*. 2. To place without any solid support.—

Thou all things hast of nothing made,

That *hang*'st the solid earth in fleeting air,

Vein'd with clear springs, which ambient seas repair. *Sandys*.

3. To choke and kill by suspending by the neck, so as that the ligature intercepts the breath and circulation.—

He hath commission from thy wife and me

To *hang* Cordelia in the prison. *Shak.*

*Hanging* supposes human soul and reason;

This animal's below committing treason:

Shall he be *hang'd*, who never could rebel?

That's a preferment for Achitophel. *Dryden*.

4. To display; to show aloft.—This unlucky mole missed several coxcombs; and, like the *hanging*

out of false colours, made some of them converse with Rosalinda in what they thought the spirit of

her party. *Addison*. 5. To let fall below the proper situation; to decline.—There is a wicked man

that *hangeth* down his head sadly: but inwardly he is full of deceit. *Ecclef. xix. 26*.—

The beauties of this place should mourn;

Th' immortal fruits and flow'rs at my return

Should *hang* their wither'd head; for sure my breast

Is now more pois'nous. *Dryden*.

The rose is fragrant, but it fades in time;

The violet sweet, but quickly past the prime;

White lilies *hang* their heads, and soon decay;

And whiter snow in minutes melts away. *Dryd.*

The cheerful birds no longer sing;

Each drops his head, and *hangs* his wing. *Prior*.

6. To fix in such a manner as in some directions to be moveable.—The gates and the chambers

they renewed, and *hang'd* doors upon them, 1 *Mac. iv. 57*. 7. To cover or charge by any thing suspended.—

H . . . . . *Harry*

*Hang* be the heav'ns with black, yield day to night !  
Shak.

The pavement ever foul with human gore ;

Heads and their mangled members *hung* the door.  
Dryden.

8. To furnish with ornaments or draperies fastened to the wall.—Musick is better in chambers wainscotted than *hanged*. Bacon —

If e'er my pious father for my sake

Did grateful off'rings on thy altars make,

Or I increas'd them with my sylvan toils,

And *hung* thy holy roofs with savage spoils,

Give me to scatter these. Dryden.

—Sir Roger has *hung* several parts of his house with the trophies of his labours. Addison.

(2.) \* To HANG. v. n. 1. To be suspended ; to be supported above, not below.—

Over it a fair portcullis *hangs*,

Which to the gate directly did incline,

With comely compass and compacture strong.  
Spenser.

2. To depend ; to fall loosely on the lower part ; to dangle.—

Upon her shoulders wings she wears,  
Like *hanging* sleeves, lin'd through with ears.  
Hudibras.

If gaming does an aged fire entice,

Then my young master swiftly learns the vice,  
And shakes in *hanging* sleeves the little box and dice.  
Dryden.

3. To bend forward.—By *hanging* is only meant a posture of bending forward to strike the enemy. Addison. 4. To float ; to play.—

And fall these sayings from that gentle tongue,  
Where civil speech and soft persuasion *hang* ?  
Prior.

5. To be supported by something raised above the ground.—Whatever is placed on the head may be said to *hang* ; as we call *hanging* gardens such as are planted on the top of the house. Addison.

6. To rest upon by embracing.—

She *hung* about my neck, and kiss on kiss  
She vied. Shak.

To-day might I, *hanging* on Hotspur's neck,

Have talk'd of Monmouth's grave. Shak.

—Faustina is described in the form of a lady sitting upon a bed, and two little infants *hanging* about her neck. Peacham. 7. To hover ; to impend.—

He hath a heavenly gift of prophecy ;

And sundry blessings *hang* about his throne,

That speak him full of grace. Shak.

—Odious names of distinction, which had slept while the dread of popery *hung* over us, were revived. Atterbury. 8. To be loosely joined.—

Whither go you ?

—To see your wife : is she at home ?

—Ay, and as idle as she may *hang* together.  
Mallet.

9. To drag ; to be incommodiously joined.—

In my Lucia's absence

Life *hangs* upon me, and becomes a burden.  
Addison.

10. To be compact or united : with *together*.—In the common cause we are all of a piece ; we *hang* together. Dryden—Your device *hangs* very well together ; but is it not liable to exceptions ? Addison.

11. To adhere, unwelcomely or incommodiously.

—A cheerful temper shines out in all her conversation, and dissipates those apprehensions which *hung* on the timorous or the modest, when admitted to her presence. Addison.—Shining landscapes, gilded triumphs, and beautiful faces, disperse that gloominess which is apt to *hang* upon the mind in those dark disconsolate seasons. Addison.

12. To rest ; to reside.—

Sleep shall neither night nor day

*Hang* upon his penthouse lid. Shak.

13. To be in suspense ; to be in a state of uncertainty.—Thy life shall *hang* in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of life. Deut. 14. To be delayed ; to linger.—

A noble stroke he lifted high,

Which *hung* not, but so swift with tempest fell  
On the proud crest of Satan. Milton.

She thrice essay'd to speak : her accents *hang*,  
And fault'ring dy'd unfinish'd on her tongue.  
Dryden.

15. To be dependant on.—

Oh, how wretched

Is that poor man that *hangs* on princes' favours !  
Shak.

Great queen ! whose name strikes haughty monarchs pale,  
On whose just sceptre *hangs* Europa's scale.  
Prior.

16. To be fixed or suspended with attention.—

Though wond'ring senates *hung* on all he spoke,  
The club must hail him master of the joke. Pope.

17. To have a steep declivity.—Suffex maritima itself on the middle of the sides of *hanging* grounds. Mortimer. 18. To be executed by the halter.—

The court forsakes him, and sir Balaam *hangs*.  
Pope.

19. To decline ; to tend down.—

His neck obliquely o'er his shoulders *hangs*,  
Press'd with the weight of sleep that tames the strong.  
Pope.

HANGCLIFF, a remarkable point of land on the east coast of the largest of the Shetland Islands. It is frequently the first land seen by ships in northern voyages. Captain Phipps determined its situation to be in Lon.  $0^{\circ} 36' 30''$  W. Lat.  $60^{\circ} 4' N$ . (1.) \* HANGER. n. f. [from *hang*.] That by which any thing hangs : as, the pot *hangers*.

(2.) \* HANGER. n. f. [from *hang*.] A broad sword.

HANGER HILL, a hill in Middlesex.

\* HANGER-ON. n. f. [from *hang*.] A dependant one who eats and drinks without payment.—the wife or children were absent, their rooms were supplied by the umbræ or *hangers-on*. Brown Vulgar-Errors.—They all excused themselves for two, which two he reckoned his friends, and the rest *hangers-on*. L'Esrange.—He is a perpetual *hanger-on*, yet nobody knows how to be without him. Swift.

HANGEST, a town of France, in the dept. Somme, 7 miles N. of Mondidier.

(1.) \* HANGING. n. f. [from *hang*.] 1. Dismembered or fastened against the walls of rooms by way of ornament.—

Like rich *hangings* in an homely house,  
So was his will in his old feeble body. Shak.

—Being informed that his breakfast was ready.

down towards the door, where the hangings were laid up. *Clarendon*.—

Now purple hangings cloath the palace walls,  
And sumptuous seals are made in splendid halls.

*Dryden*.

—Leon Van Leyden has infected all Europe with his designs for tapestry, which, by the ignorant, are called ancient hangings. *Dryden*.—

Rome oft has heard a cross haranguing,

With prompting priest behind the hanging. *Prior*.

1. Any thing that hangs to another. Not in use.

A storm, or robbery, call it what you will,

Shook down my mellow hangings, nay, my leaves,

And left me bare to weather.

*Shak.*

(2.) \* HANGING, *participial adj.* [from *hang*.]

2. Foreboding death by the halter.—Surely, sir, a good favour you have; but that you have a hanging; look. *Shak.*—

What Ethiops lips he has!

How full a snout, and what a hanging face!

*Dryden*.

3. Requiring to be punished by the halter; a hanging man.

(3.) HANGING, *part. n. f.* the method of inflicting death on criminals by suspending them by the neck. Physicians are not agreed as to the manner in which death is brought on by hanging. De Haen hanged three dogs, whom he afterwards opened. In one, nothing remarkable appeared in the lungs. In another, from whom half an ounce of blood was taken from the jugular vein, the duum and pia mater were of the natural appearance; but the lungs were much inflamed. In the third, the meninges were found, and there was no effusion of blood in the ventricles of the brain, but the left lobe of the lungs was turgid with blood.

Wepf, Latreus, Alberti, Bruhierus, and Boerhaave, affirm that hanged animals die apoplectic. Their arguments for this are chiefly drawn from the red colour of the face; from the turgescency of the vessels of the brain; the inflammation of the eyes; and from the sparks of fire which those who have survived hanging allege they have seen before their eyes. Bonetus, Petit, Haller, and Lancisi, observing that death is occasioned by any body falling upon the glottis, have ascribed it to the stoppage of respiration. Others, deeming both these causes ill-founded, have ascribed it to a laceration of the vertebrae of the neck. De Haen adduces the authority of many eminent authors to prove the possibility of recovering hanged persons; and observes, in general, that with bleeding the jugular vein, and anointing the neck with warm oil, the same remedies are to be employed in this case as for the recovery of drowned people. See DROWNING, § 4—8.

(4.) HANGINGS, PAPER. See PAPER HANGINGS.

(5.) HANGING, WOVEN. See TAPESTRY.

HANGINGSHAW LAW, a hill of Scotland, in Scotland. 4½ miles N. of Selkirk.

\* HANGMAN. *n. f.* [*hang* and *man*.] 1. The public executioner.—This monster sat like a hangman upon a pair of gallows; in his right hand he was painted holding a crown of laurel, and in his left hand a purse of money. *Sidney*.—Who makes that noise there! who are you?—Your friend,

fir, the hangman: you must be so good, fir, to rise, and be put to death. *Shak.*—

Men do not stand

In so ill case, that God hath with his hand  
Sign'd kings black charters to kill whom they hate;

Nor are they vicars, but hangmen to fate. *Donne*.

—I never knew a crick, who made it his business to lash the faults of other writers, that was not guilty of greater himself; as the hangman is generally a worse malefactor than the criminal that suffers by his hand. *Addison*. 2. A term of reproach, either serious or ludicrous.—

One cried, God bless us! and Amen! the other;

As they had seen me with these hangman's hands;

Litening their fear, I could not say Amen,

When they did say God bless us. *Shak.*

—He hath twice or thrice cut Cupid's bow-string, and the little hangman dare not shoot at him. *Shak.*

HANGMAN'S POINT, a cape of Ireland, at the entry of Kinsale harbour, 2 miles S. of Kinsale.

HANG-TAN, a town of China, in Petcheli.

HANG-TCHEOU-FOU, the metropolis of the province of TCHÉ-KIANG in China. It is, according to the Chinese, the paradise of the earth; and may be considered as one of the richest, best situated, and largest cities of the empire. It is 12 miles in circumference, exclusive of its suburbs; and the number of its inhabitants amounts to more than a million. It is computed that there are 20,000 workmen within its walls employed in manufacturing silk. A small lake, called Si *hou*, washes the bottom of its walls on the W. side; its water is pure, and its banks are covered with flowers. Halls and open galleries, supported by pillars, and paved with large flag stones, are erected on piles upon its banks, for the convenience of walking; causeways, cased with cut stone, intersect the lake in different directions; and the openings which are left in them at intervals, for the passage of boats, are covered by handsome bridges. In the middle of the lake are two islands, in which a temple and several pleasure-houses have been built. The emperor has a small palace in the neighbourhood. This city has a garrison of 3000 Chinese, under the command of the viceroy, and 3000 Tartars, commanded by a general of the same nation. It has under its jurisdiction 7 cities of the 2d and 3d class.

HANG-TCHING, a town of China in Chenli.

HANHAM, a village in Gloucestershire.

HANIFAH, or HANFA, Aba, surnamed *Al N'souma*, the most celebrated Doctor of the orthodox Mussulmans. He was the son of Thabet, and was born at Cousah in the 80th year of the Hegira. He founded the sect of the HANIFITES, which continues to be the most popular of the 4 principal sects among the Mussulmans. Like other teachers of new opinions, he suffered persecution during his life, being imprisoned at Bagdad till he died, by the khalif Almanfor, for refusing to subscribe to the doctrine of absolute predestination. But his opinions were afterwards brought into such credit, by Abou Joseph, a sovereign judge under the khalif Hadi, that to be a *Hanifite* was reckoned synonymous with being a good Mussulman: and about 335 years after his death, which happened in the



150th year of the Hegira, Schaw Melick, in the 185th year of that era, and of the Christian, 1095, built a magnificent monument to his memory, and a college, which he appropriated solely to the professors of Aba Hanifah's doctrines. The most eminent of his successors were Achmed Ben Ali, Al Gaffas, and Al Razzi. A mosque in the temple of Mecca is appropriated to them.

HANIPITES. See the last article.

\* HANK. *s. f.* [*hank*, Islandick, a chain or coil of rope.] 1. A stem of thread. 2. A try; a check; an influence. A low word.—Do we think we have the *hank* that some gallants have on their trusting merchants, that, upon peril of losing all former scores, we must still go on to supply. *Decay of Piety.*

\* To HANKER. *v. a.* [*hankeret*, Dutch.] To long importunately; to have an incessant wish; it has commonly *after* before the thing desired. It is scarcely used but in familiar language.—

And now the saints began their reign,  
For which th' had yearn'd so long in vain,  
And felt such bowel *hankerings*,

To see an empire all of kings.  *Hudibras.*

—Among women and children, care is to be taken that they get not a *hankering* after these juggling astrologers and fortune tellers. *L'Estrange.*

—The shepherd would be a merchant, and the merchant *hankers* after something else. *L'Estrange.*

—Do'st thou not *hanker* after a greater liberty in some things? If not, there's no better sign of a good resolution. *Calamy.*—The wife is an old coquette, that is always *hankering* after the diversions of the town. *Addison.*—The republick that fell under the subjection of the duke of Florence, still retains many *hankerings* after its ancient liberty.

HANKIUS, Martin, professor of history at Breslaw, in the 17th century, was born in 1633. He was author of several works of erudition; the most celebrated of which is his treatise *De Romanorum rerum Scripturis*. He died in 1709, aged 76.

HANLEY; 1. a village in Derbyshire; 2. in Northamptonsh. 3 and 4. two in Worcestershire.

(1.) HANMER, Jonathan, M. A. a learned English divine, born at Barnstable about 1605, and educated at Cambridge. He was minister of Bishop's Tawton, and lecturer of Barnstable; but ejected for non-conformity in 1662. He wrote *A View of Ecclesiastical Antiquity*, and *a Discourse on Conscience*. He died in 1687.

(2.) HAMMER, Sir Thomas, an eminent English author and statesman, born in 1696, and educated at Westminster and Oxford. He was early elected M. P. for Suffolk, and in 1713, was chosen Speaker, an office which he discharged with great impartiality. He published a superb edition of Shakespeare, in 6 vols. 4to, at Oxford, in 1744, with elegant engravings by Gravelot. He died at Suffolk, April 5, 1746.

HANMORE, a fertile island of Ireland, in Lough Derg, between Galway and Tipperary; containing above 100 acres of well cultivated ground.

HANNA, a town of Lithuania, in Brzelsk.

HANNACHREEN, a town on the W. coast of Ireland, 20 miles W. of Reavell Point.

HANNAH'S TOWN, a town of Pennsylvania, 4 miles NNE. of Greensburgh, and 21 E. of Pittsburgh.

HANNAR, a town of Sweden, in Smaland.

(1.) HANNEKEN, Memnon, a Lutheran divine, born at Oldenburg in 1595. He was professor of Oriental languages at Marburg, and wrote a Hebrew Grammar and other works. He died in 1671.

(2.) HANUSSEY, Philip Lewis, son of the preceding, was professor of Hebrew and rhetoric at Gießen, and wrote several learned works. He died in 1706.

HANNIBAL, the son of Hamilcar, a famous Carthaginian general. See AMILCAR; CARTHAGE, § 5, 6; and ROME. After having lost a sea fight with the Rhodians, through the cowardice of Apollonius one of the admirals of Antiochus the Great, he fled into Crete, to avoid falling into the hands of the Romans. On his arrival in this island, he took sanctuary among the Gortyni; but as he had brought great treasure along with him, and knew the avarice of the Cretans, he secured his riches by the following stratagem. He filled several vessels with melted lead, just covering them over with gold and silver. These he deposited in the temple of Diana, in presence of the Gortyni, with whom, he said, he trusted all his treasure: Justin tells us, that he left this with them as a security for his good behaviour, and lived for some time very quietly in these parts. He took care, however, to conceal his riches in hollow statues of brass, which he left exposed as things of little value. At last he retired to the court of Prusias king of Bithynia, where he found means to unite several of the neighbouring states with that prince in to a confederacy against Eumenes king of Pergamus, an ally of the Romans; and during the subsequent war gave Eumenes several defeats, more through the force of his own genius than the valour of his troops. The Romans hearing of these important services, dispatched T. Quintilius Flaminius as an ambassador to Prusias, in order to procure his destruction. At his first audience, he complained of the protection given to that famous general, representing him "as the most inveterate and implacable enemy the Romans ever had; a one who had ruined both his own country and Antiochus, by drawing them into a destructive war with Rome."—Prusias, to ingratiate himself with the Romans, immediately sent a party of soldiers to surround Hannibal's house. The Carthaginian had contrived seven secret passages from his house, to evade the machinations of his enemies. But guards being posted at all these, he could not fly. Perceiving, therefore, no possibility of escaping, he had recourse to poison, which he had long reserved for such a melancholy occasion. Then taking it in his hand, "Let (said he) deliver the Romans from the disquietude with which they have long been tortured, as they have not patience to wait for an old man's death. Flaminius will not acquire any glory, a victory gained over a betrayed and defenceless person. This single day will be a lasting testimony of the degeneracy of the Romans. Their ancestors gave Pyrrhus intelligence of a design to poison him, that he might guard against the



poisoning dagger, even when he was at the head of a powerful army in Italy; but they have deputed a person of consular dignity to excite Prusias impatiently to murder one who has taken refuge in his dominions, a violation of the laws of hospitality."

The living denounced dreadful imprecations against Prusias, he drank the poison, and expired at the age of 70 years. Cornelius Nepos says, that he put an end to his life by a subtle poison which he kept in a rag. With respect to his character, it appears to have been in military affairs absolutely perfect. Rollin has contrasted his character with that of Scipio Africanus. He enumerates the qualities which make a complete general; and having given a summary of what historians have related of both commanders, is inclined to give the preference to Hannibal. "There are, however, (he says) two difficulties which hinder him from deciding; one drawn from the characters of the persons whom Hannibal vanquished; the other from the errors he committed." These have been noticed by Mr Hooke, who has taken some pains to vindicate Hannibal's character, by fully and fairly comparing it with that of Scipio Africanus, and other Roman commanders. He shows, that Hannibal was not guilty of any of the faults laid to his charge as a general; and having compared the moral characters of the two generals, he is content, that as a man, as well as a general, Hannibal had greatly the advantage of his rival. See Hooke's *Rom. Hist.* vol. p. 351. & seq.

**HANNIBALIANUS**, Flavius Claudius, nephew of Constantine the Great, was by him appointed king of Pontus, Cappadocia, and Armenia Minor, but was murdered by Constantine II. A.D. 338.

**HANNIGSDORF**, a town of Silesia.

**HANNO**, a general of the Carthaginians, who sailed round Africa. He entered the ocean through the Straits of Gibraltar, and discovered the continent of America. He would have continued his voyage, had he not run short of provisions. He wrote an account of his voyage, which Sigismond Gelenus published in Greek at Basil, in 1595. He lived, according to Pliny, when the Carthaginians were in the most flourishing condition.

Hanno was also the name of other two Carthaginian generals. See *CARTHAGE*, N° 1, § 4.

One of them tamed a lion so effectually, that he moved him like a dog: for which the jealous republicans banished him, fearing lest his power, and that of such allies, might prove dangerous to the state.

**HANNONIA**, the ancient name of HANAU.

**HANNONVILLE**, a town of France in the prov. of Meuse, 16 miles SE. of Verdun.

**HANNOYS**, an islet in the English Channel, 12 miles W. of Guernsey.

**HANNUYE**, or **HANUZE**, a town of the French republic, in the dep. of the Dyle, and chief town of Austrian Brabant; 20 miles E. of Louvain, and 20 miles W. of Liège. Lon. 51° 14' W. Lat. 50° 42' N.

**HANOSPALVA**, a town of Hungary.

(1.) **HANOVER**, an electoral state of Germany, of which the king of Great Britain is elector. Though the house of Hanover is the last that has

been raised to the electoral dignity in the empire, it may vie with any in Germany for the antiquity and nobleness of its family. It is likewise very considerable for the extent of its territories, which at present are, The duchy of Calenberg, in which are the cities of Hanover, Calenberg, Hamelen, Neustadt, Göttingen, &c.; the duchy of Grubenhagen, the county of Diepholt, the county of Hoya, in the bishoprick of Hildesheim; the bailiages of Coldingen, Luther, Badenburg, and Westershausen, with the right of protection of the city of Hildesheim; and the county of Danneberg, ceded by the dukes of Wolfenbüttele to the dukes of Lüneburg, as an equivalent for their pretensions on the city of Brunswick. The elector possesses likewise the county of Delmenhorst, and the duchies of Bremen and Verden, sold by the king of Denmark in 1715: the right of possessing alternatively the bishopric of Osnabrück belongs solely to this electoral branch: but if it shall happen to fail, the dukes of Wolfenbüttele are to enjoy the same right. This electorate has no navy, but a considerable marine on the great rivers Elbe and Weser. In consideration of the great services performed by Ernest Augustus, duke of Brunswick Lüneburg, in the wars which the emperor Leopold had with Lewis XIV. that emperor conferred the dignity of an elector of the holy Roman empire upon him and his heirs male, of which he received the investiture on the 19th of December 1693. This new creation met with great opposition both in the electoral college and the college of princes: at last, by a conclusion of the three colleges on the 30th of Jan. 1708, it was unanimously determined that the electoral dignity should be confirmed to the duke of Hanover and his heirs male; but it was added, that if, while that electoral dignity subsisted, the Palatine electorate should fall into the hands of a Protestant prince, the first Catholic elector should have a supernumerary vote. The princes of this house have their seat in the college of princes, immediately after those of the electoral houses; each branch having a vote. The elector, besides his seat in the electoral college, was invested with the office of arch standard-bearer of the empire; but this being disputed with him by the duke of Württemberg, the elector Palatine having obtained the office of arch-steward, yielded that of arch-treasurer to the elector of Hanover, who was confirmed in this dignity by a decree of the diet of the 13th of January 1710. The sovereign power is administered by the lords of the regency appointed by the elector. Throughout all the provinces they possess a considerable share of freedom, the people being represented in the assemblies of the states. No government can be more mild; and an air of content is spread over all the inhabitants. The *Conseil Intimé*, the High Court of Justice, and the Regency, are the principal courts of justice; besides which, every province has its municipal administration with the inferior divisions into bailiwicks, &c. The police is excellent, and justice fairly administered. The elector enjoys the right *de non appellando* in all criminal affairs, but in civil processes only as far as 1000 florins. Lutheranism is the established religion; but all others are freely tolerated, and publicly exercised. Dissent in religious sentiments gives no interrup-

tion to that harmony which should subsist among fellow citizens. There are 750 Lutheran parishes, 14 Reformed communities, a Romish college, a convent, and some Catholic churches. Literature is in a very advanced state throughout these dominions. The university of Göttingen is deservedly celebrated; and contains about 800 students of different nations, and 60 professors. There are also several colleges, and many well established schools. In general, education is much attended to. Although there are various tracts of heath and marshy ground, the soil in general produces abundance of corn, fruits, hemp, flax, tobacco, madder, and some wine. There are several large salt works. A good deal of cattle are reared, and a great number of excellent horses. Most metals and minerals are found here. The forests furnish sufficient timber, and large quantities of pitch and tar. The natural productions furnish ample materials for commerce, so as to prevent the balance being against them, although their manufactures are not sufficient for consumption. Cattle, horses, salt, wrought iron, and fuel, are principal articles of export. The clear revenue of the electorate is estimated at above half a million Sterling. Bremen is one of the greatest commercial towns in Germany. The whole of this electorate is at present (August 1801,) in the possession of the Prussians. The elector of Hanover is descended from the ancient family of the Guelphs, dukes and electors of Bavaria; one of whom, Henry the Lion, in 1140, married Maude, eldest daughter of K. Henry II. of England. Their son William succeeded to Brunswick Lunenburg, and his son Otho was created duke thereof. The dominions descended in a direct line to Ernest, who divided them upon his death, in 1546, into two branches, that of Brunswick Lunenburg Wolfenbüttele, and Brunswick Lunenburg Zell. The possessor of the latter, Ernest Augustus, was head of the college of German princes, and married Sophia, daughter of Frederic elector Palatine and king of Bohemia, by Elizabeth, daughter of James I. king of Great Britain. Sophia being the next Protestant heir to the house of Stuart, the parliament fixed the crown upon her on queen Anne's demise; and George Lewis her eldest son became king of Great Britain in consequence thereof: since which the electors of Hanover have filled the British throne. See ENGLAND, § 76; and GEORGE I.

(1.) HANOVER, the capital of the above electorate, (N<sup>o</sup> 1.) is agreeably situated in a sandy plain on the Lyne. It is a large well-built town, and pretty well fortified. It has suffered greatly by the French, who got possession of it in 1757, but were soon after driven out. It is noted for a particular kind of beer, reckoned excellent in these parts. The city was the residence of the elector before he ascended the throne of Great Britain. The palace makes no great show outwardly, but within it is richly furnished. The regency is administered in the same manner as if the sovereign were present. Hanover was taken possession of by the Prussian troops in March 1801. It lies 25 miles W. of Brunswick, and 38 SE. of Bremen. Lon. 9. 41. E. Lat. 52. 27. N.

(2.) HANOVER, a large island in the Pacific Ocean, opposite the NW. extremity of New Ire-

land, and E. of the Admiralty Islands, 30 miles in length. It is high, and being covered with trees and plantations, has a beautiful appearance. The SW. part of it is situated in Lon. 178. 27. E. Lat. 2. 49. S.

(4.) HANOVER, a county in Jamaica.

(5.) HANOVER, a town of the United States, Grafton county, New Hampshire, on the E. m. of the Connecticut, containing about 800 citizens. It has an elegant college, called *Dartmouth College*, seated on a beautiful plain, about half a m. E. of the Connecticut. It was named after William Earl of Dartmouth, one of its principal benefactors. It was founded in 1769, for the education of youth, and instructing those of the Indian tribe in reading, writing, and all parts of learning necessary for civilizing and christianizing the chiefs of Payana, as well as in arts and sciences. Though situated in a frontier country, and expelled during the American war to many inconveniences, it flourished, and is now one of the most prosperous seminaries in the United States. It was completed in 1786; and extends 150 feet by 50, being 34 feet high, and consisting of 36 rooms. It contains above 150 students, under a president, two professors, and two tutors; and has 12 trustees, who are a body corporate. Its funds are very considerable, 85,000 acres of land being allotted to it, which 42,000 lie in the North parts of the State and 2000 in the State of Vermont. In 1771, 4 students had received degrees in it. The library is elegant, and contains a large collection of valuable books; with an apparatus of instruments, for mathematical and philosophical experiments. The town lies 115 miles NW. by W. of Portsmouth and 178 NE. by N. of Philadelphia. Lon. 2. 5 E. of that city. Lat. 43. 35. N.

(6.) HANOVER, or McALISTER'S TOWN, a town of Pennsylvania, in York county, containing about 1800 citizens, in 1795. It lies 18 miles NW. of York, and 106 W. by S. of Philadelphia. Lon. 2. 48. W. of that city. Lat. 39. 46. N.

(7.) HANOVER, a rich and populous county of Virginia, 48 miles long and 22 broad; containing 6,531 citizens and 8,323 slaves in 1790.

(8.) HANOVER, a town of Virginia, in the above county, (N<sup>o</sup> 7.) on York river, W. of the Pamunkey. It has an academy, and lies 25 miles NE. E. of Richmond.

(9.) HANOVER BAY, a bay of N. America, of the Spanish province of Yucatan, in Mexico.

(10.) HANOVER, NEW, a county of N. Carolina, in Wilmington district, extending from the Fear river NE. along the Atlantic. It contained 3,093 citizens and 3,738 slaves in 1790. Wilmington is the capital.

(11.) HANOVER, NEW, a township of New Jersey, in Burlington county, containing 12,000 acres of unimproved land, besides a great deal uncultivated. The chief town is New Mills; 13 miles from Burlington, and 27 from Philadelphia.

(12.) HANOVER, NEW, a township of Pennsylvania, in Morgan county.

(13.) HANOVER, NORTH, a town of New Jersey, 4 miles NE. of Morristown.

(14.) HANOVER, SOUTH, a town of New Jersey, 3 miles SE. of Morristown.

HANROW, a town of Holslein, E. of Meissen.

HANE. See HANSE.

HANBACH, a town of Bohemia, in the circle of Lomnitz, with manufactures of paper, cotton, &c. 12 miles N. of Kamnitz.

1. HANSE, an ancient name for a society or company of merchants; particularly that of certain cities in Germany, &c. hence called HANSE Towns. See § 2. The word is obsolete High Dutch or Teutonic; and signifies *alliance, confederacy, or association*. Some derive it from the German words, *am see*, that is, *on the sea*; as the first hanse towns were all situated on the sea coast: whence they are said to have been first called *am see-lans*, i. e. cities on the sea; and afterwards, by abbreviation, *hansee*, and *hanse*.

2. The HANSE TOWNS, or The HANSEATIC CITIES were several maritime cities of Germany, who united into a league for the mutual protection of their commerce. Bremen and Amsterdam were the two first that formed it; whose trade received such advantage by their fitting out two hundred war in each to convoy their ships, that soon cities continually entered into the league: princes and princes made treaties with them, and were often glad of their assistance and protection, by which means they grew so powerful both by sea and land, that they raised armies as well as cities, enjoyed countries in sovereignty, and made peace or war, though always in defence of their trade, as if they had been an united state or commonwealth.—At this time also many cities, though they had no great interest in trade, or intercourse with the ocean, came into their alliance for the protection of their liberties: so that in 1200, we find more than 75 cities in the list of the Hanse Towns; particularly Bremen, Amsterdam, Antwerp, Rotterdam, Dort, Bruges, Ostend, Dunkirk, Middelburgh, Calais, Rouen, Rochelle, Bourdeaux, Bayonne, Bilbao, Lisbon, Seville, Cadix, Cartagena, Barcelona, Marseilles, Leghorn, Riga, Messina, London, Lubec, Rostock, Stralsund, Sietin, Wismar, Konigsberg, Dantzic, Elbing, and Marienburg.

3. HANSE TOWNS, HISTORY OF THE. The Hanse was now so powerful, that their ships of war were often hired by other princes to assist against their enemies. They not only aided, but often defeated, all that opposed their commerce; and, particularly in 1338, they took such advantage of the Danish fleet in the Sound, for interrupting their commerce, that Waldemar II. king of Denmark, for the sake of peace, gave them up all Schonen for 16 years; by which they commanded the passage of the Sound in their own right.—In 1428 they made war on Erick IX. king of Denmark with 250 sail, carrying on board 10,000 men. These so ravaged the coast of Jutland, that the king was glad to make peace with them. Many privileges were bestowed upon the Hanse towns by Lewis XI. Charles VIII. Lewis XII. and Francis I. kings of France; as well as by the emperor Charles V, who had divers loans of money from them; and by king Henry III. who also incorporated them into a trading body, in acknowledgment for money which they advanced him, as well as for the good services they did him by their naval forces in 1206. These towns exercised a jurisdiction among themselves;

for which purpose they were divided into 4 colleges or provinces, distinguished by the names of their four principal cities, viz. Lubec, Cologne, Brunswick, and Dantzic, wherein were held their courts of judicature. They had a common stock or treasury at Lubec, and power to call an assembly as often as necessary. They kept warehouses for the sale of their merchandises in London, Bruges, Antwerp, Bergen in Norway, Revel in Livonia, and Novogorod in Muscovy; which were exported to most parts of Europe, in English, Dutch, and Flemish bottoms. One of their principal magazines was at London, where a society of German merchants was formed, called the *North-yard company*. To this company great privileges were granted by Edward I. but revoked by act of parliament in 1352, in the reign of Edward VI. on a complaint of the English merchants that this company had so engrossed the cloth trade, that in 1351 they had exported 50,000 pieces, while all the English together had shipped off but 1200. Q. Mary I, who ascended the throne the year following, having resolved to marry Philip the emperor's son, suspended the execution of the act for three years: but after that term, whether by reason of some new statute, or in pursuance of that of king Edward, the privileges of that company were no longer regarded, and all efforts of the hanse towns to recover this loss were in vain. Another accident that happened to their mortification was while Q. Elizabeth was at war with the Spaniards. Sir Francis Drake happening to meet 60 ships in the Tagus, laden with corn, belonging to the hanse towns, took out all the corn as contraband goods which they were forbid to carry by their original patent. The hanse towns having complained of this to the diet of the empire, the queen sent an ambassador thither to declare her reasons. The king of Poland likewise interested himself in the affair, because the city of Dantzic was under his protection. At last, though the queen strove hard to preserve the commerce of the English in Germany, the emperor excluded the English company of merchant adventurers, who had considerable factories at Stade, Embden, Bremen, Hamburg, and Elbing, from all trade in the empire. In short, the hanse towns, in Germany in particular, were not only in so flourishing, but in so formidable a state, from the 14th to the 16th centuries, that they gave umbrage to all the neighbouring princes, who threatened a strong confederacy against them; and, as the first step towards it, commanded all the cities within their dominion or jurisdiction to withdraw from the hanse, or union, and be no farther concerned therein. This immediately separated all the cities of England, France, and Italy, from them. The hanse, on the other hand, prudently put themselves under the protection of the empire: and as the cities just now mentioned had withdrawn from them; so they withdrew from several more, and made a decree among themselves, that none should be admitted into their society but such as stood within the limits of the German empire, or were dependent thereon; except Dantzic, which continued a member, though in no wise dependent on the empire, only it had been summoned formerly to the imperial diet. By these means they maintained

maintained their confederacy for the protection of their trade, as it was begun, without being any more envied by their neighbours. Hereby likewise they were reduced to Lubec, Bremen, Hamburgh, and Dantzic; in the first of which they kept their register, and held assemblies once in 3 years at least. But this union has for some time been dissolved; and now every city carries on a trade separately for itself, according to the stipulation in such treaties of peace, &c. as are made for the empire betwixt the emperor and other potentates.

**HANSFELDEN**, a town of Germany, in Silesia, 8 miles NNW. of Judenburg.

**HANSPIKE**. See **HANSPICE**.

\* **HAN'T**, for *has not*, or *have not*.—That roguish leer of your's makes a pretty woman's heart ache: you *han't* that simper about the mouth for nothing. *Addison*.

**HAN-TCHEOU**, a town of Corea.

**HAN-TCHONG**, a city of China, in the prov. of Chen-si, on the Han, in a fertile country surrounded by mountains. Its chief trade is in honey, wax, musk, and cinnabar. It is 625 miles SW. of Peking. Lon. 124. 30. E. of Ferro. Lat. 32. 59. N.

**HAN-TCHUEN**, a town of China, of the 3d rank, in the province of Hon-Quang, on the Han, 25 miles W. of Han Yang.

**HANTONIA**, the ancient name of **HAMPTON**.

**HAN-TOU-HOTUN**, a town of Chinese Tartary.

**HANTS**. See **HAMPSHIRE**, N° 1.

**HANVEC**, a town of France, in the dept. of Finistère, 7½ miles S. of Landernau.

**HANUYE**. See **HANUYS**.

**HANUZISZKI**, a town of Lithuania.

**HANWAY**, Jonas, a gentleman eminent for his benevolent designs and useful writings, was born at Portsmouth in Hampshire, on the 12th of August 1718. His father, Mr Thomas Hanway, was an officer in the naval service. He lost his life by an accident; and left a widow with four children, Jonas, William, Thomas, and Elizabeth, all very young. Mrs Hanway, coming to London after the death of her husband, put Jonas to school, where he learned writing and accounts, and made some proficiency in Latin. At the age of 17 he was sent to Lisbon, and was bound apprentice to a merchant in that city, in June 1739. His early life was marked with that attention to business, and love of neatness and regularity, which afterwards distinguished his character. On the expiration of his apprenticeship, he entered into business at Lisbon as a merchant, but not long after returned to London. He afterwards connected himself as a partner in Mr Dingley's house in St Petersburg; where he arrived on the 20th of June 1743. The trade of the English over the Caspian Sea into Persia at this period had been entrusted to the care of Mr Elton, who, had injudiciously engaged in the service of Nadir Shah, to build ships on the Caspian after the European manner. This had alarmed the merchants in the Russian trade, who resolved to send one of their body into Persia. On this occasion Mr Hanway offered his service, which was accepted. He set out on the 10th Sept.; and, after experiencing various dangers in that kingdom during 28 months, returned to St Petersburg, Jan. 2, 1745, without

being able to establish the intended trade by the Caspian; partly through the jealousy of the Russian court on account of Elton's connections with the Persians, and partly by the Persian revolutions. Though Mr Hanway's conduct during this expedition seems to have been directed by strictest integrity, yet some difficulties arose in settling his demands on his employers. These were referred to the determination of impartial arbiters, who at length decided in his favour. He now settled at St Petersburg; where he remained 5 years, and interested himself greatly in concerns of the merchants who had engaged in Caspian trade: But having a desire to see his native country, he left St Petersburg on the 9th July 1750. On his arrival in London he employed himself some time as a merchant; but afterwards, more beneficially to the world, as an author. In 1753, he published "An Historical Account of the British Trade over the Caspian Sea with a Journal of Travels from London through Russia into Persia; and back again through Russia, Germany, and Holland: To which are added, the Revolutions of Persia during the present Century, with the particular History of the great Usurper Nadir Kouli;" 4 vols 4to. In 1754, he published "A Letter to Mr John Spranger, on an excellent Proposal for Paving, Cleansing, and Lightening the Streets of Westminster, &c." 8vo. A few years afterwards, many of Mr Hanway's ideas thrown out in this pamphlet, were adopted. In 1756, he printed "A Journal of Eight Days Journey from Portsmouth to Kingston upon Thames with an Essay on Tea;" which was reprinted 2 vols 8vo, in 1757. At this juncture, Great Britain being on the eve of a war with France, he published "Thoughts on the Duty of a good Citizen with Regard to War and Invasion, in a Letter from a Citizen to his Friend," 8vo. About the same time, several gentlemen formed a plan, which was matured and perfected by Mr Hanway, for providing the navy with sailors, by furnishing poor children with necessaries to equip them for the service of their country. Mr Hanway published 3 pamphlets on this subject, and the treasury, the Society, accompanied by Mr Hanway, had waited on the king, the Society received 1000l. from his majesty, 400l. from the Prince of Wales and 400l. from the Princess Dowager. This excellent institution was the favourite object of Mr Hanway's care, and continued to flourish under his auspices. In 1758, he became an advocate of the Magdalen Charity, and published "A Letter to Robert Dingley, Esq. being a proposal for the Relief and Employment of friendless Orphans and penitent Prostitutes," 4to. He also printed several other tracts on the same subject. In 1759, he wrote "Reasons for an Augmentation of at least Twelve Thousand Mariners, to be employed in the Merchants Service and Coasting Trade, in Letters to Charles Gray, Esq. of Colchester." 8vo. In 1760, he published several treatises: viz. 1. "A candid historical Account of the Hospital for the Reception of exposed and deserted young Children: representing the present Plan of it as productive of many Evils, and not adapted to the Genius and Happiness of this Nation" 8vo; which being answered by an anonymous



Letter from Halifax in "Candid Remarks, &c., 1746." Mr Hanway replied to it, and the Remarks replied. 1. "An Account of the Society for the Improvement of the British Troops in Germany and North America, &c." 8vo. 2. "Eight Letters — Duke of —, on the Custom of Faltering in England," 8vo. See VAIL. In 1746, Mr Hanway produced "Reflections, Essays, and Meditations on Life and Religion; with a Collection of Proverbs, and 12 Letters written occasionally on several Subjects," in 3 vols 8vo. The many useful and public-spirited plans, which Mr Hanway had promoted, had now rendered his character most respectably popular; while his disinterestedness, and the sincerity of his intentions, were conspicuous to all. Five citizens of London, of whom the late Mr Hoare the banker was one, voted on Lord Bute, then prime minister; and requested that some notice might be taken of a man, who, at the expence of his own private fortune, and by the most unremitting application, had rendered such meritorious services to his country. Accordingly he was, in July 1762, appointed one of the commissioners for victualling the army; a post which he held above 12 years. The seal of public beneficence, in which he excelled, was the collection of money for the sufferers by the fire at Montreal, in Quebec, in May, 1765, when a 4th part of the city was consumed. On this occasion Mr Hanway, in conjunction with several gentlemen, collected £415 l. In 1766, a dreadful fire broke out in Bridge-Town in Barbadoes, which consumed property to the amount of over 100,000 l. A subscription was opened, in which Mr Hanway was a principal actor, and much was collected, and transmitted to the distressed sufferers. At subsequent periods he continued to interest himself in various other plans for relieving the distressed of different parts of the community, and particularly those of the chimney-sweepers. Besides those distresses which are open to general observation, such as a contortion of their limbs, and prevention of their growth, they are liable to a peculiar disease, called the *chimney-sweeper's cancer*. After much enquiry, he published, in 1773, "The State of the Chimney-sweepers Young Apprentices; showing the wretched Condition of the distressed Boys; the ill Conduct of such Masters who do not observe the Obligation of Indentures; the Necessity of a strict Inquiry to support the civil and religious Rights of these Apprentices." This small pamphlet was productive of advantage to the objects intended to be benefited by it. In 1774, he enlarged a former publication, entitled "Advice from a Farmer to his Daughter, &c." and republished it under the title of "Virtue a happy Life: containing Reflections on the special Duties of the Wealthy and Indigent, the Master and the Servant," 2 vols 8vo; a work deserving the particular attention of every magistrate. He reprinted it in 24to vols. with a dedication to Mrs Montague. In 1783, finding his health decayed, he resigned his office at the victualling board, and immediately received a grant of his whole salary by way of a pension, for life. This favour he owed to the esteem which his majesty, whom he was personally known, entertained

of him. Being now released from his most material business, he engaged again in behalf of the chimney-sweepers boys; and promoted, by every means in his power, the establishment of Sunday schools, since very generally adopted. He likewise promoted a subscription for the relief of the many black poor people who wandered about the metropolis in extreme distress; and the lords of the treasury seconded the design, by directing 14 l. a head, to be issued to the committee, to enable them to send the blacks to such places abroad as might be fixed on. After encountering many obstacles, about 300 negroes were sent, properly accommodated with necessaries, to Africa, under the conduct of a person approved for that station. In summer 1786, Mr Hanway's health declined visibly. He had long felt the approach of a disorder in the bladder, which, increasing by degrees, caused a strangury; and at length, on the 5th Sept. 1786, put a period to a life spent almost entirely in the service of his fellow creatures. On the 13th he was interred in the family vault at Hanwell, where a superb monument is erected to his memory. Mr Hanway was of the middle size, of a thin spare habit, but well shaped: his limbs were fashioned with the nicest symmetry. When he went first to Russia at the age of 30, he was called the *Handsome Englishman*. In his dress, as far as was consistent with his health, he accommodated himself to the prevailing fashion; but being very susceptible of cold, he wore flannel under the linings of all his clothes, and usually 3 pairs of stockings. He was the first man in Britain who carried an umbrella over his head. After carrying one near 30 years, he saw them come into general use. The precarious state of his health, when he arrived in England from Russia, made him use the utmost caution. After Dr Lieberkyn, physician to the king of Prussia, had recommended milk as a proper diet to restore his strength, he made it the chief part of his food for 30 years. His mind was active; always on the wing, but never appearing to be weary. He rose in summer at 4 or 5, and in winter at 7. He was constantly employed till the time of retiring to rest; and, when in health, was commonly asleep within two minutes after lying down in bed. Writing was his favourite employment, and when the number of his literary works is considered, and that they were the produce only of those hours which he was able to snatch from public business, some idea may be formed of his application. His style is plain and unornamented, without the appearance of art or the affectation of singularity. Its greatest defect is a want of conciseness; its greatest beauty, an unaffected simplicity. He spoke French and Portuguese, and understood the Russ and modern Persic imperfectly. Latin he had been taught at school, but had not much occasion to cultivate it. Mr Hanway having early in life met with a refusal from a young lady in Lisbon, who had captivated his affections, was never married; yet he was an advocate for marriage, and recommended it to all young people. He thought it the most effectual restraint on licentiousness, and that an increase of unhappiness was by no means the natural consequence of an increase of domestic cares. The society of a sensible woman, the choice of unbiased affection, he



esteemed the most engaging persuasive to virtue, order and economy; without which life must be perturbed and unhappy. The lady who engaged his first affection was uncommonly handsome; and it is probable he was prevented from marrying only by his unalterable attachment to her; for he loved the society of women, and in the parties which visited at his house the ladies usually made the greater portion of the company. In his transactions he was always open, candid, and sincere. He adhered to strict truth, even in the manner of his relation; and no brilliancy of thought could induce him to vary from the fact: but although so frank in his own proceedings, he had seen too much of life to be easily deceived by others. In his department of commissioner for victualling the navy he was uncommonly assiduous, and from those who had dealings with the office, he would not accept of the smallest present. When any were sent him, he always returned them, with some mild answer; such as, "Mr Hanway returns many thanks to Mr ——— for the present he intended him; but he has made it a rule not to accept any thing from any person engaged with the office: A rule which, whilst he acknowledges Mr ———'s good intentions, he hopes he will not expect him to break through." Mr Hanway's publications amounted altogether to between 60 and 70. A list of them is given by his biographer Mr Pugh.

HANWAY'S POINT, a cape on Egmont island.

HAN-YANG, a city of China, in the province of Hon Quang, at the conflux of the Han and Yang-Tse, 587 miles W. of Peking. Lon. 131. 30. E. Ferro! Lat. 30. 36. N.

HAN-YU, a town of China, in Chen si province.

HAN YU, a town of China, in Kiangnan.

\* HAP. *n. f.* [*anhop*, in Welsh, is misfortune.]

1. Chance; fortune.—

Whether art it were, or heedless *hap*,

As through the flow'ring forest path she fled.

In her rude hairs sweet flowers themselves did lap,

And flourishing fresh leaves and blossoms did cawrap. *Stenfer.*

2. That which happens by chance or fortune.—

Curst be good *haps*, and curst be they that build

Their hopes on *hops*, and do not make despair  
For all these certain blows the surest shield. *Sidney.*

—To have ejected whatsoever that church doth make account of, without any other crime than that it hath been the *hap* thereof to be used by the church of Rome, and not to be commanded in the word of God, might haply have pleased some few men, who, having begun such a course themselves, must be glad to see their example followed. *Hook.*  
—Things casual do vary, and that which a man doth but chance 'o think well of cannot still have the like *hap*. *Hooker.*—Solyman commended them for their valour in their evil *hops*, more than the victory of others got by good fortune. *Knelles.*—A fox had the *hap* to fall into the walk of a lion. *J. Esfrange.* 3. Accident; casual event; misfortune.—

Nor feared she among the bands to stray  
Of armed men, for often had she seen

The tragick end of many a bloody fray:  
Her life had full of *hops* and hazards been.

*Fairfax.*

(1.) \* To HAP. *v. n.* [from the noun.] 1. To happen; to have the casual consequence.—It will be too late to gather ships or soldiers, which may need to be presently employed, and whose want may *hap* to hazard a kingdom. 2. To come by chance: to befall casually.—

Run you to the citadel,

And tell my lord and lady what hath *hap'd*. *Shak.*

—In destructions by deluge, the remnant which *hap* to be reserved are ignorant people. *Bacon.*

(2.) To HAP, or HAPPE, *v. a.* in law, signifies to catch or snatch a thing. Thus we meet with, to hap the possession of a deed-poil. Littleton, fol. 8 also, to hap the rent. If partition be made between two parceners, and more land be allowed the one than the other, she that hath most of the land charges it to the other, and happeth the rent whereon assize is brought.

HAPAEI, a cluster of four of the FRIENDLY ISLANDS (which see) in the S. Pacific Ocean. They are connected by a reef of coral rocks, dry at low water. They are fertile and have numerous extensive plantations, the fences of which, running parallel, form spacious public roads. They extend about 19 miles between Lon. 185. 36. and 185. 45. E. Lat. 19. 39. to 19. 53. S.

\* HAP-HAZARD. *n. f.* Chance, accident; perhaps originally *hap hazards*.—The former of these is the most sure and infallible way; but so hard that all shun it, and had rather walk as men do in the dark by *hap-hazard*, than tread so long and intricate mazes for knowledge' sake. *Hooker.*—We live at *hap-hazard*, and without any insight into causes and effects. *L'Esfrange.*—We take our principles at *hap-hazard* upon trust, and then believe a whole system, upon a presumption that they are true. *Locke.*

HAPIRCAN, a town of Chinese Tartary.

\* HAPLESS. *adj.* [from *hap*.] Unhappy; unfortunate; luckless; unlucky.—

*Hapless* Ægeon, whom the fates have mark'd  
To bear the extremity of dire mishap! *Shak.*

Here *hapless* Icarus had found his part,  
Had not the father's grief restrain'd his art. *Dryden.*

Did his *hapless* passion equal mine,  
I would refuse the bliss. *South.*

HAPLIN COURT, a town of France, in the dept. of the Straits of Calais, 4 m. E. of Bapaume.

\* HAPLY. *adv.* [from *hap*.] 1. Perhaps; per- adventure; it may be.—

This love of theirs myself have often seen,  
*Haply* when they have judg'd me fast asleep. *Shak.*

To warn

Us, *haply* too secure, of our discharge  
From penalty, because from death releas'd  
Some days *Alfieri.*

Then *haply* yet our breast remains untouch'd  
Though that seems strange. *Ross.*

—Let us now see what conclusions may be found for instruction of any other state, that may be labour under the like circumstances. *Swift.* 1. b. chance; by accident.—

Leviathan, which God of all his works  
 Created hugest, that swim the ocean stream,  
 Him *haply* slumb'ring on the Norway foam,  
 The pilot of some small night-founder'd skiff  
 Drowning some island oft, as seamen tell,  
 Who fix'd an anchor in his scaly rind,  
 Moors by his tide. *Milton.*

To Happ. See To HAP, N° 2.

\* To HAPPEN. v. n. (from *hap*.) 1. To fall  
 out; to chance; to come to pass.—Bring forth  
 your strong reasons, and shew us what shall *happen*.  
*Shak.*—Say not I have sinned, and what harm  
 hath *happened* unto me? *Eccles. v. 4.*—If it so fall  
 out that thou art miserable for ever, thou hast no  
 reason to be surprized, as if some unexpected  
 thing had *happened* to thee. *Tillotson.* 2. To light;  
 to fall by chance—I have *happened* on some other  
 accounts relating to mortalities. *Gravel.*

\* HAPPILY. adv. (from *happy*.) 1. Fortu-  
 nately; luckily; successfully.—

I come to wive it wealthily in Padua:

If wealthily, then *happily* in Padua. *Shak.*

Perter'd by conquest, *happily* o'erthrown,

Falling they rise to be with us made one. *Waller.*

—Neither is it so trivial an undertaking to make a  
 tragedy end *happily*; for 'tis more difficult to save  
 the end. *Dryden.* 2. Addressfully; gracefully;  
 without labour.—

Form'd by thy converse, *happily* to steer

From grave to gay, from lively to severe. *Pope.*  
 3. In a state of felicity; as, he lives *happily*. 4.  
 By chance; peradventure. In this sense *happily*  
 written erroneously for *haply*.—One thing more  
 I bid with you to desire of them, who *happily*  
 may peruse these two treatises. *Digbi.*

(1.) \* HAPPINESS. n. f. (from *happy*.) 1. Fe-  
 licity; state in which the desires are satisfied.—  
*Happiness* is that estate whereby we attain, so far  
 as possibly may be attained, the full possession of  
 that which simply for itself is to be desired, and  
 content in it after an eminent sort, the content-  
 ment of our desires, the highest degree of all our  
 perfection. *Hooker.*—

Oh! *happiness* of sweet retir'd content,

To be at once secure and innocent. *Drum.*  
 —Philosophers differ about the chief good or hap-  
 piness of man. *Temple.*—The various and contra-  
 ry choices that men make in the world, argue that  
 the same thing is not good to every man alike;  
 the variety of pursuits shews, that every one does  
 not place his *happiness* in the same thing. *Locke.*  
 2. Good luck; good fortune. 3. Fortuitous ele-  
 ment; unstudied grace.—Certain graces and hap-  
 piness, peculiar to every language, gave life and  
 energy to the words. *Drum.*—

Some beauties yet no precepts can declare;

For there's a *happiness* as well as care. *Pope.*

Form'd by some rule that guides but not con-  
 strains,

And smil'd more through *happiness* than pains. *Pope.*

(2.) HAPPINESS, or FELICITY, absolutely ta-  
 ken, denotes the durable possession of good with-  
 out any mixture of evil, or the enjoyment of pure  
 pleasure unalloyed with pain; or a state in which  
 all the wishes are satisfied; in which sense, Happi-  
 ness is known only by name upon the earth. The

word *happy*, when applied to any state or condi-  
 tion of human life, will admit of no positive de-  
 finition, but is merely a relative term: that is,  
 when we call a man happy, we only mean that he  
 is happier than some others with whom we com-  
 pare him; than the generality of others; or than he  
 himself was in some other situation. This interest-  
 ing subject has been treated by many eminent wri-  
 ters, but by none has it been set in a clearer point  
 of view than by Archdeacon Paley, in the sixth  
 chap. of his *Principles of Philosophy*. "In strict-  
 ness (says that elegant writer), any condition may  
 be denominated happy in which the amount or  
 aggregate of pleasure exceeds that of pain; and  
 the degree of happiness depends upon the quanti-  
 ty of this excess. And the greatest quantity of it,  
 ordinarily attainable in human life, is what we  
 mean by happiness, when we inquire or pronounce  
 what human happiness consists in." In the pro-  
 secution of this subject, Mr Paley shows, 1st,  
 That happiness does not consist in the pleasures of  
 sense, in whatever profusion or variety they be  
 enjoyed: 2dly, That it does not consist in an  
 exemption from pain, labour, care, business, sus-  
 pense, molestation, and "those evils which are  
 without;" such a state being usually attended  
 not with ease, but with depression of spirits,  
 a tastelessness in all our ideas, imaginary anxieties,  
 and the whole train of hypochondriacal affections.  
 And 3dly, That it does not consist in greatness,  
 rank, or elevated station. He next proceeds to  
 show, that happiness *does* consist, 1. In the exer-  
 cise of the social affections; 2. In the exercise of  
 our faculties, either of body or mind, in the pur-  
 suit of some engaging end; 3. In setting the ha-  
 bits in such a manner, that every change may be a  
 change for the better: and 4. in health, which he  
 defines "not only freedom from bodily distempers,  
 but also that tranquillity, firmness, and alacrity of  
 mind, which we call *good spirits*." When we are  
 in perfect health and spirits, we feel in ourselves  
 a happiness independent of any outward gratifi-  
 cation whatever, and of which we can give no ac-  
 count. This is an enjoyment which the Deity  
 has annexed to life; and probably constitutes, in  
 a great measure, the happiness of infants and  
 brutes, especially of the lower and sedentary or-  
 ders of animals, as of oysters, periwinkles, and  
 the like." After illustrating these various sources  
 of human happiness, Mr Paley draws two con-  
 clusions; viz. 1. "That happiness is pretty equal-  
 ly distributed amongst the different orders of civil  
 society; and 2. That vice has no advantage over  
 virtue, even with respect to this world's happi-  
 ness."

\* HAPPY. adj. (from *hap*; as *lucky* from *luck*.)  
 1. In a state of felicity; in a state where the de-  
 sire is satisfied.—

At other end Uran did Strephon lend  
 Her *happy* making hand. *Sidney.*

Am I *happy* in thy news?

—If to have done the thing you gave in charge,  
 Beget your happiness, be *happy* then;

For it is done. *Shak.*

Truth and peace, and love, shall ever shine  
 About the supreme throne

Of him, t' whose *happy* making light alone,  
 Our heav'nly guided soul shall climb. *Milton.*

↓ 2 . Though

Though the presence of imaginary good cannot make us *happy* the absence of it may make us miserable. *Addison*. 2. Lucky; successful; fortunate.—Chymists have been more *happy* in finding experiments than the causes of them. *Boyle*.—

Yet in this agony his fancy wrought,  
And fear supply'd him with this *happy* thought,  
*Dryden*.

3. Addressful: ready.—One gentleman is *happy* at a reply, and another excels in a rejoinder, *Swift*.

HAPSAL, a sea-port of Russia, in Esthonia, on the coast of the Baltic, 5 miles SW. of Revel, opposite Dago isle. Lon. 22. 47. E. Lat. 59. 4. N.

(1.) HAPSBURG, an ancient castle of the Helvetic republic, in the canton of Bern, seated near Schintnach, on a hill, upon the right bank of the Aar, 3 miles above Bruck. It was the cradle of the house of AUSTRIA, having been built by Count Vernor bishop of Strasburg, in the 11th century, and by him given to his brother Radbad, whose son Vernor first took the title of Count Hapsburg, which his descendants continued to bear till the elevation of Rodolph I. to the imperial throne. (See GERMANY, § 15.) It was then given as a fief to the lords of Waldeck, but fell under the dominion of the Bernois in 1415, when they conquered Argow. This castle commands a most extensive prospect, but is now in ruins, and inhabited by peasants. It is often confounded with the castle of HABSBURG, in Lucerne. It lies 5 miles N. of Lenzburg.

(2.) HAPSBURG. See HABSBURG, N° 1.

(3.) HAPSBURG, a village in Norfolk.

HAQUE, *n. f.* in old statutes, a little hand-gun, prohibited to be used for destruction of game, &c. by 33 Hen. VIII. cap. 6. and 2 & 3 Edw. VI. cap. 14. There is also the demi-haque, or half-haque, within the said acts.

\* HAQUETON. *n. f.* A coat of mail. *Spens.*

(1.) HARA, a river of Chinese Tartary.

(2.) HARA, a lake of Asia, in Thibet.

HARAKER, a town of Sweden, in Westmania.

HARAM. See SERAGLIO.

HARAN, CHARRAN, or CHARRÆ, a city of Mesopotamia, celebrated for having been the place where Abraham retreated, after he left Ur (Gen. xi. 31, 32); where Terah his father, died and was buried; whither Jacob retired, when he fled from Esau: (id. xxvii. 45. xxviii. 10, &c.) and where Crassus the Roman general was defeated and killed by the Parthians. It was situated between the Euphrates and the Chebar, at a good distance from their junction.

(1.) \* HARANGUE. *n. f.* [*harangue*, French. The original of the French word is much questioned: *Ménage*, thinks it a corruption of *beating*, English; *Junius* imagines it to be *discours au rang*, to a circle, which the Italian *arringo* seems to favour. Perhaps it may be from *orare*, or *oratione*, *orationer*, *ararer*, *oranger*, *haranguer*.] A speech; a popular oration.—

Gray-headed men, and grave, with warriors mix'd,

Assembled, and *harangues* are heard, but soon  
In factious opposition. *Milton*.

—Nothing can better improve political schoolboys  
Than the art of making plausible or implausible *ha-*

*rangues*, against the very opinion for which they resolve to determine. *Swift*.—Many preachers neglect method in their *harangues*. *Watts*.

(2.) HARANGUES were anciently made by the generals, previous to an engagement both amongst the Greeks and Romans. See ALLOCUTIO. The word is often used in an ill sense, viz. for a too pompous, prolix, or unseasonable speech or declamation.

(1.) \* To HARANGUE. *v. a.* [*haranguer*, Fr.] To address by an oration; as, he *harangued* the troops.

(2.) \* To HARANGUE. *v. n.* To make a speech; to pronounce an oration.

\* HARANGUER. *n. f.* [from *harangue*.] An orator; a publick speaker: generally with some mixture of contempt.

\* HARASS. *n. f.* [from the verb.] Waste; disturbance.—

The men of Judah, to prevent

The *harass* of their land, beset me round. *Milt.*

\* To HARASS. *v. a.* [*harasser*, French, from *harasse*, a heavy buckler, according to *DuCange*.] To weary; to fatigue; to tire with labour and uneasiness.—These troops came to the army but the day before, *harassed* with a long and wearisome march. *Bacon*.—

Our walls are thinly mann'd, our best men  
slain;

The rest, an heartless number, spent with  
watching,

And *harass'd* out with duty. *Dryden*,

Nature oppress'd, and *harass'd* out with care,  
Sinks down to rest. *Addison*.

—*Out* increases the force of the verb.

HARBACH, a river of Wirtemberg.

(1.) \* HARBINGER. *n. f.* [*berberger*, Dutch, one who goes to provide lodgings or an *barbour* for those that follow.] A forerunner; a precursor.—

Make all our trumpets speak, give them all  
breath,

Those clam'rous *harbingers* of blood and death. *Shak.*

I'll be myself the *harbinger*, and make joyful  
The hearing of my wife with your approach. *Shak.*

Sin, and her shadow death, and misery,  
Death's *harbinger*. *Milton*.

And now of love they treat, 'till th' evening star,  
Love's *harbinger* appear'd. *Milton*.

Before him a great prophet, to proclaim  
His coming, is sent *harbinger*, who all  
invites. *Milton*.

As Ormond's *harbinger* to you they run;  
For Venus is the promise of the Sun. *Dryden*.

(2.) HARBINGER, in the king's household, an officer who has 4 yeomen under him, who ride a day's journey before the court when it travels, to provide lodgings, &c.

HARBO, a town of Sweden, in Westmania.

HARBONNIERES, a town of France, in the dep. of Somme, 15 miles E. of Amiens, and 11 N. of Mondidier.

(1.) HARBOROUGH, or MARKET HARBOROUGH, a town of Leicestershire, on the road to Derby, near the source of the Welland. It is a great thoroughfare, and was famous, in *Camden's* time, for its fairs, where the best horses and

columns fill fold. They are held April 29. and Oct. 19. The market is on Tuesday. The Earl of Harbrough built a neat market-house at his own expense, about 12 years ago. The town lies 14 m. S. of Leicester, and 83 NNW. of London. Lat. 52. W. Lat. 52. 28. N.

(1.) **HARBOROUGH**, a town in Lincolnshire.

(2.) **HARBOROUGH**, a village in Warwickshire.

**HARBOTTLE**, a village in Northumberland, was the site in Ridgedale valley, with a manor and castle; formerly the residence of Margaret Tudor, the sister of K. Henry VII. and queen dowager of Scotland.

(3.) \* **HARBOUR**. *n. f.* [*berberge*, French; *bergh*, Dutch; *albergo*, Italian.] 1. A lodging; a place of entertainment.—

For *harbour* at a thousand doors they knock'd;  
Not one of all the thousand but was lock'd.

*Dryden.*

Doubly curs'd

Be all these easy fools who give it *harbour*.

*Rowe.*

2. A port or haven for shipping.—

Three of your argosies

Are richly come to *harbour* suddenly. *Shak.*

They leave the mouths of Po,

That all the borders of the town o'erflow;

And spreading round in one continu'd lake,

A spacious hospitable *harbour* make. *Addison.*

3. An asylum; a shelter; a place of shelter and security.

4. **HARBOUR** is also used for any place convenient for mooring shipping, though at a great distance from the sea. The qualities requisite in a good harbour are, that the bottom be entirely free from rocks or shallows; that the opening be of sufficient extent to admit the entrance or departure of large ships without difficulty; that it should have good anchoring ground, and be easy of access; that it should be well defended from the violence of the wind and sea; that it should have room and convenience to receive the shipping of different nations, and those which are laden with different merchandises; that it should be provided with a good light-house, and have variety of proper rings, posts, moorings, &c. in order to remove or secure vessels contained therein; and, finally, that it have plenty of wood, and other materials for firing, besides hemp, iron, masts, &c.

5. \* **To HARBOUR**. *v. a.* [from the noun.] 1. To entertain; to permit to reside.—My lady bid me tell you, that though she *harbours* you at her uncle's, she's nothing allied to your disorder. *Shak.*

Knows I know, which in this plainness  
Enriches more craft, and more corrupter ends,  
Than twenty silky ducking observants. *Shak.*

Let not your gentle breast *harbour* one thought  
Of outrage from the king. *Rowe.*

We owe this old house the same kind of gratitude that we do an old friend, who *harbours* us in a declining condition, nay even in his last extremity. *Pope.*—How people, so greatly warmed by a sense of liberty, should be capable of *harbouring* such weak superstition; and that so much misery and so much folly can inhabit the same walls! *Pope* 2. To shelter; to secure.—*Har-*

*bour* yourself this night in this castle: this country is very dangerous for murdering thieves to trust a sleeping life among them. *Sidney.*

(2.) \* **To HARBOUR**. *v. n.* To receive entertainment; to sojourn; to take shelter.—

This night let's *harbour* here in York. *Shak.*

They are sent by me,

That they should *harbour* where their lord  
would be. *Shak.*

Southwards they bent their flight,

And *harbour'd* in a hollow rock at night,

Next morn they rose, and set up every sail;

The wind was fair, but blew a mack'el gale.

*Dryden.*

Let me be grateful; but let far from me

Be fawning cringe, and false dissembling look,

And servile flattery that *harbours* oft

In courts and gilded roofs. *Philips.*

\* **HARBOURAGE**. *n. f.* [*berbergage*, French; from *harbour*.] Shelter; entertainment.—

Let in us your king, whose labour'd spirits,

Forewearied in this action of swift speed,

Crave *harbourage* within your city walls. *Shak.*

\* **HARBOURER**. *n. f.* [from *harbour*.] One that entertains another.

\* **HARBOURLESS**. *adj.* [from *harbour*.] Wanting harbour; being without lodging; without shelter.

\* **HARBROUGH** for *harbour*. *Spenser.*

(1.) **HARBURG**. See **HAARBURG**, N° 1.

(2.) **HARBURG**, a town of Germany, in the circle of the Lower Rhine, 9 miles SE. of Duderstadt.

**HARBURN**, a river of Devonshire.

(1.) **HARCOURT**, a town of France, in the dept. of Calvados, and late prov. of Normandy, 11 miles NW. of Falaise, and 12 S. of Caen.

(2.) **HARCOURT**, a town of France, in the dept. of Eure, 9 miles NE. of Bernay, and 3 NW. of Evreux.

(1.) \* **HARD**. *adj.* [*beard*, Saxon; *bard*, Dutch.] 1. Firm; resisting penetration or separation; not soft; not easy to be pierced or broken.

Repose you there, while I to the *bard* house,

More *bard* than is the stone whereof 'tis rais'd;

Which ev'n but now, demanding after you,

Denied me to come in. *Shak.*

2. Difficult; not easy to the intellect.—Some diseases, when they are easy to be cured, are *hard* to be known. *Sidney.*—The *bard* causes they brought unto Moses; but every small matter they judged themselves. *Exodus.*—

When *hard* words, jealousies, and fears,

Set folks together by the ears. *Hudibras.*

'Tis *hard* to say if Clymene were mov'd

More by his pray'r, whom she so dearly lov'd,

Or more with fury fir'd. *Dryden.*

—As for the *hard* words which I was obliged to use, they are either terms of art, or such as I substituted in place of others that were too low. *Arbutnot.* 3. Difficult of accomplishment; full of difficulties.—Is any thing too *hard* for the Lord? *Genesis.*—

Possess

As lords a spacious world, t' our native heav'n  
Little inferior, by my adventure *hard*

With peril great achiev'd,

*Milton.*

Long



Long is the way

And *hard*, that out of hell leads up to light :

Our prison strong.

*Milton.*

—He now discern'd he was wholly to be on the defensive, and that was like to be a very *hard* part too. *Clarendon*.—Nervous and tendinous parts have worse symptoms, and are *harder* of cure, than fleshy ones. *Hijeman*.—

The love and pious duty which you pay

Have pass'd the perils of so *hard* a way. *Dryden.*

4. Painful ; distressful, laborious action or suffering.—Rachel travailed, and she had *hard* labour. *Genesis*.—

Worcester's horse came but to-day :

And now their pride and mettle is asleep,

Their courage with *hard* labour tame and dull,

That not a horse is half of himself. *Shak.*

—Continual *hard* duty, with little fighting, lessened and diminished his army. *Clarendon*.—

When Sebastian weeps, his tears

Come *harder* than his blood. *Dryden.*

—A man obliged to *hard* labour is not reduced to the necessity of having twice as much victuals as one under no necessity to work. *Cleynr.*

5. Cruel ; oppressive ; rigorous : as, a *hard* heart.

—The bargain of Julius III. may be accounted a very *hard* one. *Broqua's Vulgar Errors*.—

Whom scarce my sheep, and scarce my painful plough,

The needful aids of human life allow ;

So wretched is thy son, so *hard* a mother thou.

*Dryden.*

—If you thought that *hard* upon you, we would not refuse you half your time. *Dryden*.—A loss of one third of their estates will be a very *hard* case upon a great number of people. *Locke*.—No people live with more ease and prosperity than the subjects of little commonwealths ; as, on the contrary, there are none who suffer more under the grievances of a *hard* government than the subjects of little principalities. *Addison*.—To find a bill that may bring punishment upon the innocent, will appear very *hard*. *Swift*. 6. Sour ; rough ; severe.—What, have you given him any *hard* words of late ? *Shak*.—Rough ungovernable passions hurry men on to say or do very *hard* or offensive things. *Atterbury*. 7. Unfavourable ; unkind.—

As thou lov'st me, do him not that wrong,

To bear a *hard* opinion of his truth. *Shak.*

—Absalom and Achitophel he thinks is a little *hard* on his fanatick patrons. *Dryden*.—Some *hard* rumours have been transmitted from t'other side the water, and rumours of the severest kind. *Swift*.—8. Insensible ; inflexible.—

If I by chance succeed

In what I write, and that's a chance indeed,

Know I am not so stupid, or so *hard*,

Not to feel praise, or fame's deserv'd reward.

*Dryden.*

9. Unhappy ; vexatious.—It is a very *hard* quality upon our soil or climate, that so excellent a fruit, which prospers among all our neighbours, will not grow here. *Temple*. 10. Vehement ; keen ; severe : as, a *hard* Winter ; *hard* weather. 11. Unreasonable ; unjust.—It is a little *hard*, that in an affair of the last consequence to the very being

of the clergy, this whole reverend body should be the sole persons not consulted. *Swift*.—It is the *hardest* case in the world, that Steele should take up the reports of his faction, and put to rest off as additional fears. *Swift*. 12. Forced ; easily granted.—If we allow the first couple, the end of one hundred years, to have left a pair of breeders, which is no *hard* supposition, there would arise from these, in fifteen hundred years, a greater number than the earth was capable of. *Burnet*. 13. Powerful ; forcible.—The stag was too *hard* for the hound, and the hound flies for succour to the man that's too *hard* for him, and rides the one to death, and outrights the other. *L'Esrange*.—Let them consider the vexation they are treasuring up for themselves, struggling with a power which will be always *hard* for them. *Addison*.—A disputant, when finds that his adversary is too *hard* for him, w flyness turns the discourse. *Watts*. 14. Auster rough, as liquids.—In making of vinegar, vessels of wine over against the noon sun, which callesth out the more oily spirits, and leaveth spirit more sour and *hard*. *Bacon*. 15. Harsh ; constrained.—Others, scrupulously tied to the practice of the ancients, make their figures *harder* than even the marble itself. *Dryden*.—16. Not plentiful ; not prosperous.—There are bonfires decreed ; and, if the times were not been *hard*, my billet should have burnt to. *Dryden*. 17. Avaricious ; faultily sparing.—

(2.) \* *HARD*. adv. [*hardo*, very old German]

1. Close : near : often with *by*.—*Hard by* was a house of pleasure, built for a summer retirement. *Sidney*.—They doubted a while what should be, 'till it was cast up even *hard* betwixt them ; at which time they fully saw it was as. *Sidney*.—

A little lowly hermitage it was,

Down in a dale *hard by* a forest's side,

Far from resort of people that did pass

In travel to and fro. *Spenser*

Scarce had he said, when *hard* at hand

Spie

That quicksand nigh, with water covered.

*Spenser*

—When these marshal the way, *hard* at hand comes the master and main exercise. *Shak*.—A melech went *hard* unto the door of the tower, burn it with fire. *Judges*.—The Philistines folked *hard* upon Saul. 2 *Samuel*.—

*Hard by* a cottage chimney smokes,

From betwixt two aged oaks.

*Milton*

2. Diligently ; laboriously ; incessantly ; vehemently ; earnestly ; importunately.—

Geneura rose in his defence,

And pray'd so *hard* for mercy from the prince

That to his queen the king th' offender gave

*Dryden*

—An ant works as *hard* as a man who should carry a very heavy load every day four leagues. *Addison*.—Whoever my unknown correspondent be, he presses *hard* for an answer, and is earnest in that point. *Atterbury*. 3. Unusually ; unusually.—When a man's servant shall play the



with him, look you it goes *hard*. *Shak.* 4. Difficultly; so as to raise difficulties.—The question is hard set, and we have reason to doubt. *Brown.*—A flag, that was *hard* set by the huntsmen, betwixt himself to a stall for sanctuary. *L'Estrange.* 5. Fat; sumpily; vehemently. —The wolves scampt away as *hard* as they could drive. *L'Estr.* 6. With difficulty; in a manner requiring labour. —Sold bodies foreshow rain, as boxes and pegs of wood when they draw and wind *hard*. *Bacon.* 7. Tempestuously; boisterously.—When the North wind blows *hard*, and it rains sadly, none but fools sit down in it and cry; wise people defend themselves against it. *Taylor.*

**HARDAN**, a river of Saxony, which runs into the Elbe, near Uitzan, in Lunenburg.

**HARDANGER**, mountains of Norway in the prov. of Bergen; 60 miles E. of Bergen.

**HARDANGER, GULF OF**, a bay in the North Sea, on the coast of Norway. Lon. 6. 0. E. Lat. 59. 10. N.

**HARBERG**, a town of Germany in Stiria, 10 miles SW. of Fridberg, and 52 S. of Vienna.

**HARBOUND**. *adj.* [*hard* and *bound*.] Coative.

Let wiles to make his barrenness appear,  
And drive from *hardbound* brains eight lines a-year. *Pope.*

**HARDECK**, a town of Hungary.

**HARDECK**, or } a town of Austria, 7 m.

**HARDEGG**, } W. of Znaim, and 40 NW. of Vienna.

**HARDEGEN**, a town of Saxony, in Calenberg, 10 miles NW. of Gottingen.

**HARDENHAUSEN**, a town of Westphalia, in the diocese of Paderborn, 5 miles NW. of Warburg.

**HARDEN**, the name of 4 English villages: 1. in Oxford, N. of Stockport: 2. in Durham, NW. of Harpool: 3. in Kent, N. of Elham: and 4. in Yorkshire: NW. of Bradford.

**HARDEN**. *v. a.* [from *hard*.] 1. To make hard; to indurate.—

See he, who first the passage try'd,  
In *hard*'d oak his heart did hide,  
And ribs of iron arm'd his side. *Dryden.*

—Specie of the *hardened* marl. *Woodward.* 2. To make in frontery; to make impudent. 3. To make in wickedness; to make obdurate.—But

mean one another daily, lest any of you be *hardened* through the deceitfulness of sin. *Hebrews.*—He *hardened* his neck, and *hardened* his heart from

going unto the Lord. 2 *Chron.*—It is a melancholy consideration, that there should be several men so *hardened* and deluded as to think an

improper subject for a jest. *Addison.* 4. To make insensible; to stupify.—Religion sets before us the example of a stupid Stoick, who had

ultimate principles *hardened* himself against all sense of pain, but an example of a man like ourselves, that had a tender sense of the least suffering,

and yet patiently endured the greatest. *Tillotson.*—Years have not yet *hardened* me, and I have an

addition of weight on my spirits since we lost him. *Swift to Pope.* 5. To make firm; to endure with

firmness.—Then should I yet have comfort? yes, I would *harden* myself in sorrow. *Job.*—One raises the soul, and *hardens* it to virtue; the other softens it again, and unbends it into vice. *Dryden.*

**HARDEN**. *v. n.* [from *hard*.] To grow hard.—The powder of loadstone and flint, by the addition of whites of eggs and gum-dragon, made into paste, will in a few days *harden* to the hardness of a stone. *Bacon.*

**HARDENBERG**, a town of Germany, in the duchy of Berg, 13 m. ENE. of Dusseldorp.

**HARDENBURG**, or } a town of the Batavian Republic, in the dept. of Yssel and ci-devant prov. of Overijssel, seated on the Vecht, 10 miles S. of Coevorden.

**HARDENER**. *n. s.* [from *harden*.] One that makes any thing hard.

**HARDENING**, the giving a greater degree of hardness to bodies than they had before. There are several ways of hardening iron and steel, as by hammering them, quenching them in cold water, &c. See CASE-HARDENING, and STEEL.

**HARDENS**, a town of the United States, in Kentucky, 82 miles WSW. of Frankfort.

**HARDERWICK**, or } a town of the Batavian Republic, in the dept.

of the Rhine, and late prov. of Dutch Guelderland. It was only a village till 1229, when Otho surrounded it with walls. It was afterwards one of the HANSE TOWNS. In 1503, it was mostly burnt down, but was soon after rebuilt, with 7 gates. In 1511, it was taken by Charles D. of Guelders: in 1552, by the troops of Charles V., and in 1572 by the confederates. It has an university founded in 1518: and the church of St. Martin is much admired. It is seated on the Zuyder Zee, 19 miles W. of Deventer and 25 NE. of Utrecht. Lon. 5. 40. E. Lat. 52. 22. N.

**HARDFAVOUR'D**. *adj.* [*hard* and *favour*.] Coarse of feature; harsh of countenance.—

When the blast of war blows in your ears,  
Stiffen the sinews, summon up the blood,  
Disguise fair Nature with *hardfavour'd* looks,  
Then lend the eye a terrible aspect. *Shak.*

—The brother a very lovely youth, and the sister *hardfavoured*. *L'Estrange.*—When Vulcan came into the world, he was so *hardfavoured* that both his parents frowned on him. *Dryden.*

**HARDHANDED**. *adj.* [*hard* and *hand*.] Coarse; mechanick; one that has his hands hard with labour.—

—*Hardbanded* men that work in Athens here,  
Which never labour'd in their minds 'till now. *Shak.*

**HARDHEAD**. *n. s.* [*hard* and *head*.] Class of heads; manner of fighting in which the combatants dash their heads together.—I have been at *hardhead* with your butting citizens; I have routed your herd, I have dispers'd them. *Dryden.*

**HARDHEARTED**. *adj.* [*hard* and *heart*.] Cruel; inexorable; merciless; pitiless; barbarous; inhuman; savage; uncompassionate.—

*Hardhearted* Clifford, take me from the world;  
My soul to heav'n. *Shak.*

Can you be so *hardhearted* to destroy  
My ripening hopes, that are so near to joy? *Dryden.*

—John Bull, otherwise a good-natured man, was very *hardhearted* to his sister Peg. *Arbutnot.*

**HARDHEARTEDNESS**. *n. s.* [from *hardhearted*.] Cruelty; want of tenderness; want of compassion.—*Hardheartedness* and cruelty is not only an inhu-

man vice, but worse than brutal. *L'Esperance*.—How black and base a vice ingratitude is, may be seen in those vices which it is always in combination with, pride and *hardheartedness*, or want of compassion. *South*.—*Hardheartedness* is an essential in the character of a libertine. *Clarissa*.

**HARDICANUTE.** See ENGLAND, § 18.

\* **HARDHEAD.** } *n. f.* [from *hardy*.] Stoutness;

\* **HARDHOOD.** } bravery. Obsolete.

Enflam'd with fury and fierce *hardyhead*,  
He seem'd in heart to harbour thoughts unkind.  
And nourish bloody vengeance in his bitter mind.

*Spenser.*

Boldly assault the necromancer's hall,  
Where if he be, with dauntless *hardibood*. *Milt.*  
**HARDILY.** *adv.* boldly; stoutly.

\* **HARDIMENT.** *n. f.* [from *hardy*, *bardiment*, *adv.* French.] Courage; stoutness; bravery. Not in use.—

But full of fire and greedy *bardiment*,  
The youthful knight could not for aught be  
flaid.

*Spenser.*

On the gentle Severn's sedgey bank,  
In single opposition, hand to hand,  
He did confound the best part of an hour  
In changing *bardiment* with great Glendower.

*Shak.*

Zeal was the spring whence flowed her *bardiment*.

*Fairf.*

\* **HARDINESS.** *n. f.* [*bardiesse*, French; from *hardy*.] 1. Hardship; fatigue.—They are all valiant and hardy; great endurers of cold, hunger, and all *bardiness*. *Spenser*. 2. Stoutness; courage; bravery.—

If we, with thrice such powers left at home,  
Cannot defend our own doors from the dog,  
Let us be worried; and our nation lose

The name of *bardiness* and policy.

*Shak.*

—Perkin had gathered together a power of all nations, neither in number, nor in the *bardiness* and courage of their persons contemptible. *Bacon*.—He has the courage of a rational creature, and such an *bardiness* we should endeavour by custom and use to bring children to. *Locke*.—Criminal as you are, you avenge yourself against the *bardiness* of one that should tell you of it. *Spectator*. 3. Effrontery; confidence.

(1. **HARDING**, John, author of an English Chronicle, flourished in the 13th century, and died in 1461.

(2.) **HARDING**, Thomas, D. D. one of those time-serving priests, whose versatile conduct reflect no honour on any profession, was born in Devonshire, in 1512. He was educated at Winchester; chosen fellow of New College Oxford, in 1536; and appointed professor of Hebrew by king Henry VIII, whose *half-reforming* principles he adopted. On the accession of Edward VI, he became a complete protestant; but on that of the bloody Mary, he saw his error, recanted and became a confirmed Papist; whereupon he was made prebendary of Winchester, and treasurer of the cathedral of Salisbury. Being deprived of his preferments on the accession of Q. Elizabeth, he went to Louvaine, where he began his famous controversy with Bishop Jewel, against whom he wrote 7 tracts in favour of Popery, between 1555

and 1567. He died in 1570. His works shew him to have been a man of learning and abilities.

**HARDINGE**, Nicholas, Esq; of Canbury, Surry, grandson of Sir Robert Hardinge, was a law of King's College, Cambridge, M. P. Eye in Suffolk, and a secretary of the Treasury. He was well versed in history, law and antiquity and his poems are much admired. His Latin poems, in every measure and stile, are published the *Muse Anglicana*. In Dec. 1738, he married J. Pratt, sister to Lord Camden; and died 9th Aug. 1785.

**HARDINGHEN**, a town of France in the dept. of the Straits of Calais, 15 m. NE. of Boulogne.

**HARDINGS**, a town of the United States Virginia; 17 miles SW. of Washington.

**HARDION**, James, an ingenious French author, and member of the Academy of Inscription born at Tours, in 1626. He published an Universal History in 18 vols. and a Treatise on French Poetry and Rhetoric. He died in 1766.

**HARDISLEBEN**, a town of Upper Saxony.

**HARDKNOT HILL**, a steep mountain of Cumberland, SE. of Copeland Forest.

\* **HARDLABOURED.** *adj.* [*hard* and *labour*] Elaborate; studied; diligently wrought.—

How cheerfully the hawkers cry

A satire, and the geutry buy!

While my *hardlabour'd* poem pines,

Unfold upon the printer's lines.

*Stev.*

\* **HARDLY.** *adv.* [from *hard*.] 1. With difficulty; not easily.—Touching things which generally are received, although in themselves they most certain, yet, because men presume themselves granted of all, we are *hardly* able to bring forth proof of their certainty as may satisfy gainstayers when suddenly and besides expectation they require the same at our hands. *Hooker*.—There are but a few, and they endued with great ripeness of wit and judgment, free from all such affairs as might trouble their meditations, instructed in the sharpest and subtlest points of learning; who have and that very *hardly*, been able to find out but only the immortality of the soul. *Hooker*.—God hath delivered a law as sharp as the two-edged sword, piercing the very closest and most inaccessible corners of the heart, which the law of nature can *hardly*, human laws by no means, possibly reach unto. *Hooker*.—There are in living creatures parts that nourish and repair easily, and parts that nourish and repair *hardly*. *Bacon*.—The bark of those trees are more close and soft than those of oak and ashies, whereby the moss can the *hardly* get out. *Bacon*.—

The father, mother, daughter they invite  
*Hardly* the dame was drawn to this repast. *Dry.*

Recov'ring *hardly* what he lost before,  
His right endears it much, his purchase more.

*Dry.*

—False confidence is easily taken up, and *hardly* laid down. *South*. 2. Scarcely; scant; not easily; with no likelihood.—

The fish that once was caught, new bait will  
*hardly* bite.

*Fairy.*

They are worn, lord consul, so  
That we shall *hardly* in our ages see  
Their banners wave again.

*Scot.*

—*Her.*

—Hardly shall you find any one so bad, but he  
desires the credit of being thought good. *South.*

1. Almost not; barely.—

The wand'ring breath was on the wing to part,  
Weak was the pulse, and hardly beat'd the  
heart. *Dryden.*

—There is hardly a gentleman in the nation, who  
has not a near alliance with some of that body.

*Just.* 4. Grudgingly; as an injury.—

If I unwittingly

Have aught committed that is hardly born

By me in this presence, I desire

To reconcile me.

*Shak.*

5. Severely; unfavourably.—If there are some rea-  
sons inducing you to think hardly of our laws, are  
those reasons demonstrative, are they necessary,  
or are possibilities only? *Hooker.* 6. Rigorous-

ly, oppressively.—Many men believed that he  
was hardly dealt with. *Clarendon.*—They are now

in prison, and treated hardly enough; for there  
are fifteen dead within two years. *Addison.*—They

have begun to say, and to fetch instances, where  
it has in many things been hardly used. *Swift.*

7. Unwelcomely; harshly.—Such information  
conveyed hardly and harshly to a grown man;

and, however softened, goes but ill down. *Locke.*

8. Not softly; not tenderly; not delicately.—  
Heaven was her canopy; bare earth her bed;

So hardly lodg'd.

*Dryden.*

HARDMARK, a town of Norway.

\* HARDMOUTHED. *adj.* [*hard* and *mouth*.]

Disobedient to the rein; not sensible of the bit.

'Tis use my hardmouth'd courier to controul,  
As to run not, and transgress the goal. *Dryden.*

But who can youth, let loose to vice, restrain?  
When once the hardmouth'd horse has got the rein,  
He's put thy power to stop. *Dryden.*

2. \* HARDNESS. *n. f.* [*from hard*.] 1. Du-

tility; power of resistance in bodies.—Hardness is a  
condition of the parts of matter that make up

matters of sensible bulk, so that the whole does not  
easily change its figure. *Locke.*—From the various

collocations of these corpuscles happen all the  
various of the bodies formed out of them, in co-

lour, taste, smell hardness, and specific gravity.

2. \* HARDNESS. 1. Difficulty to be understood.—  
This label on my bosom

Is so from lack in hardness, that I can  
Make no collection of it. *Shakespeare.*

3. Difficulty to be accomplished.—It was time  
for me ever to sharpen my intention to pierce

through the hardness of this enterprise. *Sidney.*—  
Concerning the duty itself, the hardness thereof is

such as needeth much art. *Hooker.*—4. Scar-

city, penury.—  
The tenants poor, the hardness of the times,  
Are all excuses for a servant's crimes. *Swift.*

5. Moderacy; profligateness.—Every communion  
introduces into the soul a certain degree of

weakness, and an aptness to continue in that sin.

6. Coarseness; harshness of look.—By  
their various behaviour they compensate the hard-

ness of their labour, and by the pulchritude of  
their souls make up what is wanting in the beauty

of their bodies. *Ruy.* 7. Vehemence of  
word or action.—If the hardness of the Win-

ter should spoil them, neither the lips of seed

nor labour will be much. *Mortimer.* 8. Cruelty  
of temper; savageness; harshness; barbarity.

We will ask,

That if we fail in our request, the blame  
May hang upon our hardness. *Shakespeare.*

They quicken sloth, perplexities untie,  
Make roughness smooth, and hardness mollify.

*Denham.*

9. Stiffness; harshness.—Sculptors are obliged to  
follow the manners of the painters, and to make

many ample folds, which are insufferable hardnesses,  
and more like a rock than a natural garment. *Dryd.*

10. Faulty parsimony; stinginess.

(2.) HARDNESS (*§ 1. def. 1.*) in bodies, is a  
property directly opposite to fluidity, by which

they resist the impression of any other substance,  
sometimes in an extreme degree. As fluidity has

been found to consist in the motion of the parti-  
cles of a body upon one another, in consequence

of a certain action of the universal fluid, or elemen-  
tary fire, among them; we must conclude that hard-

ness consists in the absence of this action, or a de-  
ficiency of what is called latent heat. This is con-

firmed by observing, that there is an intermediate  
state betwixt hardness and fluidity, in which bo-

dies will yield to a certain force though they still  
make a considerable resistance. This is principal-

ly observed in the metals, and is the foundation  
of their ductility. It appears, indeed, that this

last property, as well as fluidity, is entirely depen-  
dent on a certain quantity of latent heat absorbed,

or otherwise acting within the substance itself; for  
all the metals are rendered hard by hammering,

and soft by being put again into the fire and kept  
there for some time. The former operation ren-

ders them hot as well as hard; probably, as Dr  
Black observes, because the particles of metal are

thus forced nearer one another, and those of fire  
squeezed out from among them. By keeping

them for some time in the fire, that element in-  
filtrates itself again among the particles; and ar-

ranges them in the same manner as before, so that  
the ductility returns. By a second hammering

this property is again destroyed, returning on a  
repetition of the heating, or annealing, as it is cal-

led; and so on, as often as we please. Hardness

appears to diminish the cohesion of bodies in some  
degree, though their fragility does by no means

keep pace with their hardness. Thus, glass is  
very hard and very brittle; but flint, though still

harder than glass, is much less brittle. Among  
the metals, however, these two properties seem

to be more connected, though even here the con-  
nection is by no means complete. Steel, the hard-

est of all the metals, is indeed the most brittle;  
but lead, the softest, is not the most ductile. Nei-

ther is hardness connected with the specific gravi-  
ty of bodies; for a diamond, the hardest substance

in nature, is little more than half the weight of  
the lightest metal. As little is it connected with

the coldness, electrical properties, or any other  
quality with which we are acquainted: so that

though the principle above laid down may be ac-  
cepted as a general foundation for our inquiries,

a great number of particulars remain yet to be  
discovered before we can offer any satisfactory ex-

planation. All bodies become harder by cold;  
but

but this is not the only means of their doing so, for some become hard by heat as well as cold. Thus, water becomes hard by cold when it is frozen, but it becomes much harder when its steam is passed over red hot iron, and it enters the substance of the metal, by an union with which it becomes almost as hard as glass.

(3.) **HARDNESS AND GRAVITY OF DIFFERENT SUBSTANCES.** Mr Quist and others have constructed tables of the hardness of different substances. The method pursued in constructing these tables was, by observing the order in which they were able to cut or make any impression upon one another. The following table, extracted from M. Magellan's edition of Cronstedt's Mineralogy, was taken from Dr Quist, Sir T. Bergman, and Mr Kirwan. The first column shows the hardness, and the second the specific gravity.

Diamond from Ormus	-	20	—	3,7
Pink diamond	-	19	—	3,4
Bluish diamond	-	19	—	3,3
Yellowish diamond	-	19	—	3,3
Cubic diamond	-	18	—	3,3
Ruby	-	17	—	4,2
Pale ruby from Brazil	-	16	—	3,5
Ruby spinell	-	13	—	3,4
Deep blue sapphire	-	16	—	3,8
Ditto paler	-	17	—	3,8
Topaz	-	15	—	4,1
Whitish ditto	-	14	—	3,5
Bohemian ditto	-	11	—	2,8
Emerald	-	12	—	2,8
Garnet	-	12	—	4,4
Agate	-	11	—	2,6
Onyx	-	11	—	2,6
Sardonyx	-	12	—	2,6
Occidental amethyst	-	11	—	2,7
Crystal	-	11	—	2,6
Cornelian	-	11	—	2,7
Green jasper	-	11	—	2,7
Reddish yellow ditto	-	9	—	2,6
Schoerl	-	10	—	3,6
Tourmaline	-	10	—	3,0
Quartz	-	10	—	2,7
Opal	-	10	—	2,6
Chrysolite	-	10	—	3,7
Zeolyte	-	8	—	2,1
Fluor	-	7	—	3,5
Calcareous spar	-	6	—	2,7
Gypsum	-	5	—	2,3
Chalk	-	3	—	2,7

\* **HARDOCK.** *n. f.* I suppose the same with *hardock*.—

Why he was met ev'n now,  
Crown'd with rank sumiter and furrow weeds,  
With *hardocks*, hemlock, nettles, cuckoo-flowers.  
*Shaksp.*

**HARDOUIN**, John, a learned French Jesuit in the 18th century, remarkable for the paradoxes he advanced in his writings; in particular, That all the works of the ancient profane writers, except Cicero's works, Virgil's Georgics, Horace's satires and epistles, and Pliny's natural history, are mere forgeries. He died at Paris in 1729, aged 83. His principal works are, 1. An edition of Pliny's natural history, with notes, which is much esteemed. 2. An edition of the councils, which made much noise. 3. Chronology restored by

medals, &c. 4. A commentary on the New Testament, folio; in which he pretends that our Saviour and his apostles preached in Latin, &c.

**HARDOYE**, a town of the French republic, in the dept. of Lys, and ci-devant province of Austrian Flanders, 2½ miles NNE. of Rousselaer.

\* **HARDS.** *n. f.* The refuse or coarser part of flax.

\* **HARDSHIP.** [from *hard*.] 1. Injury; oppression.—They are ripe for a peace, to enjoy what we have conquered for them; and so are we, to recover the effects of their *hardships* upon us. *Swift*. 2. Inconvenience; fatigue.—They were exposed to *hardship* and penury. *Spratt*.—

You could not undergo the toils of war,  
Nor bear the *hardships* that your leaders bore.

*Addison*.

In journeys or at home, in war or peace,  
By *hardships* many, many fall by ease. *Prior*.

\* **HARDWARE.** *n. f.* [*hard* and *ware*] Manufactures of metal.

\* **HARDWAREMAN.** *n. f.* [*hardware* and *man*.] A maker or seller of metalline manufactures.—One William Wood, an *hardwareman*, obtains by fraud a patent in England to coin copper to pass in Ireland. *Swift*.

(1.) **HARDWICK**, a town of the United States, in Georgia, at the mouth of the Ogeechee, 21 miles S. by W. of Savannah.

(2-29.) **HARDWICK**, the name of 27 English towns and villages: viz. of one each in the counties of Bedford, Buckingham, Cambridge, Derby, Huntingdon, Monmouth, Northampton, Nottingham, Rutland, Stafford, Surry, Warwick, and York; of 2 each in those of Durham, Gloucester, Hereford, and Salop; and of 3 each in Norfolk and Oxford shires: also of a forest near Halifax, York-shire.

**HARDWICKE**, Earl of. See **YORKE**.

(r.) **HARDY**, Alexander, a French dramatic author, of considerable merit, who is said to have wrote 600 pieces, of which however only 41 were published. He died in 1630.

(2, 3.) **HARDY**, Sir Charles, a late eminent British admiral, grandson of a celebrated English naval commander of the same name, who flourished in Q. Anne's reign. Sir Charles commanded the channel fleet in 1779, when he died at Spithead. See **ENGLAND**, § 100.

(4.) \* **HARDY.** *adj.* [*hardi*, Fr.] 1. Bold; brave; stout; daring; resolute.—Try the imagination of some in cock fights, to make one cock more *hardy* and the other more cowardly. *Bacon*.—

**Recite**

The feats of Amazons, the fatal fight  
Betwixt the *hardy* queen and hero knight.  
—Who is there *hardy* enough to contend with the reproach which is prepared for those, who dare venture to dissent from the received opinions of their country? *Locke*.—

Could thirst of vengeance, and desire of fame  
Excite the female breast with martial flame?

And shall not love's diviner pow'r inspire  
More *hardy* virtue, and more gen'rous fire? *Prior*

2. Strong; hard; firm.—Is a man consider' of his present strength? An unwholesome blast may shak in pieces his *hardy* fabrick. *South*. 3. Confident; impudent; viciously stubborn.

(1.) **HARE**, Dr Francis, an English bishop, b. 1641.



at the school, and a member of King's college, Cambridge; where he had the tuition of the marquis of Blandford, only son of the illustrious duke of Marlborough, who appointed him chaplain general to the army. He afterwards obtained the deanery of Worcester, and from thence was promoted to the bishopric of Chichester, which he held with the deanery of St Paul's to his death, in 1740. He was dismissed from being chaplain to George I. in 1718, from party prejudices. About the end of queen Anne's reign he published a remarkable pamphlet, entitled, *The difficulties and discouragements which attend the study of the scriptures in the way of private judgment*: in order to shew, that since such a study of the scriptures is an indispensable duty, it concerns all Christian leaders to remove, as much as possible, those discouragements. In this work, his manner appeared to be so ludicrous, that the convocation fell upon him, as if he had been really against the study of the holy scriptures. He published many poems against bishop Hoadly, in the Bangorian Controversy; and other learned works, which were collected after his death, and published in 4 vols. 8vo. 1. An edition of Terence, with notes, 4to. 2. The book of Psalms in the Hebrew, set into the original poetical metre, 4to. In this last work, he pretends to have discovered the Hebrew metre, which was supposed to be irretrievably lost. But his hypothesis, though defended by some, has been confuted by Dr Lowth in his *Metus Harana brevis confutatio*, annexed to his *De Sacra Poet. Hebraeorum*.

(2.) \* HARE and HERR, differing in pronunciation only, † signify both an army and a lord. So *Herr* is a general of an army, *Hareman*, a chief man in the army; *Herewin*, a victorious army; which are much like *Stratagies*, *Polemarchus*, and *Agathos* among the Greeks. *Gibson's Camden*.

(3.) HARE, in geography, an island near the coast of Norway, 20 miles in circumference. *Lon. 61. E. Lat. 62. 20. N.*

(4.) \* HARE. *s. f.* [*bare*, Saxon; *harb*, Erse.] A small quadruped, with long ears and a short tail, that moves by leaps, remarkable for timidity, swiftness, and fecundity; the common game of hunters.—

Dismay'd not this

Our captains Macbeth and Banquo?

As sparrows, eagles; or the hare, the lion. *Shak.*  
—We view in the open champaign a brace of swift grey-hounds coursing a good stout and well-breathed hare. *Mars.*—Your dressings must be with hare's fat. *Wifeman.*

Poor is the triumph o'er the timid hare. *Thomf.*  
A constellation.—

The hare appears, whose active rays supply  
A nimble force, and hardly wings deny. *Greech.*

(5.) HARE, in zoology. See *LAPUS*. The hare is a beast of venery, but peculiarly so termed in its 1d year. There are reckoned 4 sorts of them, from the places of their abode; viz. the mountain, the field, the marsh, and the wandering hares. The mountain hares are the swiftest; the field hares are not so nimble; those of the marshes are

the slowest: but the wandering hares are the most dangerous to follow; for they are cunning in the ways and mazes of the fields, and, knowing the nearest ways, run up the hills and rocks, to the confusion of the dogs, and the discouragement of the hunters. See *HUNTING*. Hares and rabbits are very mischievous to nurseries and new planted orchards, by peeling off the barks of the young trees: to prevent which, some bind ropes about the trees up to such a height as they are able to reach; some daub them with tar; but though this keeps off the hares, it is itself mischievous to the trees; but this hurtful property of it is in some degree taken off by mixing any kind of fat or grease with it, and incorporating them well over the fire. This mixture is to be rubbed over the lower part of the trees in November, and will preserve them till that time next year, without any danger from these animals. It is only in winter, when other food is scarce, that these creatures feed on the barks of trees. Those who have the care of warrens, have an odd way of fattening hares, viz. stopping up their ears with wax, and rendering them deaf. The hare is so timorous, that she continually listens after every noise, and will run a long way on the least suspicion of danger; so that she always eats in terror, and runs herself out of flesh continually. These are both prevented by her feeding in a safe place, without apprehension.

(6.) HARE, JAVA. See *CAVIA*, N° II, 63.

(7.) HARE, PATAGONIAN. See *CAVIA*, N° VI.

\* To HARE. *v. n.* [*harer*, Fr.] To fright; to hurry with terror.—To hare and rate them, is not to teach but vex them. *Locke*.

(1.) \* HAREBELL. *s. f.* [*bare* and *bell*.] A blue flower campaniform.—

Thou shalt not lack

The flow'r that's like thy face, pale primrose;  
nor

The asur'd harebell, like thy veins. *Shaksp.*

(2.) HAREBELL. See *HYACINTHUS*.

\* HAREBRAINED. *adj.* [from *bare* the verb and *brain*.] Volatile; unsettled; wild; fluttering; hurried.—That harebrained wild fellow begins to play the fool, when others are weary of it. *Bacon*.

\* HAREFOOT. *s. f.* [*bare* and *foot*.] 1. A bird. *Ainsworth*. 2. An herb. *Ainsworth*.

HARELINLAND. See *HARRIA*.

(1.) \* HARELIP. *s. f.* A fissure in the upper lip with want of substance, a natural defect. *Quincy*.—

The blots of nature's hand

Shall not in their issue stand;

Never mole, barelip, nor scar,

Shall upon their children be. *Shakspere*.

—The third stitch is performed with pins or needles, as in barelips. *Wifeman*.

(2.) HARELIP. See *SURGERY*, *Index*.

HARENE, a town of Sweden, in W. Gothland.

HARENGUS. See *CLUPA*, N° 4.

HARESBURY, an ancient borough of Wiltshire, on the Willy, near Warminster, 94 miles from London, in old records called *Heightsbury*, or *Heytsbury*; and now written HATCHBURY. It was once the seat of the empress Matildis; and has fairs May 14, and Sept. 15. It has sent mem-

K 2

bers

† Dr JOHNSON seems not to have adverted, that these words differ in orthography as well as in pronunciation. *Interdum dormitat bonus Homerus!*



sent to parliament ever since Henry VI. It has an almshouse for 12 poor men and a woman; a collegiate church with 4 prebendaries, and a free school; and is governed by a bailiff and burgesses.

(1.) \* **HARESEAR**, *n. f.* [*bupleurum*, Latin.] A plant. *Miller*.

(2.) **HARE'S EAR**, in botany. See **BUPLEURUM**.

(3.) **HARE'S EAR, BASTARD**. See **PHYLLIS**.

**HARE'S LETTUCE**. See **SONCHUS**.

**HARFAN**, a town of Hungary, 4 m. E. of Siclos.

**HARFLEUR**, an ancient town of France, in the dept. of Lower Seine, and late prov. of Normandy. Its fortifications have been demolished, and its harbour choked up. It was taken by the English, by assault, in 1415, and 1440. Its population is about 2,400. It is seated on the Lizarda, near the Seine, 3 miles from Havre de Grace, 26 NW. of Rouen, and 106 of Paris. Lon. 0. 17. E. Lat. 49. 30. N.

(1.) **HARFORD**, a county of Maryland, on the Western shore.

(2.) **HARFORD, or BUSHTOWN**, a town in the above county, (N<sup>o</sup> 1.) seated on Bush Creek, 25 miles E. by N. of Baltimore, and 77 SW. of Philadelphia.

**HARG**, a sea port of Sweden, in Upland.

**HARGENOW**, a town of Mecklenburg.

**HARIDI**, a serpent, worshipped at Achmim in Upper Egypt. "Upwards of a century ago (says Mr Savary,) a religious Turk called *Scheilk Haridi* died here. He passed for a saint among the Mahometans; who raised a monument to him, covered with a cupola, at the foot of the mountain. The people flocked from all parts to offer up their prayers to him. One of their priests, profiting by their credulity, persuaded them that God had made the soul of Scheilk Haridi pass into the body of a serpent. Many of these are found in the Thebais, which are harmless; and he had taught one to obey his voice. He appeared with his serpent, dazzled the vulgar by his surprising tricks, and pretended to cure all disorders. Some lucky instances of success, due to nature alone, and sometimes to the imagination of the patients, gave him great celebrity. He soon confined his serpent Haridi to the tomb, producing him only to oblige princes and persons capable of giving him a handsome recompence. The successors of this priest, brought up in the same principles, found no difficulty in giving sanction to so profitable a fraud. They added to the general persuasion of his virtue that of his immortality. They had the boldness even to make a public proof of it. The serpent was cut in pieces in presence of the Emir, and placed for two hours under a vase. At the instant of lifting up the vase, the priests, no doubt, had the address to substitute one exactly resembling it. A miracle was proclaimed, and the immortal Haridi acquired a fresh degree of consideration. This knavery procures them great advantages. The people flock from all quarters to pray at this tomb; and if the serpent crawls out from under the stone, and approaches the suppliant, it is a sign that his malady will be cured. It may be imagined, that he does not appear till an offering has been made proportioned to the quality and sickness of the different persons. In extraordinary

cases, where the sick person cannot be cured without the presence of the serpent, a *pure virgin* must come to solicit him. To avoid inconveniences on this head, they take care to choose a *very young girl indeed*. She is decked out in her best clothes, and crowned with flowers. She puts herself in a praying attitude; and as the priests are inclined, the serpent comes out, makes circles round the young suppliant, and goes and reposes on her. The virgin, accompanied by a vast multitude, carries him in triumph amidst the general acclamation. No human reasoning would persuade these ignorant and credulous Egyptians that they are the dupes of a few impostors; they believe in the serpent Haridi as firmly as in the prophet."

**HARJEDALEN**, a province of Sweden in Nordland, about 100 miles long, and from 40 to 50 broad; abounding in pastures, cattle, woods, mines, lakes, rivers, and fish.

(1.) \* **HARIER**, *n. f.* [from *hare*.] A dog for hunting hares. *Ainsworth*.

(2.) **HARIERS, or HARRIERS**, are endowed with an admirable gift of smelling, and are very bold in the pursuit of game. See **CANIS**, § 1, vi; N<sup>o</sup> 6.

**HARING**, a town of Germany, in the bishopric of Brixen, 6 miles SSW. of Brixen.

(1.) **HARIOT, or HERTOT**, in law, a due belonging to a lord at the death of his tenant, consisting of the best beast, either horse, or cow, or ox, which he had at the time of his death; and in some manors the best goods, piece of plate, &c. are called harints.

(2.) **HARIOT, Thomas**. See **HARBOT**.

**HARISHON, Aaron**, a learned rabbi, and **KARITE**, in the 15th century; who wrote a Hebrew grammar, printed at Constantinople, in 1511; probably the same with **AARON**, the Carate, a Jewish physician at Constantinople, who, about 1294, wrote a Commentary on the Pentateuch, printed at Jena, in folio, in 1710, and of which there is an original MS. copy in the National Library at Paris.

\* **HARK**, *Interj.* [It is originally the imperative of the verb *bark*.] Lift! hear! listen!—

What harmony is this? My good friends, *bark!*

*Shakespeare.*

—The butcher saw him upon the gallop with a piece of flesh, and called out, *Hark ye, friend, you may make the best of your purchase. L'E<sup>d</sup>.*

*Hark!* methinks the roar that late pursued me,  
Sinks like the murmurs of a falling wind. *Roar*

*Hark!* how loud the woods

Invite you forth!

*Thomson.*

\* **To HARK**, *v. n.* [Contracted from *bark*.] To listen.—

The king,

To me inveterate, *barks* my brother's suit. *Sin.*

Pricking up his ears, to *bark*

If he could hear too in the dark.

*Hadibras.*

\* **HARL**, *n. f.* 1. The filaments of flax. 2. Any filamentous substance.—The several sorts are wicker hives, made of privet, willow, or *barl*, daubed with cow-dung. *Mortimer.*

(1.) **HARLE**, *n. f.* the bark of flax, which, when separated from the useless woody part; called the *boon*, by proper dressing, becomes itself the useful commodity well known by the name of **FLAX**.

(2, 3.) **HARLE**,

(1.) **HARLE**, in geography, two rivers of Germany, viz. 1. in Silesia, which runs into the Baltic, 1 mile E. of Hermsdorf: 2. in Westphalia, rising 3 miles SSW. of Wittmund, and running into the sea, 8 miles N. of that town.

**HARLEBECK**, a town of the French republic, in the dep. of Lys, and ci-devant prov. of Austrian Flanders, 4 miles NE. of Courtray. Lon. 3. 31. E. Lat. 50. 36. N.

**HARLECH**, or **HARLEIGH**, a town of N. Wales, in Merionethshire; seated on a rock, on the shore. It is but a poor place, though the seat of a town, and sends a member to parliament. It has a ancient castle, built by Edward I. which is still entire; and was in 1460, the retreat of Richard of Anjou, Henry VI's queen, before her flight to Scotland. It was used as a garrison for James I. in the civil wars. A garrison is still kept in it. It has 4 annual fairs and a weekly market, and is governed by a mayor. It lies 24 miles S. of Caernarvon, and 113 NW. of London. Lon. 4. 6. W. Lat. 52. 48. N.

**HARLEY**. See **HARLOF**.

**HARLEIAN COLLECTION**, a most valuable collection of useful and curious MSS. begun near the end of the last century, by R. HARLEY of Exeter Bryan, Esq; afterwards E. of Oxford, who conducted upon the plan of the great Sir Robert Cotton. In August 1705, he published his first considerable collection, and in less than ten years he got together near 2500 rare and curious MSS. Soon after this, the celebrated Dr George Hickes, Mr Aulus Garter king at arms, bishop Nicholson, and many other eminent antiquaries, not only offered him their assistance in procuring MSS. but presented him with several that were very valuable. Being thus encouraged to perseverance by his friends, he kept many persons employed in purchasing MSS. for him abroad, giving them every assistance for their conduct. By these means the MS. library was, in 1721, increased to near 4000 books, 14,000 original charters, and 10,000 rolls. His son Edward, E. of Oxford, still further enlarged the collection; so that when he died, June 10th 1741, it consisted of 3000 vols. of these containing distinct and independent treatises, besides many loose papers which he has since sorted and bound up in volumes; and some 40,000 original rolls, charters, letters, &c., grants, and other deeds and instruments of great antiquity. The principal design of making this collection was the establishment of a MS. library, and the rescuing from oblivion such national records as had eluded the diligence of preceding collectors: but lord Harley's plan was more extensive; for his collection was also with curious MSS. in every science. This collection is now in the British Museum, and an enumeration of its contents may be seen in the Annual Register, vi. 140, &c.

(1.) **HARLEM**, or **HARLEM**, a large and populous city of the Batavian republic, in the dep. of Amstel, and ci-devant prov. of Holland, situated on the Spertsen. It stands near the lake, called **HARLEM MEERS**, with which it has a communication, as well as with Amsterdam and Leyden, by several canals. It was burnt in 1347 and 1351. It was besieged by the Spaniards for ten months

in 1572-3; the townsmen, before they capitulated, being reduced to eat the vilest animals, and even leather and grass. Their brave resistance irritated the bloody D. of Alva so much, that he put to death the governor, his deputy, the magistrates, the ministers, the principal citizens, and 1700 soldiers; besides exacting a fine of 100,000 florins. But in spite of all this barbarity the inhabitants joined the union in 1577. Harlem claims the invention of printing; and the first essays of the art are indisputably to be attributed to Laurentius, a magistrate of it. See **LAURENTIUS**, and **PRINTING**. It has 12 churches; one of which is the largest in the republic, and has the finest organ in Europe; consisting of 8000 pipes, the largest 38 feet long, and 16 inches diameter; with 68 stops. One of these pipes imitates the human voice. An academy of sciences was founded in 1752. Vast quantities of linen and thread are bleached here, the waters of the lake being peculiarly fit for that purpose. The number of houses is about 8,000, and that of the citizens 40,000. Harlem lies 10 miles W. of Amsterdam. Lon. 4. 35. E. Lat. 52. 25. N.

(2.) **HARLEM MERE**. See **HARLEM**, N° 2.

(1.) \* **HARLEQUIN**. *n. f.* [This name is said to have been given by Francis of France to a busy buffoon, in ridicule of his enemy Charles le Quint: *Ménage* derives it more properly from a famous comedian that frequented Mr Harley's house, whom his friends called *Harlequino*, little Harley, *Trev.*] A buffoon who plays tricks to divert the populace; a Jack pudding; a zani. The joy of a king for a victory must not be like that of a *harlequin* upon a letter from his mistress. *Dryden*.—

The man in graver tragick known,  
Though his best part long since was done,

Still on the stage desires to tarry;

And he who play'd the *harlequin*,

After the jest still loads the scene,

Unwilling to retire, though weary. *Prior*.

(2.) **HARLEQUIN**, in the Italian comedy, a buffoon, dressed in party-coloured cloaths; answering much the same purpose as a merry andrew in our drolls, on mountebanks stages, &c. Upon our theatres also, harlequin is introduced, and is a standing character in modern pantomime entertainments.

(1.) **HARLESTON**, a town of Norfolk, seated on the Waveney, 16 miles S. of Norwich, and 190 NE. of London. It has a great market on Wednesday. Lon. 1. 30. E. Lat. 52. 16. N.

(2—5.) **HARLESTON**, 4 villages in Devonshire, Middlesex, Northamptonshire, and Suffolk.

(1.) **HARLEY**, Robert, E. of Oxford and Mortimer, was the eldest son of Sir Edward Harley, and born in 1662. At the Revolution, Sir Edward and his son raised a troop of horse at their own expence; and after the accession of K. William and Q. Mary, he obtained a seat in parliament. His promotions were rapid: in 1703, he was chosen speaker of the house of commons; in 1704, he was sworn of queen Anne's privy council, and made secretary of state; in 1706, he was one of the commissioners for the treaty of Union; and in 1710, was appointed a commissioner of the treasury, and chancellor of the exchequer. A daring attempt was made on his life, March 8, 1711, by

the mistress of Galsard, a French papist; who, when under examination before a committee of the privy council, stabbed him with a penknife. Of this wound, however, he soon recovered; and was the same year created B. of Oxford, and lord high treasurer, which office he resigned just before the queen's death. In 1715, he was impeached of high treason, and committed to the Tower; but was cleared by trial, and died on the 12th May, 1744. He was not only an encourager of literature, but the greatest collector in his time of curious books and MSS. his collection of which makes a capital part of the British Museum. See **HARLEIAN COLLECTION**.

(2.) **HARLEY**, a town in Salop, E. of Aston.

(1.) **HARLING**, or **HERLING**, a handsome town in Norfolk, seated on a rivulet between Buckenham and Thetford; with a market and manufacture of linen, 24 miles SW. of Norwich, and 88 NE. of London. Lon. 1. 0. E. Lat. 52. 28. N.

(2.) **HARLING, MIDDLE**, } Two villages in Nor-

(3.) **HARLING, WEST**, } folk, near Harling, N. 1.

**HARLINGEN**, a sea port town of the Batavian republic, in the dept. of the Bema, and late province of W. Friesland. It stands on the coast of the Zuyder sea, at the mouth of a large canal. It was only a hamlet till 1234, when it was destroyed by the sea; and being afterwards rebuilt, became a considerable town. In 1543, and 1579, it was enlarged by William prince of Orange. It is now well fortified, and is naturally strong, as the adjacent country can easily be laid under water. The city is square; and the streets are handsome, straight, and clean, with canals in the middle. It has 5 gates; 4 towards the land, and one towards the sea; but though the harbour is good, vessels of great burden cannot get into it until they are lightened. The admiralty college of Friesland has its seat here. The manufactures are salt, bricks, and tiles; a considerable trade is also carried on in all sorts of linen cloth, and the adjacent country yields abundance of corn and good pastures. The town lies 14 miles W. of Lewarden. Lon. 3. 55. E. Lat. 53. 17. N.

**HARLINGTON**, 2 villages: 1. in Middlesex, N. of Hounslow Heath: 2. near Ampthill, Bedfordshire.

**HARLUNGA**, a town of Sweden, in W. Gothland.

**HARLOCH**, or **HARLEICH**. See **HARLSCH**.

**HARLOF**, or **HARLEY**, a river of Germany, in the circle of the Upper Rhine, which rises about 4 miles E. of Laubach, and runs into the Nidda, near Studen.

(1.) **HARLOF**. *s. f.* [*harlot*, Welsh, a girl. Others from *whorelet*, a little whore. Others from the name of the mother of William the Conqueror. *Harlot* is used in Chaucer for a low male drudge.] A whore; a strumpet.—

Away, my disposition, and possess me with  
Some *harlot's* spirit. *Shak.*

—They help thee by such aids as geese and *harlots*. *Ben Jonson.*

The barba'rous *harlots* crowd the publick place;  
Go, fools, and purchase an unclean embrace. *Dryden.*

(2.) **HARLOTS** were tolerated amongst the Jews,

Greeks, and Romans. Fornication indeed was prohibited among the Jews, under several severe penalties; but these they explained as extending only to women of their own nation. The public stews were therefore stocked with foreign prostitutes, who seem to have been taken under the protection of government. Hence the word *harlot* is often used to signify a harlot. Prostitutes at first wore veils or masks; but afterwards laying aside this affected modesty, they went abroad bare-faced. At Athens the prostitutes were generally strangers; and such as debauched an Athenian female were liable to a penalty. The frequent the public stews was not held disgraceful. The wisest of the heathen sages allowed it! So permitted common whores to go publicly to young men who had engaged them, and encouraged the youth of Athens to gratify their lust with them, rather than debauch the wives and daughters of citizens. Cato the Censor was of the same sentiments; and Cicero challenges any person to name a time, when men were either reprov'd for the practice, or not countenanced in it. Among Jews, the harlots used to ply in the highways, streets of cities; at Athens they frequented the *cunicus*, *scirus*, and the old forum. In some cities they were distinguished by their dress. Corinth was a remarkable nursery of harlots, and gave birth to the noted Lais. Their accomplishments were often great, in all the polite and elegant parts of female education, viz. philosophy, dancing, singing, rhetoric, &c. Aspasia, the mistress of Pericles, was admired by Socrates for her learning. The more accomplished prostitutes frequently amassed great fortunes. Phryne offered to build the walls of Thebes, when destroyed by Alexander, on condition that they would perpetuate her memory and profession by an inscription. Prostitutes at Rome were obliged to fix a ball on their doors, indicating their character and profession. It was also customary for them to change their names, after they had signified to the public their intention of leading such a dissolute life. They did, because their trade was unbecomable to birth and condition; but they reassumed their truly names when they quitted their infamous mode of living. Women whose grandfather, father, husband, had been a Roman knight, were forbidden by the laws to make a public profession of lewdness.

\* **HARLOTRY**. *s. f.* [from *harlot*.] 1. trade of a harlot; fornication.—

—Nor shall,

From Rome's tribunal, thy harangues proceed  
'Gainst *harlotry*, while thou art clad so the *Dr.*

2. A name of contempt for a woman.—

A peevish self-will'd *harlotry*,  
That no persuasion can do good upon.

**HARLOW**, a town in Essex, 17 miles N. of Chelmsford and 23 NE. of London. It has a fair held on a common two miles distant, on 9th Sept. for cattle. Lon. 0. 12. E. Lat. 53.

**HARLOW HILL**, a hill in Yorksh. near Le

**HARLSTON**, a town 5 m. S. of Cambridge.

**HARLTON**, 1. a town NW. of Grimsby, colnsh. 2. a village 7 miles from Cambridge.

**HARLYN**, a town in Cornwall, W. of Pad

**HARM** *n. s.* [*harmen*, *Saxon.*] 1. Injury; crime; wickedness. 2. Mischief; detriment; hurt.—

We, ignorant of ourselves,

Begin our own harms, which the wise Powers  
Do us for our good. *Shak.*

How are we happy still in fear of harm?

As harm precedes not sin.

*Milton.*

—They should be suffered to write on: it would  
keep them out of harm's way, and prevent them  
from evil courses. *Swift.*

\* *To harm*. *v. a.* To hurt; to injure.—

What leak had I of her stol'n hours or lust?  
I had not, thought it not, it harm'd not me.

*Shak. Othello.*

Pillions we've could grow

To harm another, or impeach your rest. *Waller.*

—When the young are hatched, they brood them  
in their wings, lest the cold, and sometimes  
birds, should harm them. *Ray.*

**HARMA**, [*Gr.* *ἄρμα*, a chariot,] an ancient  
town of Lycia, said to have been built on the  
spot where Amphiarus was swallowed up with  
his chariot: whence the name.

**HARMANSTORF**, a town of Germany, in  
the duchy of Silesia, 3 miles SE. of Glog.

**HARMATTAN**, a remarkable periodical wind  
which blows from the interior parts of Africa to-  
wards the Atlantic ocean. Of this wind we have  
the following account in the *Philos. Transf.* vol. 71.

Related by Mr Norris, a gentleman who had fre-  
quent opportunities of observing its singular prop-  
erties &c. "On that part of the coast of Africa  
situated between Cape Verd in Lat. 15° N. and  
Cape Lopez in Lat. 1° S. an easterly wind prevails  
during December, January, and February, which  
is called *harmattan*, a nation on the Gold coast, is called  
the *harmattan*. The coast between these two capes  
runs in a direct direction nearly from WSW. to  
ENE. through a range of upwards of 200 miles.

At the Cape de Loos, which are a little to the N. of  
Cape Lopez, and to the S. of Cape Verd, it blows  
from the ENE. on the Gold coast from the NE.  
towards Cape Lopez, and the river Gabon, from  
the ENE. This wind is by the French and Por-  
tuguese, who frequent the Gold coast, called *harmattan*.

It is a NE. wind, the quarter from which it  
blows. The English adopt the *Pantee* word *Jhar-  
attan*. It comes on indiscriminately at any hour  
of the day, at any time of the tide, or at any period  
of the moon, and continues sometimes only a day  
or two, sometimes 5 or 6 days, and it has been  
known to last 15 or 16. There are generally 3 or  
4 seasons of it every season. It blows with a mo-  
derate force, not quite so strong as the sea-breeze  
which every day during the fair season from the  
S. by W. and S.W.; but somewhat stronger than  
the land wind at night from the N. and NNW.

It is one of the peculiarities which always ac-  
companies the *harmattan*. The gloom occasioned  
by it is so great, as sometimes to make even  
the objects obscure. The English fort at Why-  
dah stands about the midway between the French  
and Portuguese forts, and not quite a quarter of  
the way from either, yet very often from thence  
the other forts can be discovered. The  
sun, concealed the greatest part of the day, ap-  
pears only a few hours about noon, and then of  
a mild red, exciting no painful sensation on the  
eye. Extreme dryness makes another extraordi-  
nary property of this wind. No dew falls during  
its continuance, nor is there the least appearance  
of moisture in the atmosphere. Vegetables of ev-  
ery kind are very much injured; all tender plants,  
and most of the productions of the garden, are de-  
stroyed; the grass withers, and becomes dry like  
hay; the vigorous evergreens likewise feel its pern-  
icious influence; the branches of the lemon, orange,  
and lime-trees droop; the leaves become flaccid, wi-  
ther, and, if the *harmattan* continues to blow for 10 or  
15 days, are so parched, as to be easily rubbed to  
dust between the fingers: the fruit of these trees,  
deprived of its nourishment, and stunted in its  
growth, becomes yellow and dry, without acqui-  
ring half its usual size. The parching effects of  
this wind are likewise evident on the external parts  
of the body. The eyes, nostrils, lips, and palate,  
are rendered dry and uneasy, and drink is often  
required, not so much to quench thirst, as to re-  
move a painful aridity in the fauces. The lips  
and nose become sore, and even chapped; and  
though the air be cool, yet there is a troublesome  
sensation of prickling heat on the skin. If the *har-  
mattan* continues 4 or 5 days, the scarf skin peels  
off, first from the hands and face, and afterwards  
from the other parts of the body if it continues a  
day or two longer. Mr Norris observed, that  
when sweat was excited by exercise on those parts  
which were covered by his cloaths from the wea-  
ther, it was peculiarly acrid, and tasted, on ap-  
plying his tongue to his arm, something like spirits  
of hartshorn diluted with water. Salubrity forms  
a third peculiarity of the *harmattan*. Though  
this wind is so very prejudicial to vegetable life,  
and occasions such disagreeable parching effects on  
the human species, yet it is highly conducive to  
health. Those labouring under fluxes and inter-  
mitting fevers generally recover in an *harmattan*.  
Those weakened by fevers, and sinking under eva-  
cuations for the cure of them, particularly bleed-  
ing, which is often injudiciously repeated, have  
their lives saved, and vigour restored, in spite of  
the doctor. It stops the progress of epidemics: the  
small pox, remittent fevers, &c. not only dis-  
appear, but those labouring under these diseases  
when an *harmattan* comes on, are almost certain  
of a speedy recovery. Infection appears not then  
to be easily communicated even by art. In 1770,  
there were on board the *Unity*, at Whydah, a-  
bove 300 slaves; the small pox broke out among  
them, and it was determined to inoculate; those  
who were inoculated before the *harmattan* came  
on, got very well through the disease. About 70  
were inoculated a day or two after the *harmattan*  
set in, but not one of them had either sickness or  
eruption. It was imagined that the infection was  
effectually dispersed, and the ship clear of the dis-  
order; but in a very few weeks it began to appear  
among those 70. About 50 of them were inocu-  
lated the second time; the others had the disease  
in a natural way: an *harmattan* came on, and they  
all recovered, excepting one girl, who had an ugly  
ulcer on the inoculated part, and died some time  
afterwards of a locked jaw." This account differs  
remarkably



remarkably from that given by Dr Lind, who calls the harmattan a malignant and fatal wind. See his *Diseases of Hot Climates*. As to the nature of the soil over which it blows, it appears, that excepting a few rivers and some lakes, the country about and beyond Whydah is covered for 400 miles back with verdure, open plains of grass, clumps of trees, and some woods of no considerable extent. The surface is sandy, and below that a rich reddish earth: it rises with a gentle ascent for 150 miles from the sea, before there is the appearance of a hill, without affording a stone of the size of a walnut. Beyond these hills there is no account of any great ranges of mountains.

**HARMER**, Thomas, an eminent dissenting clergyman, born at Norwich in 1715, and settled at Wheatfield in Suffolk. He was famed for his skill in antiquities and oriental learning. His most admired works are, 1. *Outlines of a Commentary on Solomon's Song*, 8vo, 1768: and 2. *Observations on divers Passages of Scripture*, in four vols. 1777 and 1787. He was a man of unaffected piety and very liberal sentiments. He died at Wheatfield, 27th Nov. 1788.

\* **HARMFUL**. *adj.* [*harm* and *full*.] Hurtful; mischievous; noxious; injurious; detrimental.—

His dearly loved squire

His spear of heben-wood behind him bare,

Whole *harmful* head, thrice heated in the fire,

Had riven many a breast with pike head square.

*Spenser.*

—Let no man fear that *harmful* creature leis, because he sees the apostle safe from that poison. *Hall*.—The earth brought forth fruit and food for man without any mixture of *harmful* quality. *Raleigh*.—

For flax and oats will burn the tender field,  
And sleepy poppies *harmful* harvests yield. *Dryd.*

\* **HARMFULLY**. *adv.* [from *harmful*.] Hurtfully; noxiously; detrimentally.—A scholar is better occupied in playing or sleeping, than spending his time not only vainly, but *harmfully* in such kind of exercise. *Ascham*.

\* **HARMFULNESS**. *n. s.* [from *harmful*.] Hurtfulness; mischievousness; noxiousness.

\* **HARMLESS**. *adj.* [from *harm*.] 1. Innocent; innoxious; not hurtful.—Touching ceremonies *harmless* in themselves, and hurtful only in respect of number, was it amiss to decree that those things that were least needful, and newest come, should be the first that were taken away? *Hooker*.

She, like *harmless* lightning throws her eye

On him, her brothers, me, her master; hitting

Each object with a joy. *Shak.*

2. Unhurt; undamaged.—The shipwright will be careful to gain by his labour, or at least to save himself *harmless*, and therefore suit his work slightly according to a slight price. *Raleigh*.

\* **HARMLESSLY**. *adv.* [from *harmless*.] Innocently; without hurt; without crime.—He spent that day free from worldly trouble, *harmlessly*, and in a recreation that became a churchman. *Warton*.—Bullets batter the walls which stand inflexible, but fall *harmlessly* into wood or feathers. *Deay of Piety*.

\* **HARMLESSNESS**. *n. s.* [from *harmless*.] Innocence; freedom from tendency to injury or hurt:—

When, through tasteless fat humility,  
In dough-bak'd men some *harmlessness* we see  
'Tis but his phlegm that's virtuous, and not he

*Don*

—Compare the *harmlessness*, the credulity, the tenderness, the modesty, and the ingenuous plainness to virtuous counsels, which is in youth tainted, with the mischievousness, the slyness, the craft, the impudence, the falsehood, and the confirmed obliquity, in an aged long-practised knave.

**HARMODIUS**, the friend of Aristogiton who delivered his country from the tyrant of the Pisistratids. See **ARISTOGITON**, a **ATTICA**, § 10. The Athenians, to reward the patriotism of these illustrious citizens, made law that no person (according to some,) or, at least with more probability affirm, no *free*, should ever after be named Aristogiton or Harmodius.

**HARMONDSWORTH**, a village of Middlesex, 15 miles W. of London, and 2 E. of Co. brook, remarkable for one of the largest barns in England. Its pillars are of stone, and almost very ancient.

**HARMONIA**, or **HERMIONE**, in fabulous story, the wife of Cadmus, both of whom were turned into serpents. See **CADMUS**, N° 1. These many ancient authors make Harmonia a princess of divine origin, the daughter of Mars and Venus. Athenæus, quoting Eubemerus, tells us, that she was only a player on the flute, in the service of the prince of Zidon previous to her departure with Cadmus. This circumstance renders it probable that as Cadmus brought letters into Greece, his wife brought HARMONY thither.

**HARMONIC**. See **HARMONICAL**.

(1.) **HARMONICA**. This word, when originally appropriated by Dr Franklin to that peculiar form or mode of musical glasses, which he himself, after a number of happy experiments had constituted, was written **ARMONICA**. It derived from the Greek word *harmonia*. The root word is *agoo*, to put or fit one thing to another. By the word *agoo* the Greeks expressed *agreement* in various kinds; and from the use which they made of that expression, we have reason to conclude that it was intended to import the highest degree of refinement and delicacy in those relations which it was meant to signify. Relations or aptitudes of sound, in particular, were understood by it; and in this view, Dr Franklin could not have selected a name more expressive of its nature and power for the instrument we are now to describe: perhaps, no musical tone can possibly be so fine nor consequently susceptible of juster concert than those which it produces. The Doctor, in his letter to F. Beccaria, has given a minute and elegant account of the Harmonica. “Perhaps (says he) it may be agreeable to you, as you are in a musical country, to have an account of a new instrument lately added here to the great number that charming science was possessed of before. As it is an instrument that seems peculiarly adapted to Italian music, especially to the soft and plaintive kind, I will endeavour to give you such a description of it, and of the manner of constructing it, that you or any of your friends may be enabled to imitate it, if you wish.”



just to do, without being at the expence and trouble of the many experiments I have made in endeavouring to bring it to its present perfection. You have doubtless heard the sweet tone that is drawn from a drinking glass, by pressing a wet finger round its brim. One Mr Puckeridge, a gentleman from Ireland, was the first who thought of playing tunes formed of these tones. He collected a number of glasses of different sizes; fixed them near each other on a table; and tuned them, by putting into them water more or less as each note required. The tones were brought out by pressing his fingers round their brims. He was unfortunately burnt here, with his instrument, in a fire which consumed the house he lived in. Mr L. Delaval, a most ingenious member of our Lyric Society, made one in imitation of it with a better choice and form of glasses, which was the first I saw or heard. Being charmed with the beauty of its tones, and the music he produced from it, I wished to see the glasses disposed in a more convenient form, and brought together in a narrower compass, so as to admit of a greater number of tones, and all within reach of hand to a person sitting before the instrument; which I accomplished after various intermediate trials, and in commodious forms, both of glasses and construction in the following manner. The glasses are blown as near as possible in the form of hemispheres, having each an open neck or socket in the middle. The thickness of the glass near the brim is about the tenth of an inch, or hardly quite so much, but thicker as it comes nearer the neck; and the largest glasses is about an inch deep, and an inch and a half wide within; these dimensions, rising as the glasses themselves diminish in size, except that the neck of the smallest ought not to be shorter than half an inch.—The largest glass is six inches diameter, and the smallest three inches. Between these are 33 different sizes, differing from each other a quarter of an inch in diameter. To make a single instrument there should be at least 33 glasses blown of each size; and out of the number one may probably pick 37 glasses (which are different for three octaves with all the notes) that will be each either the note one semitone, or a little sharper than that note, and all fitting as well into each other as to taper pretty exactly from the largest to the smallest. It is true there are not 37 sizes; but it often happens that two of the same size differ a note or half a note in tone, by reason of a difference in thickness, and they may be placed in the other without sensibly losing the regularity of the taper form. The glasses being chosen, and every one marked with a number the note you intend it for, they are to be tuned by diminishing the thickness of those that are too sharp. This is done by grinding them from the neck towards the brim, the breadth of one or two inches as may be required; then trying the glass by a well tuned harpsichord, comparing the note drawn from the glass by your finger with the note you want, as sounded by that string of the harpsichord. When you come near the matter, be careful to wipe the glass dry, and dry before each trial, because the water is something flatter when the glass is wet.

than it will be when dry;—and grinding a very little between each trial, you will thereby tune to great exactness. The more care is necessary in this, because if you go below your required tone there is no sharpening it again but by grinding somewhat off the brim, which will afterwards require polishing, and thus increase the trouble. The glasses being thus tuned, you are to be provided with a case for them, and a spindle on which they are to be fixed. My case is about three feet long, eleven inches every way wide within at the biggest end, and five inches at the smallest end; for it tapers all the way, to adapt it better to the conical figure of the set of glasses. This case opens in the middle of its height, and the upper part turns up by hinges fixed behind. The spindle is of hard iron, lies horizontally from end to end of the box within, exactly in the middle, and is made to turn on brass gudgeons at each end. It is round, an inch in diameter at the thickest end, and tapering to a quarter of an inch at the smallest.—A square shank comes from its thickest end through the box, on which shank a wheel is fixed by a screw. This wheel serves as a fly to make the motion equable, when the spindle, with the glasses, is turned by the foot like a spinning wheel. My wheel is of mahogany, 18 inches diameter, and pretty thick, so as to conceal near its circumference about 25 lb. of lead.—An ivory pin is fixed in the face of this wheel, about four inches from the axis. Over the neck of this pin is put the loop of the string, that comes up from the moveable step to give motion. The case stands on a neat frame with four legs. To fix the glasses on the spindle, a cork is first to be fitted in each neck pretty tight, and projecting a little without the neck, that the neck of one may not touch the inside of another when put together, for that would make a jarring. These corks are to be perforated with holes of different diameters, so as to suit that part of the spindle on which they are to be fixed. When a glass is put on, by holding it stiffly between both hands, while another turns the spindle, it may be gradually brought to its place. But care must be taken that the hole be not too small, lest in forcing it up the neck should split; nor too large, lest the glass, not being firmly fixed, should turn or move on the spindle, so as to touch or jar against its neighbouring glass. The glasses thus are placed one in another; the largest on the biggest end of the spindle, which is to the left hand: the neck of this glass is towards the wheel; and the next goes into it in the same position, only about an inch of its brim appearing beyond the brim of the first; thus proceeding, every glass when fixed shows about an inch of its brim (or three quarters of an inch, or half an inch, as they grow smaller) beyond the brim of the glass that contains it; and it is from these exposed parts of each glass that the tone is drawn, by laying a finger on one of them as the spindle and glasses turn round. My largest glass is G a little below the reach of a common voice, and my highest G, including three complete octaves.—To distinguish the glasses more readily to the eye, I have painted the apparent parts of the glasses within-side, every semitone white,

white, and the other notes of the octave with the seven prismatic colours; viz. C, red; D, orange; E, yellow; F, green; G, blue; A, indigo; B, purple; and C, red again;—so that the glasses of the same colour (the white excepted) are always octaves to each other. This instrument is played upon by sitting before the middle of the set of glasses, as before the keys of a harpsichord, turning them with the foot, and wetting them now and then with a sponge and clean water. The fingers should be first a little soaked in water, and quite free from all greasiness; a little fine chalk is sometimes useful, to make them catch the glass and bring out the tone more readily. Both hands are used, by which means different parts are played together.—(b)serve, that the tones are best drawn out when the glasses turn *from* the ends of the fingers, and not when they turn *to* them. The advantages of this instrument are, that its tones are incomparably sweet beyond those of any other; that they may be swelled and softened at pleasure by stronger or weaker pressures of the finger, and continued to any length; and that the instrument, being once well tuned, never again wants tuning." A farther account of this instrument, is inserted in the *Annual Register*, vol. iv. p. 149. The author proposes to use cork instead of the finger, but this substitute does not seem capable of producing the same mellowness and equality of tone with the finger. Alum water is also thought preferable to chalk. From what has already been said, it will easily be perceived, that this instrument requires to be tuned with the nicest degree of delicacy which the laws of temperament will possibly admit. See MUSIC, and TEMPERAMENT. The same rules, however, which are observed in tuning a harpsichord, will be equally effectual in tuning the *Harmonica*; with this only difference, that greater delicacy in adjusting the chords should, if practicable, be attempted. On Plate clxxi. *Fig. 3*, is represented an instrument of this kind, made by Mr Dobb of St Paul's church yard London.

(2.) HARMONICA, New. Dr Edmund Cullen of Dublin, has made what he reckons an improvement on this instrument; but it is objected by connoisseurs, that a full bass cannot be executed upon it; and that the complete bass, practicable on the *Harmonica*, is greatly preferable to the chords with which the Dr proposes to grace each emphatic note, and with which, they allege, he deludes instead of satisfying the ear. Dr Cullen, however, insists, that, his instrument "is the most exquisite and noble present the lovers of true harmony have ever yet received;" and that "the thrilling softness of its tones, inimitable by any other," show it "to be an instrument more in the true style of music, of that music which the heart acknowledges, than any that either chance or ingenuity has hitherto produced. It is indeed incapable (he admits) of that whimsical subdivision to which the taste of modern composers, that sworn enemy to harmony and real music, leads; which serves no end but to exhibit the wonderful executions of a favourite performer, and to overwhelm his hearers with stupid admiration. This is not music; and upon these occasions, though I acknowledge the difficulty of doing what I see done, I lament that the honest man has taken so much

trouble to so little purpose. Our instrument is incapable of this (at least not in so exquisite a degree as the harpsichord, violin, and a few others; yet if the true and original intent of music be not to astonish but to please, if that instrument which most readily and pleasingly seizes the heart to the ears is the best, I have not a moment's hesitation in setting it down the first of all musical instruments."

\* HARMONICAL. *adj.* *harmonique*; *arm.* (1.) *HARMONICK.* *figue*, *Fr.* 1. Relating to music; susceptible of musical properties to each other.—After every three whole notes, nature requirith, for all *harmonical* use, one to be interposed. *Bacon.* 2. Concomitant musical; proportioned to each other: less properly.—*Harmonical* sounds, and discordant sounds are both active and positive; but blackness and darkness are, indeed, but privatives. *Bacon.*

So swells each wind-pipe; also intones to all  
Harmonick twang of leather, horn, and lute.

(2.) HARMONICA, *n. f.* the concomitant or necessary sounds, which, upon the principles resulting from the experiments made on inorganic bodies, attend any given sound, whatever, and render it agreeable. Thus all the aërial parts of a musical string produce harmonics, or *harmonical* sounds.

\* HARMONIOUS. *adj.* (*harmonious*, *Fr. f.* *harmony*.) 1. Adapted to each other; having the parts proportioned to each other; symmetrical.

All the wide-extended sky,  
And all th' *harmonious* worlds on high,  
And Virgil's sacred work shall dye.  
—God has made the intellectual world *harmonious* and beautiful without us; but it will never come into our heads all at once; we must bring it home piece-meal. *Locke.* 2. Having sounds concordant to each other; musical; symphonic.

Thoughts that voluntary move, *harmonious* numbers.

—The verse of Chaucer is not *harmonious* to us, they who lived with him, thought it musical. *Dryden.*

\* HARMONIOUSLY. *adv.* (*from harmonious*.) 1. With just adaptation and proportion to each other.—

Not chaos-like, together crush'd and built;  
But as the world *harmoniously* confus'd:  
Where order in variety we see,  
And where, though all things differ they agree.

—That all these distances, motions, and qualities of matter should be so accurately and *harmoniously* adjusted in this great variety of our system is above the fortuitous hits of blind material causes, and must certainly flow from that eternal fountain of wisdom. *Bentley.* 2. Musically; in concord of sounds.—If we look upon the world as a musical instrument, well tuned, and *harmoniously* struck, we ought not to worship the instrument, but him that makes the music. *Stirling.*

\* HARMONIOUSNESS. *n. f.* (*from harmonious*.) Proportion; musicalness.

\* To HARMONIZE. *v. a.* (*from harmonious*.) To adjust; in fit proportions; to make musical.

Love first invented verse, and form'd the  
chime,

The musick measur'd, harmoniz'd the chime.

Dryden.

2. HARMONY. *n. f.* [*harmonia*; *harmonie*, *frank*] 1. The just adaptation of one part to another.—The pleasures of the eye and ear result the effects of equality, good proportion, or correspondence; so that equality and correspondence are the causes of *harmony*. Bacon.—

The *harmony* of things,

As well as that of sounds, from discord springs.

Denham.

—For infinite wisdom must accomplish all its  
virtues with conformable *harmony*, proportion, and  
equity. Chene. 2. Just proportion of sound;  
musical concord.—

The sound

Stupendous, of ten thousand harps that tun'd  
Anglic harmonies.

Milton.

—*Harmony* is a compound idea, made up of dif-  
ferent sounds united. Watts. 3. Concord; cor-  
respondent sentiment.—

In us both one soul,

Harmony to behold in wedded pair!

More grateful than harmonious sounds toth' ear.

Milton.

Is sooner in my heart divin'd,

My heart, which by a secret *harmony*

Shall move with thine, join'd in connexion  
sweet!

Milton.

3. HARMONY. The sense which the Greeks  
put to this word in their music, is not easy to be  
learned, because, the word itself being origin-  
ally a substantive proper, it has no radical words  
by which we might analyse it, to discover its ety-  
mology. In the ancient treatises that are extant,  
*harmony* appears to be that department whose ob-  
ject is the agreeable succession of sounds, merely  
considered as high or low; in opposition to the  
two others called *rhythmica* and *metrica*, which  
have their principle in time and measure. This  
being our idea concerning that aptitude of sound  
agreeable and undetermined; nor can we fix them  
without studying for that purpose all the rules of  
music; and even after we have done so, it will  
be very difficult to distinguish harmony from me-  
lody, unless we add to the last the ideas of rhyth-  
mics and measure; without which, in reality, no  
melody can have a distinguishing character: where-  
as harmony is characterised by its own nature, in-  
dependent of all other quantities except the chords  
or intervals which compose it. It appears by a  
passage of Nicomachus, and by others, that they  
gave the name of *harmony* to the chord  
of a octave, and to concerts of voices and instru-  
ments, which performed in the distance of an oc-  
tave one from the other, and which is more com-  
monly called ANTIPHONY.

3.] HARMONY, according to the moderns, is  
a succession of chords agreeable to the laws of  
modulation. For a long time this harmony had  
no other principal but such rules as were almost  
arbitrary, or solely founded on the approbation  
of a practised ear, which decided concerning the  
agreeable or disagreeable succession of chords, and  
whose determinations were at last reduced to cal-  
culation. But P. Mercenne and M. Savour having

found that every sound, however simple in appear-  
ance, was always accompanied with other sounds  
less sensible, which constitute with itself a perfect  
chord major; with this experiment M. Rameau  
set out, and upon it formed the basis of his har-  
monic system, which he has extended to many  
volumes, and which at last M. D'Alembert has  
taken the trouble of explaining to the public. Sig-  
nior Tartini, taking his route from an experiment,  
which is newer and more delicate, yet not less  
certain, has reached conclusions similar to those  
of Rameau, by pursuing a path whose direction  
seems quite opposite. According to M. Rameau,  
the treble is generated by the bass; Signior Tar-  
tini makes the bass result from the treble. One  
deduces harmony from melody, and the other  
supposes quite the contrary. To determine from  
which of the two schools the best performances  
are likely to proceed, no more is necessary than  
to investigate the end of the composer, and disco-  
ver whether the air is made for the accompani-  
ments, or the accompaniments for the air. At  
the word SYSTEM in Rousseau's *Musical Diction-  
ary*, is given a delineation of that published by  
Signior Tartini. Here he continues to speak of  
M. Rameau, whom he has followed through  
this whole work, as the artist of greatest authority  
in the country where he writes. He thinks him-  
self obliged, however, to declare, That this sys-  
tem, however ingenious it may be, is far from  
being founded upon nature; an affirmation which  
he incessantly repeats: "That it is only establish-  
ed upon analogies and congruities, which a man  
of invention may overturn to-morrow, by substi-  
tuting others more natural: that, in short, of the  
experiments from whence he deduces it, one is  
detected fallacious, and the other will not yield  
him the consequences which he would extort from  
it. In reality, when this author took it in his  
head to dignify with the title of *demonstration* the  
reasonings upon which he established his theory,  
every one turned the arrogant pretence into ridi-  
cule. The Academy of Sciences loudly disap-  
proved a title so ill founded, and so gratuitously  
assumed; and M. Etive, of the Royal Society at  
Montpellier has shown him, that even to begin  
with this proposition. That according to the law  
of nature, sounds are represented by their octaves,  
and that the octaves may be substituted for them,  
there was not any one thing demonstrated, or e-  
ven firmly established, in his pretended demon-  
stration." He returns to his system. "The mechan-  
ical principle of resonance presents us with nothing  
but independent and solitary chords; it neither  
prescribes nor establishes their succession. Yet a  
regular succession is necessary; a dictionary of  
selected words is not an oration, nor a collection  
of legitimate chords a piece of music; there must  
be a meaning, there must be connections in music  
as well as in language: it is necessary that what  
has preceded should transmit something of its na-  
ture to what is subsequent, so that all the parts  
conjoined may form a whole, and be stamped with  
the genuine character of unity. Now, the complex  
sensation which results from a perfect chord must  
be resolved into the simple sensation of each parti-  
cular sound which composes it, and into the sen-  
sation of each particular interval which forms it,

ascertained by comparison one with another. Beyond this there is nothing sensible in any chord; from whence it follows, that it is only by the relation between sounds, and by the analogy between intervals, that the connection now in question can be established; and this is the genuine, the only source, from whence flow all the laws of harmony and modulation. If, then, the whole of harmony were only formed by a succession of perfect chords major, it would be sufficient to proceed by intervals similar to those which compose such a chord; for then some one or more sounds of the preceding chord being necessarily protracted in that which is subsequent, all the chords would be found sufficiently connected, and the harmony would, at least in this sense, be one. But besides that these successions must exclude all melody by excluding the diatonic series which forms its foundation, it would not arrive at the real end of the art; because, as music is a system of meanings like a discourse, it ought, like a discourse, to have its periods, its phrases, its suspenses, its cadences, its punctuation of every kind; and because the uniformity of a harmonical procedure implies nothing of all this, diatonic procedures require that major and minor chords should be intermixed; and the necessity of dissonances has been felt in order to distinguish the phrases, and render the cadences sensible. Now, a connected series of perfect chords-major can neither be productive of perfect chords minor nor of dissonances, nor can sensibly mark any musical phrase, and the punctuation must there be found entirely defective. M. Rameau being absolutely determined, in his system, to deduce from nature all the harmony practised among us, had recourse, for this effect, to another experiment of his own invention, which by a different arrangement is taken from the first. He pretended, that any simple sound whatever afforded in it multiplies a perfect minor or flat chord, of which it was the dominant or fifth, as it furnished a perfect chord-major by the vibration of its aliquot parts, of which it is the tonic or fundamental sound. He has affirmed as a certain fact, that a vocal string caused two others lower than itself to vibrate through their whole extent, yet without making them produce any sound, one to its twelfth major and the other to its seventeenth; and from this joined to the former fact, he has very ingeniously deduced, not only the application of the minor mode and of dissonances in harmony, but the rules of harmonic phrases and of all modulation." This experiment M. Rousseau says, is false. But without quoting his arguments, which are too long for insertion, we readily grant, that the *system of harmony* by M. Rameau is neither demonstrated, nor capable of demonstration. But it will not follow, that any man of invention can so easily and so quickly subvert those aptitudes and analogies on which the system is founded. Every hypothesis is admitted to possess a degree of probability proportioned to the number of phenomena for which it offers a satisfactory solution. The first experiment of M. Rameau is, that every sonorous body, together with its principal sound and its octave, gives likewise its twelfth and seventeenth major above; which being approximated

as much as possible, even to the chords immediately represented by them, return to the third fifth, and octave, or, in other words, produce perfect harmony. This is what nature when solicited, spontaneously gives; this is what the human ear, unprepared and uncultivated imbibes with ineffable avidity and pleasure. Can any thing which claims a right to our attention and acceptance from nature, be impressed with more genuine or more legible signatures of a sanction than this? We do not contend for the truth of M. Rameau's second experiment. Nor is it necessary we should. The first, expanded and carried into all its consequences, resolves the phenomena of harmony in a manner sufficient to establish its authenticity and influence. The difficulties for which it affords no solution are too few and trivial either to merit the regard of an artist, a philosopher, or M. D'Alembert in his *dream* has clearly shown. The facts with which M. Rousseau confronts this principle, the armies multiplied harmonies generated in *instrumentum*, which he draws up in formidable array against it, will show the thin partitions which sometimes divide philosophy from whim. For, as bodies infinitely divisible, according to the philosophy now established, or as, according to every philosophy, they must be indefinitely divided each infinitesimal of any given mass, which is only harmonics to other principal sounds, will have fundamental tones and harmonics peculiar to themselves; so that, if the reasoning of M. Rameau has any force against M. Rameau's experiment, the ear must be continually distracted by a chaos of inappreciable harmonies, and music itself must be lost in the confusion. But there is, that, there is such a conformity established between our senses and their proper objects, as to prevent all these disagreeable effects. Rousseau and his opponent are agreed in this, that the harmonics conspire to form one predominant tone, and are not to be detected but by the most organs, applied with the deepest attention. It is equally obvious, that, in an artificial harmony by a proper management of this wise imitation of nature, dissonances themselves may be entirely concealed or considerably softened; that, since by nature sonorous bodies in vibration are predisposed to exhibit perfect harmony; and since the human ear is fabricated in such a manner as to perceive it, the harmonic chaos of M. Rousseau has in fact no existence. Nor does it avail him to pretend, that before harmonics can be distinguished, sonorous bodies must be impelled with a force which alters chords, and destroys the purity of the harmonies for this position is equally false both in theory and practice. In theory, because an impulse however forcible, must proportionally operate on all the parts of any sonorous body, so far as it extends: in practice, because the human ear actually perceives the harmony to be pure. We effects his various manoeuvres upon the organs we have, we leave to such as have leisure and curiosity enough to try the experiments; but it is apprehended, that when tried, their results will leave the system of Rameau, particularly as modelled by D'Alembert, in its full force.



all the whims and paradoxes maintained by this philosopher, none is more extravagant than his assertion, that every chord, except the simple unison, is displeasing to the human ear: nay, that we are only reconciled to octaves themselves by being mured to hear them from our infancy. Strange, that nature should have fixed this invaluable proportion between male and female voices, whilst at the same time she inspired the hearer with such violent prepossessions against it as were invincible but by long and confirmed habit! See farther on this subject, under CHORD, § II, III; DISCORD, § II; ENHARMONIC; FUNDAMENTAL BASS; MODULATION; MUSIC, &c.

(4.) HARMONY, DIRECT, is that in which the bass is fundamental, and in which the upper parts preserve among themselves, and with that fundamental bass, the natural and original order which ought to subsist in each of the chords that compose this harmony.

(5.) HARMONY, INVERTED, is that in which the fundamental or generating sound is placed in some of the upper parts, and when some other sound of the chord is transferred to the bass beneath the others.

(6.) HARMONY OF THE SPHERES, OR CELESTIAL HARMONY, an ideal sort of music, much talked of by many of the ancient philosophers and fathers, supposed to be produced by the motions of the planets. This harmony they attributed to the various proportionate impressions of the heavenly globes upon one another, acting at proper intervals. It is impossible they alleged, that such prodigious large bodies, moving with such rapidity, should be silent; on the contrary the atmosphere continually impelled by them, must yield a set of sounds proportionate to the impressions it receives; consequently, as they do not all run the same circuit, nor with one and the same velocity, the different tones arising from the diversity of motions, directed by the hand of the Almighty, must form an admirable concert. They therefore supposed, that the stars, being the lowest of the planets, corresponded to *mi*; Mercury, to *fa*; Venus, to *sol*; the sun, to *la*; Mars, to *si*; Jupiter, to *re*; Saturn, to *re*; and the orb of the fixed stars, as being the highest of all, to *mi*; or the octave.

(7.) HARMONY, in geography, a town of Pennsylvania, 124 miles N. of Philadelphia.

HARMOSTA, or } [*Agarmus*, Gr. from *agao*, to  
HARMOSTES, } adapt.] in antiquity, a magistratus among the Spartans, whereof there were several, whose business was to look to the building of citadels, and repairing the forts and fortifications.

HARMOSYNIAHS, [*agarmus*,] in antiquity, magistrates among the Spartans, who, after the death of Lycurgus, were appointed to enforce the observance of that law, which required married women to wear veils in the streets; whereby they were distinguished from single females, who were allowed to go abroad with their faces uncovered.

HARNAD-NEMETI, a town of Hungary.

(1.)<sup>a</sup> HARNESS, *n. s.* [*barnois*, Fr. supposed from *arn* or *burn*, Runick; *blairn*, Welsh and Irish, iron.] 1. Armour; defensive furniture of war. Somewhat antiquated.—

A godly knight, all dress'd in *barneis* weeds  
That from his head no place appeared to his  
feet. *Spenser.*

Of no right, nor colour like to right,  
He doth fill fields with *barneis*. *Shakespeare.*

Were I a great man, I should fear to drink:  
Great men should drink with *barneis* on their  
throats. *Shakespeare.*

2. The traces of draught horses, particularly of carriages of pleasure or state: of other carriages we say gear.—

Or wilt thou ride? Thy horses shall be trapp'd,  
Their *barneis* studded all with gold and pearl.

*Shakespeare.*

Their steeds around,  
Free from their *barneis*, graze the flow'ry ground.

*Dryden.*

(2.) HARNESS (§ 1. *def.* 1.) comprehends the whole equipage and accoutrements of a cavalier heavily armed: as casque, cuirass, &c. Some derive the word from the Greek *arnes*, a lamb's skin, because they anciently covered themselves therewith. Du Cange observes, that the word HARNESUM is used in the corrupt Latin in the same sense, and that it comes from the High Dutch *barneis* or *barneis*. Others derive it from the Italian *arnese*; others from the Celtic *barneis*, a cuirass.—Under king Richard II. (Stat. 7. c. 13.) it was expressly forbidden to ride in harness with launcegays. In stat. 2. Henry VI. c. 14. harness seems to include all kinds of furniture for offence as well as defence, both of men and horses; as swords, buckles for belts, girdles, &c.

\* To HARNESS, *v. a.* [from the noun.] 1. To dress in armour.—

He was *harnest* light, and to the field goes he.

*Shakespeare.*

Full fifty years, *harnest*'d in rugged steel,

I have endur'd the biting Winter's blast. *Keats.*

2. To fix horses in their traces.—

Before the door her iron chariot stood,

All ready *harnest*ed for journey new. *Spenser.*

—*Harnest* the horses, and get up the horsemen,  
and stand forth with your hamlets. *Jer. xvi. 4.*

When I plow my ground, my horse is *harnest*ed  
and chained to my plough. *Hall's Origin of Man.*

To the *harnest*ed yoke

They lend their shoulder, and begin their toil.

*Thomson.*

HARNIT, or ARNA, an islet in the English Channel, 2 m. from Guernsey, and 1 from Sark.

(1.) HARO, a town of Spain, in Old Castile, on the Ebro, surrounded with walls; containing 3 parishes and 700 families: 7 miles N. of Cabzada, and 33 NE. of Burgos. Lon. 2. 23. W. Lat. 39. 40. N.

(2.) HARO, } or HAROU, or *Glamour de Haro*, in  
HAROL, } the Norman customs, was a cry or formula of invoking the assistance of justice against the violence of some offender, who, upon hearing the word *hara*, was obliged to desist, on pain of being severely punished for his outrage, and to go with the party before the judge. The word is commonly derived from *ha* and *roul*, as being supposed an invocation of the sovereign power, to assist the weak against the strong; from *Raul* first duke of Normandy, who, about A. D. 912, rendered himself venerable by his strict justice; so that



that they called on him even after his death when they suffered any oppression. Some derive it from Harold king of Denmark, who, in 826, was made grand conservator of justice at Mentz. Others from the Danish *as rau*, q. d. *help me*; a cry raised by the Normans in flying from a king of Denmark, named Roux, who made himself duke of Normandy. The letters of the ci devant French chancery had usually this clause, *Nor obstant clamour de haro*, &c. The haro had anciently such vast power, that a poor man of Caen, named Asselin, in virtue of it, arrested the corps of William the Conqueror, in the middle of the funeral procession, till his son Henry paid the value of the land whereon the chapel was built, in which he was interred.

HAROLD I. and II. See ENGLAND, § 18.

HARON-ADAB, a town of Persia, in Irak.

HARONIA, a town of Turkey, in the Arabian Irak, 45 miles N. of Bagdad.

HAROUÉ, a town of France, in the dept. of Meurthe, 4 miles E. of Vezelize, and 13½ SW. of Luneville.

HAROUN AL RASHID. See BAGDAD, § 5.

(1.) \* HARP. *n. f.* [*bearp*, Sax. *harpe*, Fr. It is used through both the Teutonic and Roman dialects, and has been long in use.—*Romanus* q; *lyra* *plaudat tibi*, *Barbarus* *harpa*. Ven. Fort.] 1. A lyre; an instrument strung with wire and commonly struck with the finger.—

Arion, when through tempests cruel wreck  
He forth was thrown into the greedy sea,

Thro' the sweet musick which his harp did  
make,

Allur'd a dolphin him from death to ease. *Spenser.*

They touch'd their golden harps, and hymn-  
ing prais'd

God and his works. *Milton.*

Nor wanted tuneful harps, nor vocal quire;

The muses sung, Apollo touch'd the lyre. *Dryd.*

2. A constellation.—

Next shines the harp, and thro' the liquid skies  
The shell, as 'greatest, first begins to rise;

Thus when sweet Orpheus struck, to lilt'ning  
rocks

He senses gave, and ears to wither'd oaks. *Creech.*

(2.) The HARP (§ 1. def. 1.) is of a triangular figure, and held upright between the legs of the performer. Papiaz, and Du Cange suppose its name derived from the *Arpi*, a people of Italy, who invented it; and from whom, they say, it was borrowed by other nations. Menage, &c. derive the word from the Latin *harpa*, and that from the German *berp* or *harp*. Others trace it from the Latin *carpe*, because thrummed with the fingers. Dr Hickes derives it from *harpa* or *bearpa*, which signify the same thing in the Cimbric and Anglo-Saxon. The harp was the favourite musical instrument of the Britons and other northern nations in the middle ages; as is evident from their laws, and various passages in their history. By the laws of Wales, a harp was one of the 3 things that were necessary to constitute a gentleman, or a freeman: and none could pretend to that character who had not one of these favourite instruments, or could not play upon it. To prevent slaves from pretending to be gentlemen, it was expressly forbidden to teach, or to permit,

them to play upon the harp; and none but the king, the king's musicians, and gentlemen, were allowed to have harps in their possession. A gentleman's harp was not liable to be seized for debt because the want of it would have degraded him from his rank, and reduced him to that of a slave. The harp was in no less estimation and universal use among the Saxons and Danes. Those who played upon this instrument were declared gentlemen by law; their persons were esteemed inviolable, and secured from injuries by very severe penalties; they were readily admitted into the highest company, and treated with distinguished marks of respect wherever they appeared. King David is usually painted with a harp, but we have no testimony in all antiquity that the Hebrew harp which they called *CHINOR*, was any thing like ours. On a Hebrew medal of Simon Maccabeus we see two sorts of musical instruments; but they are both very different from our harp, and consist of only 3 or 4 strings. All authors agree, that our harp is very different from the lyra, cithara, or barbiton, used among the Romans. Fortunatus lib. vii. carn. 8. (quoted above by Dr Johnson, § 1.) mentions it as an instrument of the barbarians.

(3.) HARP, EOLIAN. See ACOUSTICS, p. 129.

(4.) HARPS, ANCIENT;—Fig. 5, Plate CLXXII represents a TRIGONUM or triangular harp, taken from an ancient painting in the museum of the king of Naples, in which it is placed on the shoulder of a little dancing Cupid, who supports the instrument with his left hand and plays upon it with his right. The trigonum is mentioned by Athenæus, lib. iv. and by Julius Pollux, lib. vii. cap. 9. According to Athenæus, Sophocles call it a *Phrygian instrument*; and one of his disciples tells us, that a certain musician, named *Alexander Alexandrinus*, was such an admirable performer upon it, and had given such proofs of his abilities at Rome, that he made the inhabitants *periphrastice*, "musically mad." Fig. 6 and 7, are varieties of the same instrument. Fig. 8 is the Theban harp, according to a drawing made from an ancient painting in one of the sepulchral monuments of the first kings of Thebes, and communicated by Mr Bruce to Dr Burney. The performer is clad in a habit made like a shirt, such as the women still wear in Abyssinia, and the men in Nubia. It reaches down to his ancles; his feet are without sandals, and bare; his neck and arms are also bare; his loose white sleeves are gathered about his elbows; and his head is close shaved. His left hand seems employed in the upper part of the instrument among the notes in *alto*, as if in an *alto* peggio; while, stooping forwards, he seems with his right hand to be beginning with the lower string, and promising to ascend with the most rapid execution: this action, so obviously represented by an indifferent artist, shows that it was a common one in his time; or, in other words, that great hands were then frequent, and consequently that music was well understood and diligently followed. On this instrument Dr Burney makes some plausible conjectures. See his *Hist. of Mus.* p. 224.

(5.) HARP, THE BELL, a musical instrument of the string kind, thus called from the players on swinging it about, as a bell on its bobs. It is a

but 3 feet long; its strings, which are of no determinate number, are of brass or steel wire, fixed at one end, and stretched across the sound board by levers fixed at the other. It takes in 4 octaves, according to the number of the strings, which are struck only with the thumbs, the right hand playing the treble and the left hand the base; and in order to draw the sound the clearer, the thumbs are armed with a little wire pin. This may perhaps be the *lyra*, or *cithara* of the ancients; but we find no mention made of it under the name it now bears, which must be allowed to be modern.

1. **HARP, THE IRISH**:—*Plate CLXXII, Fig. 4.* represents the harp of Brian Boru, king of all Ireland, slain in battle with the Danes A. D. 1014, at Clontarf. His son Donagh having murdered his brother Teig, A. D. 1021, and being deposed by his nephew, retired to Rome, and carried with him the crown, harp, and other regalia of his father, which he presented to the Pope in order to obtain absolution. Adrian IV. alleged this as one of his principal titles to this kingdom, in his bull transferring it to Henry II. These regalia were kept at the Vatican till the Pope sent the harp to Henry VIII. with the title of Defender of the Faith; but kept the crown, which was of massive gold. Henry gave the harp to the first earl of Clarendon; in whose family it remained till the beginning of the 18th century, when it came by a lady of the De Burgh family into that of MacMahon of Clonagh in the county of Clare, after whose death it passed into the possession of commissioner McNamara of Limerick. In 1782 it was presented to the Rt. Hon. William Conyngham, who deposited it in Trinity college library. It is 32 inches high, and of extraordinary good workmanship; the sounding board is of oak, the arms of red silver; the extremity of the uppermost arm is part silver, extremely well wrought and polished. It contains a large crystal set in silver, and under it was another stone now lost. The bottom or ornamental knobs at the sides of this arm are of silver. On the front arm are the arms, dated 1587, of the O'Brien family, the bloody hand supported by lions. On the sides of the front arm within two circles are two Irish wolf heads in the wood. The holes of the sounding board where the strings entered are neatly ornamented with escutcheons of brass carved and gilt; the larger sounding holes have been ornamented, probably with silver, as they have been the object of theft. This harp has 28 keys, and as many string holes, consequently there were as many pegs. The foot-piece or rest is broken off, and the pegs round which it was joined are very rotten. The whole bears evidence of an expert artist.

2. **HARP, THE WELSH, OR THE TRIPLE HARP**, has 47 strings or chords in 3 rows, extending from the tenor clef to double G in alt, which make 3 octaves: the middle row is for the semitones, and the two outside rows are perfect unisons. On the back side, which is played with the right hand, there are 36 strings; on the treble side, 26; and on the middle row, 35 strings. There are two rows of pins or screws on the right side, serving to keep the strings tight in their holes, which are turned at the other end to 3 rows of pins on the other side. The harp, within the last 60 years,

has been in some degree improved by the addition of 8 strings to the unison, viz. from E to double F in alt. This instrument is struck with the finger and thumb of both hands. Its music is much like that of the spinet, all its strings going from semitone to semitone; whence some call it an *inverted spinet*. It is capable of a much greater degree of perfection than the lute.

\* **To HARP**, v. n. [*harper*, Fr. from the noun.]

3. To play on the harp.—I heard the voice of harpers *harping* with their harps. *Rev.*—Things without intermingling sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known, what is piped or *harped*? 2 Cor.

The helmed cherubim,

And sworded seraphim,

Are seen in glitt'ring ranks with wings display'd,  
*Harping* in loud and solemn quire,

With unexpressive notes to heav'n's new-born  
beir. *Milton.*

—You *harp* a little too much upon one string.  
*Collier.* 2. To touch any passion, as the harper touches a string; to dwell on a subject.—

Oracious duke,

*Harp* not on that, nor do not basish reason  
For inequality; but let your reason serve  
To make the truth appear. *Shakspeare.*

For thy good caution, thanks:

Thou'lt *harp* d my fear aright. *Shak.*

He seems

Proud and disdainful, *harping* on what I am,  
Not what he knew I was. *Shak.*

**HARPAGINEA**, [*ἁρπαγία*,] in antiquity, were hooks of iron, hanging on the top of a pole, which, being secured with chains to the masts of ships, and then let down with great velocity into the enemy's vessels, caught them up into the air. By way of defence against these machines, they covered their ships with hides, which broke and blunted the force of the iron. The harpagines were invented by Anacharsis the Scythian philosopher.

**HARPAGIUS**. See **ΑΡΠΑΓΙΟΥΣ**.

**HARPAGUS**, the preserver of Cyrus, according to Herodotus, and afterwards one of his generals, who subdued Asia Minor. See **PERSIA**.

**HARPALUS**, a Greek astronomer, who flourished about A. A. C. 480, corrected the cycle of 8 years invented by Cleostratus; and proposed a new one of 9 years, in which he imagined the sun and moon returned to the same point. But Harpalus's cycle was afterwards altered by Meton, who added ten full years to it. See **CHRONOLOGY**, *Index*.

**HARPALYCE**, in fabulous history, the daughter of Lycurgus king of Thrace, and queen of the Amazons, who, by her valour set her father at liberty, after he had been taken prisoner by the Getae.

**HARPAREN**, a town of France, in the dep. of the Lower Pyrenees, 7½ miles E. of Ustaritz, and 10 Sk. of Bayonne.

**HARPASA**, a town of Caria, on the Harpasus, famous for an immense rocking stone, which was moveable by the finger, but could not be displaced by any force.

**HARPASUS**, a river of Caria.

**HARPETH**, a river of the United States, in Tennessee

Tennessee, which runs into the Cumberland, 24 miles SE. of Clarksville.

**HARPE**, in mythology, a crooked sword where-with Mercury cut off Argus's head, and Perseus that of Medusa.

• **HARPER**. *n. f.* [from *harp*.] A player on the harp.—

Never will I trust to speeches penn'd,  
Nor to the motion of a schoolboy's tongue;  
Nor wooe in rhyme, like a blind *harper's* song.

*Shakspeare.*

I'm the god of the harp: stop, my fairest!—  
in vain;

Nor the harp, nor the *harper*, could fetch her  
again.

*Tickell.*

**HARPER'S FIELD**, a post town of New York, in Otsego county, 322 m. N. by E. of Philadelphia.

**HARPIES**. See **HARPY**, and **HARPYIAE**.

(1.) • **HARPING IRON**. *n. f.* [from *harpage*, Lat.] A bearded dart with a line fastened to the handle, with which whales are struck and caught.—

The boat, which on the first assault did go,  
Struck with a *harping iron* the younger foe;  
Who, when he felt his side so rudely gor'd,  
Loud as the sea that nourish'd him he roar'd.

*Waller.*

(2.) **HARPING IRON**. See **HARPOON**.

**HARPINGS**, *n. f.* the fore parts of the wales which encompass the bow of a ship, and are fastened to the stem, being thicker than the after part of the wales, in order to reinforce the ship in this place, where she sustains the greatest shock of resistance in plunging into the sea, or dividing it, under a great pressure of sail.

**HARPOCRATES**, in mythology, the son of Isis and Osiris; an Egyptian deity, represented with his fingers applied to his mouth, denoting that he is the god of SILENCE. His statue was fixed in the entrance of most of the Egyptian temples, and he was commonly exhibited under the figure of a young man naked, crowned with an Egyptian mitre, holding in one hand a cornucopia, and in the other the flower of lotus, and sometimes bearing a quiver.

**HARPOCRATION**, Valerius, a celebrated ancient rhetorician of Alexandria, who wrote an excellent *Lexicon upon the ten orators of Greece*. Aldus first published this lexicon in Greek at Venice in 1603. Many learned men have laboured upon it; but the best edition was given by James Gronovius at Leyden in 1696.

• **HARPONEER**. *n. f.* [*harponneur*, Fr. from *harpon*.] He that throws the harpoon in whale-fishing.

(1.) **HARPONELLY**, a district of Indostan, in the Myfore country.

(2.) **HARPONNELLY**, the capital of the above district, 65 miles NNE. of Bedamore, and 152 NNW. of Seringapatam. Lon. 75. 28. E. Lat. 14. 40. N.

(1.) • **HARPOON**. *n. f.* [*harpon*, Fr.] A harping iron.

(2.) **The HARPOON**, or **HARPING IRON**, is a spear or javelin used to strike the whales in the Greenland fishery. It is furnished with a long staff, having at one end a broad and flat triangular head, sharpened at both edges, so as to penetrate the whale with facility: to the head of this weapon is fastened a long cord, called the *whale line*,

which lies carefully coiled in the boat, in such manner as to run out without being interrupted or entangled. See **WHALE-FISHERY**.

(3.) **HARPOON, GUN**, a kind of fire-arm for discharging harpoons at whales, and thereby killing them more easily and expeditiously than formerly when the harpoons were thrown by the hand. Though this method was projected many years ago, it has but lately come into use; and premiums have been annually offered by the society for encouraging arts, &c. to the persons who first struck a fish in this manner. In the Transactions of that society for 1786, we have an account of the first fish struck in this manner in 1784. The gun was of the blunderbuss construction, loaded with 4 common tobacco pipes full of glazed powder; the fish was shot at the distance of ten fathoms, the harpoon going into her back up to the ring; and she was killed in about an hour. In 1785, 3 whales were killed in this manner; 4 in 1786, and 3 in 1787. Since that time the gun harpoon has come more into use, and will probably soon supersede the other method entirely. In the *Phil. Transf.* for 1789, we have accounts of a number of whales killed in this manner. The instrument appears to be extremely useful in calm weather, as the whale, though a timorous creature, will frequently allow a boat to approach within 20, 15, or even 10 fathoms, all of whose distances are within reach of the gun harpoon though not within reach of that thrown by the hand. The greatest inconvenience was in case of rain or snow, by which the lock was apt to get wet. To remedy this, a case of leather was made to fit round the gun and over the lock, lined with tin, and big enough to fire the gun when it was on. The fish struck with an harpoon discharged in this manner are soon killed, by reason of its penetrating their bodies to the depth of 5 or 6 feet, which no man's strength would be able to accomplish. In the volume just quoted, we have an account of one which was shot through the tail. The harpoon broke in the slit, but 5 fathoms line went through the tail. The fish was killed 8 hours, which is perhaps the only instance of fish struck in that part being caught. In another the harpoon carried six feet of line into its body; the creature died in ten minutes. Others were killed in 15 minutes or half an hour, and one had a rib broken by the violence of the stroke. In the Transactions of the Society for 1790, there are other accounts similar to the foregoing, all agreeing as to the great usefulness of the instrument, both for striking the fish at a considerable distance, and for killing them in a very short time.

(1.) • **HARPSICHORD**. *n. f.* A musical instrument, strung with wires, and played by brass keys.

(2.) **The HARPSICHORD** is the most harmonious of all the musical instruments of the string kind. It is played on after the manner of the organ, and is furnished with a set, and sometimes with 16 sets of keys; the touching or striking of these keys moves a kind of little jacks, which also move a double row of strings, of brass or iron, stretched over 4 bridges on the table of the instrument.

**HARPSFELD**, a town of Westphalia, in the county of Hoya, 22 miles WNW. of Hoya.

(1.) • **HARP**

(1.) **HARPY.** *n. f.* [*harpyia*, Lat. *harpie*, *harpye*, Fr.] 1. The *harpyes* were a kind of birds which had the faces of women, and foul long claws, very sharp features; which, when the table was furnished for Phœbus, came flying in and devouring away the greater part of the victuals, till he felt the rest that they could not be endured. *Idolat.*—That an *harpy* is not a centaur is by this way as much a truth, as that a square is not a circle. *Locke.* 2. A ravenous wretch; an extortioner.—I will do you any ambassage to the powers, rather than hold three words conference with this *harpy*. *Shakespeare.*

(2.) **HARPIES**, the **HARPIES**, [*ΑΡΠΙΑΙ*,] in mythology, (1.) *def. 1.* were a rapacious impure sort of monsters, with wings, ears like bears, bodies like women, faces like women, and feet and hands hooked like the talons of birds of prey. The ancients believed the harpies to be gnomes or demons. Some make them the daughters of Oceanus and Terra, *et æmæ et æræ*; whence Servius says, that they inhabited an island, half on land and half in water. Valerius Flaccus makes them the daughters of Typhon. There were three harpies, *Æello*, *Ocyrops*, and *Celæno*, which last Homer calls *Παρυγέ*. Hesiod, in his *Theogony*, ver. 267. only mentions two, *Æello* and *Ocyrops*, and makes them the daughters of Thaumias and Electra, affirming that they had wings, and went with the rapidity of the wind. Zephyrus begat of them *Balius* and *Lamias*, Achilles's horses. Pherecydes relates, that the Boræades expelled them from the *Ægean* sea, and pursued them as far as the island which he calls *Phia* and Homer *Calyx*; *see also Strabon.* Vossius (*De Idolis*, lib. iii. cap. 9. p. 6.) thinks, that the ancients, by the harpies, could mean nothing else but the winds; and that it was on this account they were made daughters of Electra, the daughter of Oceanus. Such is the opinion of the scholiasts of Apollonius, Hesiod, and Eustathius. Mr Bryant supposes that they were priests in Bithynia, who on account of their repeated acts of violence and cruelty, were driven out of the country: their temple was called *Harpyia*, and the environs *Arpiæ*, and he observes that *Harpyia*, *Arpiæ*, was of old the name of a place.

(2.) **HARQUEBUSS.** *n. f.* [*See ARQUEBUSS.*]

A *harquebuss* is of the length of a musket, usually cocked with a wheel. It carries a ball weighing 1½ oz. There was also a larger sort, called the great *harquebuss*, used for the defence of many places, which carried a ball of about 3½ lb. They are now little used, except in some castles and garisons.

**HARQUEBUSSIER.** *n. f.* [*from harquebuss.*] Armed with a *harquebuss*.—Twenty thousand *harquebussiers* were ranged in length, and in six in a rank. *Kneller.*

**HARRA**, a town of Persia, in Segestan.

**HARRAD**, a town of Arabia Felix, in Yemen.

**HARRAN**, a town of Turkey, in Diarbekir.

**HARRASS**, a town of Austria, 4 m. S. of Laab.

**HARRY**, a parish of Scotland, in Orkney,

and with that of Birsay. *See BIRSA*, § 1. 2.

It is 6 miles long, and 3½ broad; and contains 21 square miles. It is flat and swampy, be-

lieve corrected by numerous rivulets, whose wa-

ter often swell and rush down in torrents from the hills. The soil is very various, partly fertile, partly barren; and the air is moist. Barley and oats are the chief produce. Within these 80 years, a water spout fell, during a thunder storm, which, by removing the earth down to the rock, left a great gulf many yards broad and a quarter of a mile long. The population, in 1793, stated by the rev. Geo. Low, in his report to Sir J. Smollett, was 663: the number of horses above 17s, and of black cattle, 238. There were also a few sheep.

**HARRIA**, or **HARBLINLAND**, a province of Livonia, NW. of the Gulf of Finland. Revel is the capital.

**HARRICANAW**, a river of Canada, which runs into Hannab Bay.

**HARRIDAN.** *n. f.* [*corrupted from haridelle*, a worn out worthless horse.] A decayed strumpet.

She just endur'd the Winter she began,  
' And in four months a batter'd *harridan*;

Now nothing's left, but wither'd, pale, and shrunk,

To bawd for others, and go shares with punk.

*Swift.*

**HARRIER.** *See HARRIER*, § 1 and 2.

(1.) **HARRINGTON**, James, a most eminent English writer in the 17th century, the son of Sir Sapcote Harrington, by Jane daughter of Sir William Samuel of Upton, in Northamptonshire. He was born at Upton, bred at Oxford, travelled into Holland, France, Denmark, and Germany, and learned the languages of those countries. Upon his return to England, he was admitted one of the privy chamber extraordinary to Charles I. Though democratic in his principles, he served the king with great fidelity, and endeavoured to get matters accommodated with all parties. He found means to see the king at St James's; and attended him on the scaffold, when he received a token of his majesty's affection. After the death of king Charles, he wrote his *Orcana*: a kind of political romance, in imitation of Plato's *Commonwealth*, which he dedicated to Oliver Cromwell. It is said, that when Oliver perused it, he declared, that "the gentleman had written very well, but must not think to cheat him out of his power and authority; for that what he had won by the sword, he would not suffer himself to be scribbled out of." This work was attacked by several writers, against whom he defended it. Besides writing to promote republican principles, he instituted a nightly Club, of several ingenious men in the New Palace-Yard, Westminster: which was called the *Rota*, and continued till the secluded members of parliament were restored by Gen. Monk. In 1661, he was committed to the tower for treasonable practices; and chancellor Hyde, at a conference with the lords and commons, charged him with being concerned in a plot. But the committee could make nothing of it. He was conveyed to St Nicholas's island, and from thence to Plymouth, where he fell into an uncommon disorder of the imagination, owing, it is said, to his having drunk great quantities of guaiacum. Having obtained his liberty by means of the earl of Bath, he was carried to London, and died in 1677. He published several other works, which were first collected by Toland, in one vol. fol. in 1700. but



a more complete edition was published, in 1737, by the rev. Dr Birch.

(2.) HARRINGTON, Sir John, an ingenious English poet, the son of John Harrington, Esq. who was committed to the tower by queen Mary for holding a correspondence with her sister Elizabeth; who, when she came to the crown, found godmother to this son, and afterwards knighted him. Before he was 30, he published a translation of Ariosto's *Orlando Furioso*. A collection of his works have been printed, entitled *Nuga Antiquæ*. He was created a knight of the bath by James I. and in 1603, a baron by the title of Lord Harrington. He attended the princess Elizabeth, after her marriage with the elector palatine, to Heidelberg, in April 1613, and died at Worms, Aug. 24, 1613, aged 51.

(3.) HARRINGTON, Sir John, Lord Harrington, son to the preceding, (N<sup>o</sup> 2.) was the intimate friend of Prince Henry, son to king James I. and was remarkable for his humanity, piety, and virtue, as well as for his learning. He was created a knight of the Bath, in 1604. He is said to have kept an exact diary of his life, and to have examined himself weekly as to his progress in virtue. There are several letters extant which passed between him and prince Henry on classical subjects. He died in Feb. 1614.

(4.) HARRINGTON, in geography, a sea-port of Cumberland, 4 miles from Workington, and 6 from Whitehaven. Its chief trade arises from the colliery and ship-building.

(5—7.) HARRINGTON, 3 English villages; 1. in Cumberland, near Carlisle: 2. in Lincolnshire, near Alford: 3. in Worcestersh. N. of Evesham.

HARRIPOUR, a town of Indostan, in Orissa, 105 miles WSW. of Calcutta.

HARRIOT, Thomas, an eminent algebraist, born at Oxford in 1560, where he took the degree of B. A. in 1579. Being distinguished for his mathematical learning, he was recommended to Sir Walter Raleigh, who, in 1585, sent him with the colony, under Sir Richard Grenville to Virginia. After having remained there about a year, he published a topographical description of it. About 1588, he was introduced by his patron Sir Walter Raleigh, to Henry earl of Northumberland, who allowed him a pension of 150*l.* per annum. He spent many years in Sion college; where he died in July 1631, of a cancer in his lip, and was buried in the church of St Christopher, where a handsome monument was erected to his memory. Anthony Wood tells us, he was a deist. He was one of the first mathematicians of the age in which he lived, and will always be remembered as the inventor of the present improved method of algebraical calculation; which was adopted by Des Cartes, and for a considerable time imposed upon the French nation as his own invention; but the theft was at last detected by Dr Wallis, in his *History of Algebra*, where our author's invention is accurately specified. His works are, 1. A brief and true report of the New found land of Virginia; of the commodities there found, and to be raised, &c. 2. *Artis analytica praxis ad æquationes algebraicas non expeditas, et generalis methodus resolvendas, et posthumiis Thoma Harrioti, &c.* 3. *Epistola de astronomia*; MS. in the library of Sion

college. He left several other MSS. which were inspected by Dr Zach, astronomer to the duke Saxe-Gotha, in 1784, at Petworth in Sussex, a seat of the earl of Eversmont, a descendant of Henry earl of Northumberland. Dr Zach publishes an account of them in the *Astronomical Ephemeris* for 1788: from which it appears, that Harriot made great discoveries in astronomy; particularly that he had observed the spots in the sun so early as Dec. 8, 1610; which was 18 months earlier than Galileo's first published observations respecting them; and that he had also discovered the satellites of Jupiter, and made drawings of their positions and calculations of their revolutions, in Jan. 1610, the same month when Galileo discovered them. Dr Zach adds, that Harriot's observations of the comet of 1607 are still of use.

(1.) HARRIS, James, Esq. an English gentleman of very uncommon parts and learning, the son of James Harris, Esq. by a sister of Lord Shaftsbury, author of *The Characters*. He was born at Salisbury, in 1709; and educated there. In 1721 he was removed to Wadham college in Oxon. He was member for Christ-church, 11 years, in several successive parliaments. In 1763, he was appointed a lord commissioner of the admiralty, and soon after removed to the board of treasury. In 1774 he was made secretary and comptroller to the queen, which post he held until his death. He died Dec. 21. 1780, in his 72d year, after a long illness. He was author of some valuable works. 1. *Three Treatises: concerning Art; Manners; Painting, and Poetry; and Happiness*, 1745, 8vo. 2. *Hermes; or, A Philosophical Enquiry concerning Universal Grammar*. 3. *Philosophical Arrangements*. 4. *Philological Inquiries*; 1782, vols. 8vo. published since his death.

(2.) HARRIS, William, a protestant dissenting minister of eminent abilities, who resided at Ilton in Devonshire. On Sept. 20, 1765, the degree of D. D. was unanimously conferred on him by the university of Glasgow. He published an Historical and Critical account of the lives of James I. Charles I. and Oliver Cromwell, in 5 vols. 8vo. after the manner of Mr Bayle. He was preparing a similar account of James II. He also wrote the life of Hugh Peters; besides many fugitive pieces occasionally, for the public prints, in support of liberty and virtue. All his works (says his patron Mr Hollis,) have been well received; and those who differ from him in principle, still value him on point of industry and faithfulness. He died at Ilton, Feb. 4, 1770.

(3.) HARRIS, in geography, [Gael. *Nà Hèrradh*, *Hardubb*, i. e. the heights.] a parish of Scotland in Invernesshire, 48 miles long, and from 6 to broad; consisting of 7 large inhabited islands, BENNERAY, Pabbay, Calligray and Ensay, on the S.; and Taransay, Scalpay, and Scarp, on the N. (see these articles:) besides the peninsula, N. and above 30 lesser isles uninhabited. Of the islands some produce good crops of oats, barley and potatoes, and all of them pasture; but the soil is general in poor, and the greater part not arable. The population in 1793, stated by the Rev. John McLeod, in his report to Sir J. Sinclair, was 2,536, and had increased 567 since 1755, owing chiefly to early marriages. The number of the



(which range unheeded through the mountains and commons,) was about 11,000; that of goats 310; of horses, 1000; of black cattle, 2460; and of deer, 800. All these animals are small in size; but the beef and mutton are delicious, and the wool extremely fine. About 350 persons are employed in making from 400 to 500 tons of kelp annually.

(4.) **HARRIS**, a peninsula of the Hebrides in the above parish, (N<sup>o</sup> 3.) forming with Lewis one of the Western Islands of Scotland. (See **LEWIS**, N<sup>o</sup> 1.) Harris is 20 miles long, and 10 broad. Upon the E. side it is mostly rock; but on the W. there are some tolerable farms, and the number of people amounts to 2000. It has Lewis on the N. and North Uist on the S. from which it is separated by the Sound. (See N<sup>o</sup> 5.) Harris abounds on the E. side in excellent bays, and its shores on both sides form one continued fishery.

(5.) **HARRIS, SOUND OF**, a navigable channel between Harris and N. Uist, 9 miles broad and 9 long. It is the only passage between the Butt of Lewis and Barra, for vessels of burden passing to and from the W. side of Long Island. It requires a skillful pilot, being greatly encumbered with rocks and islands. The fish on this coast are more numerous, and of larger dimensions, than those on the opposite continent; on which account, two royal fishing stations were begun in the reign of Charles I. one in Loch Maddie, and the other in the Sound of Harris. A phenomenon is remarked by the rev. Mr M'Leod, in the tides of the Sound:—"From the autumnal to the vernal equinox, the current in neap tides passes all day from E. to W. and all night in the contrary direction. Immediately after the vernal equinox, it changes this course, going all day from W. to E. and the contrary at night. In spring tides the current corresponds nearly to the common course." *Ann. Ac.* Vol. X. p. 373.

(6.) **HARRISBURGH**, a town of the United States, in N. Carolina, 47 miles W. of Halifax.

(7.) **HARRISBURGH**, or **LOUISBURG**, a post town of Pennsylvania, and the capital of Dauphin county, seated on the Susquehanna, 80 miles W. of Philadelphia. Lon. 1. 42. W. of that city. Lat. 40. 16. N.

(8.) **HARRISON**, John, one of the regicide judges, who sat upon the trial of K. Charles I. and one of the ten who were executed for that act, after the restoration. See **ENGLAND**, § 35. He was the son of a butcher, and had been raised to the rank of colonel, and afterwards of general, in the army of the parliament. Dr Goldsmith gives the following account of his behaviour at his trial and execution: "Gen. Harrison, who was first brought to his trial, pleaded his cause with that unflinching firmness which he had shewn through life. 'What he had done, he said, was from the impulse of the Spirit of God. He would not, for any benefit to himself, hurt a hair of the poorest man or woman upon earth; and during the usurpation of Cromwell, when all acknowledged his right, or bowed down to his power, he had boldly upbraided the usurper to his face; and all the terrors of imprisonment, and allurements of ambition, had not been able to bend him to a com-

pliance to that detestful tyrant.' Harrison's death was marked with the same admirable constancy which he shewed at his trial.—Some circumstances of scandalous barbarity attended the execution. Harrison's entrails were torn out, and thrown into the fire before he expired. His head was fixed on the sledge that drew Coke and Peters to the place of execution with the face turned towards them." Vol. III. p. 311, 312.

(9.) **HARRISON**, John, the celebrated inventor of the famous **TIME-KEEPER** for ascertaining the longitude at sea, and also of the compound, or, as it is commonly called, the *gridiron pendulum*; was born at Foulby, near Pontefract in Yorkshire, in 1693. The vigour of his natural abilities, if not strengthened by want of education, which confined his attention to few objects, at least amply compensated for it; as appeared from the astonishing progress he made in that branch of mechanics to which he devoted himself. His father was a carpenter, in which he assisted, and occasionally surveyed land, and repaired clocks and watches. He was, from his childhood, attached to any machinery moving by wheels, as appeared while he lay sick of the small-pox about the 6th year of his age, when he had a watch placed open upon his pillow, to amuse himself by contemplating the movement. In 1700, he removed with his father to Harrow in Lincolnshire; where he eagerly improved every incident from which he might collect information; frequently employing great part of his nights in writing or drawing; and he always acknowledged his obligations to a clergyman who lent him a MS. copy of professor Saunderson's Lectures; which he carefully transcribed, with all the diagrams. In 1726, he had constructed two clocks, mostly of wood, in which he applied the escapement and compound pendulum of his own invention: these surpassed every thing then made, scarcely erring a second in a month. In 1728, he came up to London with the drawings of a machine for determining the longitude at sea, in expectation of being enabled to execute one by the Board of Longitude. Upon application to Dr Halley, he referred him to Mr George Graham; who advised him to make his machine before he applied to the Board. He returned home to perform this task; and in 1735 came to London with his first machine; with which he was sent to Lisbon the next year for a trial of its properties. In this short voyage he corrected the dead reckoning about a degree and a half; which success procured him both public and private encouragement. About 1739, he completed his 2d machine, of a construction much more simple than the former, and which answered much better: this, though not sent to sea, recommended him still more to patronage. His 3d machine in 1749, was still less complicated than the 2d, and superior in accuracy, erring only 3 or 4 seconds in a week. This he conceived to be the *plus ultra* of his attempts; but in an endeavour to improve pocket watches, the principles he applied surpassed his expectations so much, as to encourage him to make his 4th time-keeper, which is in the form of a pocket watch, about six inches diameter. With this time-keeper his son made two voyages, the one to Jamaica, and the other to Bar-

badges: In both which experiments it corrected the longitude within the nearest limits required by the act of the 1st of Q. Anne; and the inventor therefore, at different times, though not without great trouble, received the proposed reward of 20,000l. These 4 machines were given up to the Board of Longitude. The three former were now of no use, as all their advantages were comprehended in the last; they were worthy, however, of being carefully preserved as mechanical curiosities, in which might be traced the gradations of ingenuity executed with the most delicate workmanship. They are kept in the royal observatory at Greenwich. The 4th machine, emphatically called *The time-keeper*, has been copied by the ingenious Mr Kendal; and that duplicate, during a 3 years circumnavigation of the globe in the southern hemisphere by Captain Cook, answered as well as the original. The latter part of Mr Harrison's life was employed in making a 5th improved time-keeper on the same principles with the preceding one; which, at the end of a ten weeks trial, in 1772, at the king's private observatory at Richmond, erred only 4½ seconds. Within a few years of his death, he had frequent fits of the gout, a disorder that never attacked him before his 77th year: he died at his house in Red-Lion Square, in 1776, aged 83. His recluse manner of life in the unremitting pursuit of his favourite object, was not calculated to qualify him as a man of the world; and the many discouragements he encountered, in soliciting the legal reward of his labours, still less disposed him to accommodate himself to the humours of mankind. In conversing on his profession, he was clear, distinct, and modest; but found a difficulty in explaining his meaning by writing; in which he adhered to a peculiar and uncouth phraseology. This was evident in his *Description concerning such mechanism as will afford a sure or true mensuration of time*, &c. 8vo. 1773; in which he obstinately refused to accept of any assistance whatever. This work contains also an account of his new musical scale; or mechanical division of the octave, according to the proportion which the radius and diameter of a circle have respectively to the circumference. He had in his youth been the leader of a distinguished band of church singers; had a very delicate ear for music; and his experiments on sound, with a most curious monochord of his own improvement, are reported to have been no less accurate than those he was engaged in for the mensuration of time.

(3.) HARRISON, William, a writer much patronised by the literati of his time. He was fellow of New College, Oxford, and was some time tutor to the duke of Queensberry's son. Dr Swift, by his interest with Mr St John, obtained for him the employment of secretary to lord Raby, ambassador at the Hague, and afterwards earl of Strafford. A letter of his dated Utrecht, Dec. 26. 1712, is printed in the Dean's works. Mr Harrison did not long enjoy his rising fortune. He was sent to London with the Barrier treaty, and died Feb. 24. 1712-23. Dr Swift laments his loss in his Journal to Stella. Mr Tickle mentions him with respect in his *Proposals of Peace*; and Dr Young in the close of an *Epistle to Lord Lunsdowne*, bewails his loss. Dr Birch, who has given a cu-

rious note on Harrison's Letter to Swift, has confounded him with Thomas Harrison, M. A. of Queen's-college. In Nichols's Select Collection are some pleasing specimens of his poetry; which, with Woodstock Park in Dodley's Collection, and an Ode to the Duke of Marlborough, 1703, in Duncombe's Horace, are all the poetical writings that are known of this excellent young man; who figured both as a humourist and a politician in the 5th vol. of the Tatler, of which (under the patronage of Bulingbroke, Heuley, and Swift) he was professedly the editor. See the Supplement to Swift.

(4.) HARRISON, William, another writer in Q. Anne's reign, was author of the *Pilgrim, or the Happy Convert*, a pastoral tragedy, published in 1709.

(5.) HARRISON, in geography, a county of Virginia, bounded on the N.E. by Monongalia, & by Greenviller, S.W. by Kanbawa, and N. by Ohio county. It is 120 miles long, and 80 broad; and had 2013 citizens and 63 slaves in 1795. CLARKSBURG is the capital.

HARRISTOWN, a town of Ireland, in Kildare, Leinster, 18 miles S.W. of Dublin.

HARRODSBURG, or a town of Kentucky, HARRODSTOWN, } in Mercer county, 25 m. S.W. of Lexington, and 82½ from Philadelphia. Lon. 10. 22. W. of that city. Lat. 37. 48. N.

HARROGATE, or HARROWGATE, a village in the W. Riding of Yorkshire, in the parish of Knaresborough, remarkable for three medicinal springs, all different in their qualities, notwithstanding their vicinity: viz. 1. The *Tram water* or *Sweet Spa*, a vitriolic spring, of a sort of milky taste, used in gravelly cases, discovered by Mr Slingsby, in 1638. 2. The *Striking or Sulphur spring* useful in dropical, scorbutic, and gouty cases. It rises in the town, and is received in 4 basins under 4 different buildings; at one it is drunk at the others used for hot or cold baths. It is perfectly clear, and very salt; but the taste and smell resemble those of a mixture of rotten eggs, sulphur and sea water. Bathing is the most general mode of using it. It is the strongest sulphur water in Great Britain; and does not lose the sulphureous smell even when exposed to almost a boiling heat. In distilling it, when 3 pints had been taken off from a gallon of it, the last was as strong as the first, and stunk intolerably. It is discutient and attenuating, and a warm bath of it is of great benefit in pains, strains, and lameness; dissolving hard swellings, curing old ulcers and scrophulous complaints, and cleansing the stomach and bowels. 3. *St Mungo's well*, is so called from St Mungo, or St Kentigern, a Scotch saint much honoured hereabouts. See KARRIGER. The Harrogate season is from May to Michaelmas; and the company lodge in large houses or mansions on the beach, a mile from the village, each house having a long room and an ordinary. Harrogate lies 3 miles W. of Knaresborough, and 28 N. of London.

HAROLD, a village near Bedford.

(2.) \* HARROW. *n. f.* [*harroon*, Fr. *harth*, German, a rake.] A frame of timbers crossing each other, and set with teeth, drawn over sowed ground to break the clods, and throw the earth over the seed.—

The land with daily care

Incens'd, and with an iron war

Of rites and *barrows*.

*Dryden.*

Two small *barrows*, that clap on each side of the side, harrow it right up and down. *Mortimer.*

(2.) *HARROW*, in agriculture. See *HUSBANDRY*.

(3.) \* *HARROW*, *interj.* An exclamation of sudden distress. Now out of use.†—

*Harrow* now, out and weal away! he cried;

What dismal day hath sent this cursed light,

To see my lord so deadly dampify'd? *Spenser.*

(4.) *HARROW HILL*, a hill in Worcestershire, 2 miles from Evesham.

(5.) *HARROW ON THE HILL*, a town of Middlesex, with a church and lofty spire, seated on the top of the highest hill in the county, 10 miles N.W. of London. It is noted for a free school, founded in the reign of queen Elizabeth. A *silver arrow* is shot for annually, on Aug. 4. by the scholars, dressed in the habit of archers.

\* *To HARROW*, *v. a.* [from the noun.] 1. To cover with earth by the harrow.—

Friend, *barrow* in time, by some manner of means,

Not only thy peason, but also thy beans. *Tupper.*

2. To break with the harrow.—Canst thou bind the unicorn with his band in the furrow? or will he *harrow* the valleys after thee? *Job.*—

Let the Volscians

Plow Rome, and *barrow* Italy.

*Shak.*

3. To tear up; to rip up.—

I could a tale unfold, whose lightest word  
Would *barrow* up thy soul, freeze thy young blood,

Make thy two eyes, like stars, start from their spheres.

*Shak.*

Imagine you behold me bound and scourg'd,

My aged muscles *barrow'd* up with whips;

Or hear me groaning on the rending rack.

*Rome.*

4. To pilage; to strip; to lay waste. See *HARASS*, which in Scottish is the same thing.—As the king did excel in good common wealth laws, so he had to secret a design to make use of them, as well in collecting of treasure as for correcting of mankind; and so meaning thereby to *barrow* his people, did accumulate them the rather. *Bacon.* 5. To invade; to harass with incursions. [From *harra*, Saxon.] Obsolete.—

And he that *barrow'd* hell with heavy stowre,  
The faulty souls from thence brought to his heavenly bowre.

*Fairy Queen.*

Most glorious Lord of life, that on this day  
Dost make thy triumph over death and sin;  
And having *barrow'd* hell didst bring away  
Ignority thence captive us to win.

*Spenser.*

6. To disturb; to put into commotion. [This word rather be written *barry*, *barer*, French.]

Most like: it *barrows* me with fear and wonder.

*Shak.*

Amaz'd I stood, *barrow'd* with grief and care.

*Milton.*

*HARROWBRIDGE*, a village in Devonshire.

† *HARROW*, or (as it is pronounced,) *AKRAW*, is still very much in use among the Irish, though it was to be used by them as an unmeaning kind of expletive, or as most an exclamation of surprise, rather than of sudden distress.

\* *HARROWER*, *n. s.* [from *barrow*] 1. He who harrows. 2. A kind of hawk. *Ainsworth.*

*HARROWGATE*. See *HARROGATE*.

*HARROW-WEALD*, a village in Middlesex, at the foot of Harrow hill.

\* *To HARRY*, *v. a.* [*barer*, Fr.] 1. To tease; to hare; to ruffle.—

Thou must not take my former sharpness ill.

—I repent me much

That I so *barry'd* him.

*Shak.*

2. In Scotland it signifies to rob, plunder, or oppress: as, *one harried a nest*; that is, he took the young away: as also, *he harried me out of house and home*; that is, he robbed me of my goods, and turned me out of doors. See *To HARROW*.

*HARRY, BLIND*. See *HENRY*, N° 31.

*HARRY ISLAND*, an island of the United States near the mouth of the Santee, on the coast of S. Carolina.

\* *HARSH*, *adj.* [*bervische*, German, *Skinner*.] 1. Austere; roughly sour.—

Our nature here is not unlike our wine;

Some sorts, when old, continue brisk and fine:

So age's gravity may seem severe,

But nothing *harsh* or bitter ought t' appear.

*Denham.*

—Sweet, bitter, sour, *harsh* and salt, are all the epithets we have to denominate that numberless variety of relishes. *Locke*.—The same defect of heat which gives a fierceness to our natures, may contribute to that roughness of our language, which bears some analogy to the *harsh* fruit of colder countries. *Swift*. 2. Rough to the ear.—

A name unmusical to Volscian ears,

And *harsh* in sound to thine.

*Shak.*

Age might, what nature never gives the young,

Have taught the smoothness of thy native tongue;

But satire needs not that, and wit will shine

Through the *harsh* cadence of a rugged line.

*Dryden.*

—The unnecessary consonants made their spelling tedious, and their pronunciation *harsh*. *Dryden*.

Thy lord commands thee now,

With a *harsh* voice, and supercilious brow,

To servile duties.

*Dryden.*

3. Crabbed; morose; peevish.—He was a wise man and an eloquent; but in his nature *harsh* and baughty. *Bacon*.—Bear patiently the *harsh* words of thy enemies, as knowing that the anger of an enemy admonishes us of our duty. *Taylor*.—

No *harsh* reflection let remembrance raise;

Forbear to mention what thou canst not praise.

*Prior.*

—A certain quickness of apprehension inclined him to kindle into the first motions of anger; but, for a long time before he died, no one heard an intemperate or *harsh* word proceed from him. *Atterbury*. 4. Rugged to the touch; rough.—Black feels as if you were feeling needle's points, and some *harsh* sand: and red feels very smooth. *Boyle*. 5. Unpleasing; rigorous.—

With

With eloquence innate his tongue was arm'd;  
Though *harsh* the precept, yet the preacher  
charm'd. *Dryden.*

• **HARSHLY.** *adv.* [from *harsh*.] 1. Sourly; austere to the palate, as unripe fruit. 2. With violence; in opposition to gentleness, unless in the following passage it rather signifies unripely.—

'Till, like ripe fruit, thou drop  
Into thy mother's lap; or be with ease  
Gather'd, not *harshly* pluck'd. *Milton.*

3. Severely; morosely; crabbedly.—I would rather he was a man of a rough temper, that would treat me *harshly*, than of an effeminate nature. *Addison.* 4. Unpleasantly to the ear—

My wife is in a weyward mood to-day;  
I tell you, 'twould sound *harshly* in her ears. *Shak.*

Get from him why he puts on this confusion,  
Grating so *harshly* all his days of quiet  
With turbulent and dangerous lunacy. *Shak.*  
The rings of iron that on the doors were hung,  
Sent out a jarring sound, and *harshly* rung. *Dryden.*

• **HARSHNESS.** *n. f.* [from *harsh*.] 1. Sourness; austere taste.—Take an apple and mill it upon a table hard: the rolling doth soften and sweeten the fruit, which is nothing but the smooth distribution of the spirits into the parts; for the unequal distribution of the spirits maketh the *harshness*. *Bacon.* 2. Roughness to the ear.—Neither can the natural *harshness* of the French, or the perpetual ill accent, be ever refined into perfect harmony like the Italian. *Dryden.*—Cannot I admire the height of Milton's invention, and the strength of his expression, without defending his antiquated words, and the perpetual *harshness* of their sound? *Dryden.*—

'Tis not enough no *harshness* gives offence;  
The sound must seem an echo to the sense. *Pope.*

3. Ruggedness to the touch.—*Harshness* and ruggedness of bodies is unpleasant to the touch. *Bacon.* 4. Crabbedness; moroseness; peevishness. Thy tender hafterd nature shall not give  
Thee o'er to *harshness*; her eyes are fierce, but thine  
Do comfort and not burn. *Shak.*

**HARSKIRCH**, a town of Germany, in the circle of the Upper Rhine, and late county of Nassau Saarbrück; annexed to the French republic, and included in the dep. of Sarre and Moselle, in 1795; and finally ceded to it by the treaty of Lunéville in 1801. It lies 30 m. SSW. of Deux Ponts.

**HARSLA**, a town of Sweden, in W. Gothland.

**HARSLET.** See **HASLET**.

**HARSO**, an island in the Baltic, near the coast of Sweden. Lon. 17. 16. E. Lat. 58. 44. N.

(1.) • **HART.** *n. f.* [*hart*, Sax.] A he deer of the large kind; the male of the roe.—

That instant was I turn'd into a *hart*,  
And my desires, like fell and cruel hounds,  
E'er since pursue me. *Shak.*

The deer.

And fearful *harts* do wander every where  
Amidst the dogs. *Mey's Virgil.*

(2.) **HART**, a stag, or male deer, in the 6th year. See **CERVUS**, N° vi.

(3.) **HART'S**, HORNS OF, the horns of the male

deer.—The scrapings or raspings of these, medicinal, and used in decoctions, pills, &c. The horns of harts yield by distillation a very penetrating volatile spirit called *Fœnalis Alkali Ammoniac*; which is also procured in equal section from the horns, bones, &c. of other mammals. See **ALKALI**, § 6; **ALKALINE SALTS** 7—10; **CHEMISTRY**, *Index*; and **HARTSHORN** § 1. 4. 5.

(4.) **HARTS**, KING OF THE. See **CAPRA** VII, N° 16.

**HART-BEEST.** See **CAPRA**, § VII, N° 1.

**HARTE**, a town on the coast of Durham.

**HARTENSDORF**, a town of Saxony, in circle of Erzgebürg, 4 miles ESE. of Zwickau.

**HARTENSTAIN**, a town of Germany, in Austria, 12 miles W. of Crema.

**HARTENSTEIN**, a town of Saxony, in Schönbürg, 6 m. SE. of Zwickau, and 12 E. of Greibitz.

**HARTEY**, a town in the isle of Sheppey.

**HARTFIELD**, a village in Suffex.

(1, 2.) **HARTFORD**, a town and county England, so named from the harts with which latter anciently abounded, being then overgrown with woods. See **HARTFORD**.

(3—5.) **HARTFORD**, 3 English villages: 1. Cheshire, NW. of Northwich: 2. near Huntingdon: 3. in Yorksh. near Ravensworth.

(6.) **HARTFORD**, a populous and busy town of Connecticut, bounded on the E. by Tolland, S. by Newhaven and part of Middlesex, and W. by Litchfield counties; on the N. by Massachusetts. It is divided into 14 townships, and in 1792 contained 37,766 citizens, and 263 slaves.

(7.) **HARTFORD**, a flourishing city in the same county, (N° 6.) and one of the capitals of the State, seated on the W. side of the Connecticut River, over which there is a bridge, with high and romantic banks on each side. It contained 1800, above 500 houses, 5000 citizens, and 12 churches; and has a bank, a State house, court house, distillery, and several manufactures of cloth, glass, iron, paper, powder, &c. It lies 50 miles W. of Boston, and 90 NE. of New York. Lon. 2. 4. E. of Philadelphia. Lat. 41. 44. N.

(8.) **HARTFORD**, a town of N. of Carolina, 10 miles E. of Halifax.

(9.) **HARTFORD**, a town of Vermont, 8 m. NW. of Windsor.

(10.) **HARTFORD**, EAST, a town of Connecticut, on the E. side of the Connecticut, 3 m. S. of HARTFORD, N° 7.

**HARTFORDSHIRE.** See **HARTFORDSHIRE**.

**HARTHA**, a town of Saxony, 5 miles SW. of Dobeln.

**HARTHAM**, a town of Austria, 4 miles E. of Biberach.

**HARTHEIM**, a town of Franconia, 12 m. S. of Wertheim.

**HARTLAND**, a market town in Devonshire, near the Bristol channel, 28 miles W. of Barnstaple, and 213 W. by S. of London.

**HARTLAND POINT**, a cape at the entrance of the Bristol channel. Lon. 4. 45. W. Lat. 51. 9. N.

(1.) **HARTLEBURY**, a town near Worcester.

(2.) **HARTLEBURY**, a town 4 miles from Gloucester.

(3.) **HART**



**HARTLEPOOL**, a sea-port town in Durham, built on a promontory, and almost encompassed by the sea. It is an ancient corporation, governed by a mayor and aldermen, with other subordinates. In the reign of Edward III, it supplied ships to the navy. It depends chiefly on the fish trade; and its harbour is much frequented by colliers passing to and from Newcastle. It is 10 miles N. of Stockton, and 234 W. of London. Lon. 1. 16. W. Lat. 54. 38. N.

(1.) **HARTLEY**, David, M. A. an eminent physician, born in 1704, at Ilkington, where his father was curate. He received his academical education at Jesus college, Cambridge, of which he was a fellow. He first practised physic at Newmarket upon Trent; afterwards at London; and then went to Bath, where he died in 1757, aged 53, leaving two sons and a daughter. He published "A view of the evidence for and against STEPHEN'S MEDICINES as a solvent for cancer, containing 155 cases with some experiments and observations;" London, 1739. He also had to have written against Dr Warren, of Linsod's-bury, in defence of inoculation; and his letters of his are to be met with in the *Philosophical Transactions*. His chief literary production is "Observations on man, his frame, his duty, and his expectations, in two parts;" London, 1749, 2 vols.

(2.) **HARTLEY**, Thomas, M. A. rector of Winton, in Northamptonshire, an English clergyman of great piety, charity and universal philanthropy. He was born in 1707; wrote *A treatise of the Millennium*, and several sermons; and translated the works of Baron Swedenbourg into English. He died at E. Malling in Kent, Dec. 10th 1781, aged 78.

(3.) **HARTLEY**, a river of Northumberland which runs into the S. Tyne at Featherstonehaugh.

(4.) **HARTLEY**, a town of Northumberland, on the coast, NW. of Tynemouth, and 12 miles NE. of Newcastle; where Lord Delaval has constructed a pretty haven, whence coals are sent to London. Here are large salt, copperas, and glass works; which yield 30,000 l. a-year to Lord Delaval. A canal is cut through a solid rock to the sea, 52 feet deep, 30 broad, and 900 long.

(5.) **HARTLEY**, 3 villages: 1. in Dorsetshire, near Bants, near Selborn.

(6.) **HARTMANN**, George, a German mathematician, who, in 1540, wrote a book on perspective.

(7.) **HARTMANN**, John Adolphus, a learned diplomatist and historian, born at Munster in 1680. After being a Jesuit for several years, he became a monk at Cassel, in 1715; and soon after was professor of philosophy and poetry, and in 1725 professor of history and eloquence, at Marburg, where he died in 1744. The most esteemed of his works are, 1. *The state of the sciences in Germany*, in German. 2. *Historia Hassiaca*, 3 vols. 3. *Præcepta eloquentiæ rationalis*, &c.

(8.) **HARTMANN**, Wolfgang, a German historian, who, in 1596, composed *Annals of Augsburg*.

**HARTOGIA**, in botany; a genus of the pentandria order, belonging to the monocotyledonous class of plants; and in the natural method ranking under the 4th order, *Aggregata*. The male calyx is

pentaphyllous, the petals five; the female only triphyllous, with 5 petals, and 5 barren and 5 castrated stamens. There are 3 capsules; and the seeds are arillated, or inclosed in a deciduous case.

**HARTON**, 5 English villages: 1. in Devonshire, near Hartland; 2. in Durham, S. of Shields; 3. in Salop, NW. of Diddlebury; 4 and 5. in Yorkshire, near Flaxton.

**HARTPURY**, a town 4 m. NW. of Gloucester.

(1.) \* **HART ROYAL**. n. s. A plant. A species of buckthorn plantain.

(2.) **HART ROYAL**. See **PLANTAGO**.

**HARTS HILL**, a hill in Warwickshire.

**HARTSHOLM**, a village near Lincoln.

(1.) \* **HARTSHORN**. n. s. — *Hartshorn* is a drug that comes into use many ways, and under many forms. What is used here are the whole horns of the common male deer, which fall off every year. This species is the fallow deer; but some tell us, that the medicinal *hartshorn* should be that of the true hart or stag. The salt of *hartshorn* is a great sudorific, and the spirit has all the virtues of volatile alkalies: it is used to bring people out of faintings by its pungency, holding it under the nose, and pouring down some drops of it in water. *Hill*. — Rameose concretions of the volatile salts are observable upon the glass of the receiver, whilst the spirits of vipers and *hartshorn* are drawn. *Woodward*.

(2.) \* **HARTSHORN**. n. s. An herb. *Ainsworth*,

(3.) **HARTSHORN**. in geography, a village in Derbyshire, N. of Ashby de la Zouch.

(4.) **HARTSHORN**, CALCINED, or coal of *hartshorn*, a very white earth, procured by calcining the horns of harts, in a long continued and strong fire. This earth is employed in medicine, as an absorbent, and when levigated, is the basis of Sydenham's white decoction, which is commonly prescribed in dysenteries.

(5.) **HARTSHORN JELLY** is nutritive and strengthening, and is sometimes given in diarrhoeas; but a decoction of burnt hartshorn in water is more frequently used for this purpose, and is called *hartshorn drink*.

(6.) **HARTSHORN PLANTAIN**. {See **PLANTAGOS**

(7.) **HARTSHORN**, SALT OF. } See § 1; AL-

(8.) **HARTSHORN**, SPIRIT OF. } KALI, § 6; ALKALINE SALTS, § 7—10; and **CHEMISTRY**, *Index*.

**HARTSOEKER**, Nicholas, a Dutch philosopher, born at Gouda, in 1656. He received a liberal education from his father, who was a minister among the Remonstrants, and became so eminent in natural philosophy and mathematics, that Peter the Great invited him to Moscow, but he declined the honour. He became professor of philosophy at Heidelberg, and mathematician to the Elector Palatine. He wrote a course of Natural Philosophy, in 4to with some other works; and died in 1725.

\* **HARTSTONGUE**. n. s. [*lingua cervina*, Lat.] A plant.—It commonly grows out from the joints of old walls and buildings, where they are moist and shady. There are very few of them in Europe. *Miller*. — *Hartstongue* is propagated by parting the roots, and also by seed. *Mortimer*.

**HARTUNGUS**, John, a German author of the 16th century. He was professor of Greek at Heidelberg;



delberg; translated Apollonius into Latin; published notes on Homer's *Odyssey*; and died in 1579.

(1.) \* **HARTWORT**. *n. f.* [*tordylium*, Lat.] An umbelliferous plant. *Miller*.

(2.) **HARTWORT**. See **TORDYLIUM**.

(3.) **HARTWORT**, ETHIOPIAN SHRUBBY. See **BUPLEURUM**.

(4.) **HARTWORT**, MARSHMILLS. See **SESELL**.

**HARTY**, an island of Kent, near Sheppey.

(1.) **HARTZ**, [Germ. *i. e.* resinous, or pine trees.] A forest of Germany in Brunswick, which forms a part of the ancient **HARCYNIAN FOREST**.

(2.) **HARTZ**, a mountain of Upper Saxony, in the principality of Anhalt Bernburg.

**HARTZEROETH**, a town of Germany, in the circle of the Lower Rhine, and lately in the electorate of Treves; now included in the French republic, and dep. of the Rhine and Nahe: 8 miles NE. of Treves.

**HARTZGEROD**, a town of Upper Saxony, in Anhalt Bernburg, with a castle, near Mount **HARTZ**: 24 m. SW. of Bernburg, and 44 WSW. of Dessau. The houses and walls are built of a kind of marble. Lon. 28. 48. E. of Ferro. Lat. 51. 46. N.

**HARTZIGRODA**, a town of Upper Saxony, in the county of Mansfeld, 2 m. W. of Hettstadt.

**HARVA**, a town of Sweden, in W. Gothland.

**HARVARD**, a village in Middlesex.

(1.) \* **HARVEST**. *n. f.* [*harvest*, Sax.] 1. The season of reaping and gathering the corn.—

As it ebbs, the seedman

Upon the slime and ooze scatters his grain,

And shortly comes to *harvest*. *Shak.*

—With *harvest* work he is worse than in Spring. *L'Estrange*. 2. The corn ripened, gathered and inned.—

From Ireland come I with my strength,  
And reap the *harvest* which that rascal sow'd.

*Shak.*

When the father is too fondly kind,  
Such seed he sows, such *harvest* shall he find.

*Dryden*.

3. The product of labour.—

Let us the *harvest* of our labour eat:

'Tis labour makes the coarsest diet sweet.

*Dryden*.

(2.) **HARVEST**, in the Saxon, (§ 1.) signifies *herb feast*.

\* **HARVESTER**. *n. f.* [from *harvest*.] One who works at the harvest.

**HARVEST FLY**, in zoology, a large four-winged fly of the cicada kind, very common in Italy, and erroneously supposed to be a grasshopper. See **CICADA**.

(1.) **HARVEST-HOME**. *n. f.* 1. The song which the reapers sing at the feast made for having inned the harvest.—

Your hay it is mow'd, and your corn is reap'd;

Your barns will be full, and your hovels heap'd;

Come, my boys, come,

Come, my boys, come,

And merrily roar out *harvest-home*. *Dryden*.

2. The time of gathering harvest.—

At *harvest-home*, and on the shearing-day,  
When he should thanks to Pan and Pales pay.

*Dryden*.

3. The opportunity of gathering treasure.—My wife I will use as the key of the cuckoldy rogue's coffer; and there's my *harvest-home*. *Shak.*

(2.) **HARVEST-HOME**. See **DECEMBER**, § 2.

\* **HARVEST-LOD**. *n. f.* The head reaper at the harvest.—

Grant *harvest-lod* more by a penny or two,  
To call on his fellows the better to do. *Tupper*

\* **HARVESTMAN**. *n. f.* [*harvest* and *man*.] A labourer in harvest.—

Like to a *harvestman* that's task'd to mow

Or all, or lose his hire. *Shak.*

(1.) **HARVEY**, Dr William, an eminent English physician of the 17th century, took his degree of M. D. at Cambridge; was afterwards admitted into the college of physicians in London and was appointed lecturer of anatomy and chirurgery in that college. In these lectures he opened his discovery relating to the circulation of the blood; which, after a variety of experiments, he communicated to the world in his *Exercitationes anatomicae de motu cordis et sanguinis*. He was physician to king James I. and to king Charles I. and adhered to the royal cause. His discovery has eternized his memory. In 1651, he published his *Exercitationes de generatione animalium*, a very curious work. His papers were destroyed during the civil wars. In 1654, he was chosen president of the college of physicians in his absence: but as he could not discharge the duty of that office, he desired them to choose Dr Pringle. As he had no children, he settled his paternal estate upon the college. In 1653 he built a library, and a museum; and in 1656 he brought the deeds of his estate, and presented them to the college. He was then present at the first feast, instituted by himself, together with a commemoration speech in Latin, to be spoken on the 18th of October annually in honour of the benefactors to the college; and he appointed a handsome stipend for the orator, and also for the keeper of the library and museum, which are still called by his name. He died in 1657. This great physician had the happiness, in his lifetime, to find the clamours of ignorance, envy, and prejudice, against his doctrine, totally silenced, and to see it universally established. It is of the utmost importance in medicine; as it is perhaps impossible to define health and sickness in fewer words, than that the one is a free, and the other an obstructed, circulation.—Dr Harvey was not only an excellent physician, but an excellent man: his modesty, candour, and piety, were equal to his knowledge; the farther he penetrated into the wonders of nature, the more he venerated the Author of it.

(2.) **HARVEY**, Gideon, M. D. an English physician, born in Surrey. He studied at Leyden, and was admitted fellow of Exeter College, in 1655. He was physician to Charles II. during his exile, and to the English army in Flanders. After the revolution he was made physician of the Tower. He wrote several works on medicine, but of no esteem. He died about 1700.

**HARVEY'S ISLAND**, an island in the S. Pacific Ocean composed of 3 or 4 small isles united by submarine rocks, and about 20 miles in circumference, discovered by Capt. Cook, in 1773. See **COOK**, N° III, § 9, 10.

**HARVIE**,

**HARVEY**, Alexander, a native of Scotland, who pretends to be commemorated in a *Dictionary of Arts*, for having, at the imminent risk of his life, first introduced the inclle manufacture into Britain. He went over to Holland about 1732, and, in spite of the care, which the Dutch took to conceal their methods of manufacturing, brought over from Haarlem two of their inclle looms, and one of their workmen; by whose assistance he established the first inclle manufactory at Glasgow, which has since been copied at Manchester, &c. See *J. Sinclair's Stat. Acc.* vol. V. p. 503.

**HARUM**, a village in Yorkshire.

**HARUN**, a town of Persia, in Segestan.

**HARUSPICES**, or **ARUSPICES**, pretend to divine by certain signs or omens among the *Ænea*. The Roman aruspices were at first all taken from Etruria; afterwards young Romans were sent there to be brought up in the science. See *ARUSPICES*, and next article.

**HARUSPICY**, *s. f.* The art of divination. See *Divination*, § II. 1, 2. It consisted in foretelling futurities by attending to various circumstances of phenomena. 1. It was an ill omen if the victim needed to be dragged to the altar, if it broke its legs, fled away, avoided the stroke, struggled when after it, made a great bellowing, was long in bleeding, or bled but little. 2. Presages were drawn from inspecting the noble parts, as the heart, lungs, spleen, and especially the liver. If all these were sound, if the top of the liver was large and well made, and if its fibres were strong, it presaged well. 3. They were also drawn from the manner in which the fire consumed the victim. If the flame brightened immediately, was pure and clear, rose out till the victim was consumed, these were happy signs. 4. The smoke also was considered, whether it whirled about in curls, or spread itself to the right or the left, or gave a smell different from the common one of broiled meat. 5. It was a lucky omen if the incense they burned smoked all at once, and gave a most agreeable smell.

(1.) **HARWICH**, a populous and well built town of Essex, 70 miles NE. of London. It has a great maritime trade, is almost encompassed by the sea, and has strong works. It is walled, and the streets are paved for the most part with clay, which is crumbling down from the cliff, where there is a flowing water between the town and Bacon-hill, soon grows as hard as stone; and the inhabitants boast that the wall is as strong and the streets as clean as those that are of real stone. The harbour or bay is very large, safe, and deep; and is defended by a strong fort on the Suffolk side. There is a dock belonging to government, with all the conveniences for building, cleaning, and refitting ships of war. Near the town, on *Bacon-hill*, is a very fine light house, which is seen at a great distance, and is very useful on this dangerous coast. See *BACON-HILL*, N° 2.) At this place the packet boats between England and Holland are stationed. The bay is so spacious, by the influx of the river from Manningtree, and the Orwell from Ipswich, and such use was made of it in the Dutch war, that 100 men of war have been seen here at one time, with their tenders, besides 200 or 400 colliers; for it is a perfect harbour to  
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within two miles of Ipswich, and able to receive ships of 100 guns all the way. The inns are good, but the accommodations dear. Harwich was first made a free borough, and had a grant of its market on Tuesdays, in the reign of Edward II. Its government was settled by charter of king James I. in a mayor, chosen yearly, November 10, out of 8 aldermen, who with 24 capital burgesses, the electors, and the recorder, make the corporation. By this charter it had also a power to elect two burgesses to parliament, the grant of its Friday market, and its two fairs on May-day and October 18, which are each for three days. The town has also an admiralty jurisdiction within its liberties, and the return of all writs, fines, &c. Though the entrance into the sea here is between 2 and 3 miles wide at high water, yet the channel where the ships must keep to come to the harbour, which is on the Suffolk side, is deep and narrow; so that all ships that come in or go out are commanded by the guns of Landguard Fort on that side. This town was fortified heretofore on the land side, but in the reign of king Charles I. the fortifications were demolished. It has since been ordered to be refortified. The sea makes frequent encroachments on the land here. Lon. 1. 25. E. Lat. 52. 0. N.

(2.) **HARWICH**, a town of Massachusetts, on Barnstable Bay. Lon. 70. 5. E. Lat. 41. 43. N.

(3.) **HARWICH**, a town of Vermont, 25 miles N. of Bennington.

**HARWINGTON**, a town of Connecticut, 18 miles W. of Hartford, and 209 from Philadelphia. Lon. 1. 37. W. of that city. Lat. 41. 41. N.

(1.) **HARWOOD**, Edward, D. D. a learned dissenting clergyman, born in Lancashire, in 1729. He was pastor of a congregation at Bristol, whence he was obliged, on account of his zeal in the Arian controversy, to remove to London; where he taught the classics. He published a Translation of the New Testament; a view of the various editions of the Greek and Roman classics; and many other books and pamphlets. He died at London of a paralytic complaint, which had confined him to the house for 14 years, and deprived him of the use of his left side; Jan. 14. 1794, aged 65.

(2.) **HARWOOD**, a small but neat town in the N. Riding of Yorkshire, with a costly stone bridge of 11 arches over the Wharfe, which runs in a bed of stone, and is as clear as rock water. Near it are the ruins of an ancient castle, built soon after the conquest; and which was a neat strong building in Cambden's time. It had a variety of masters; one of whom, in the reign of king John, obtained a grant for a market and fair here. In the reign of Edward III. it was valued at 400 marks a year. This castle was ruined in the civil wars. It has 8 or 9 dependent constabularies, wherein are many antiquities. The remains of the castle are still in a condition to last long. It covered near an acre of ground. Near it is *Harwood House*, one of the first houses in the county for elegance, built on part of the site of *Gawthorp Hall*. In the church are some ancient monuments, particularly that of lord chief justice Gascoigne, who committed Henry, Prince of Wales, to prison for

N.

Striking

striking him on the bench. See ENGLAND, § 32, and GASCOIGNE, N° 2.

(3.—5.) HARWOOD, 3 villages: 1. in Bucks, N. of Winslow; 2. in Hertfordshire, W. of Roß; 3. in Lancashire, S. of Clithero.

(6.) HARWOOD, GREAT, } 2 villages in Lac-

(7.) HARWOOD, LITTLE, } cash. N. of Black-

HARZ, a large mountain of Upper Saxony, covered with a forest, 48 miles long and 20 broad; extending from Langlestheim in Wolfenbüttele, through Grubenhagen, Wernigerode and Blankenburg, to Hohnstein and Stolberg, as far as Hartzgerode. The air is so cold that the winters usually last 6 months. The forest consists of oak, beech, ash, alder, birch, pine and fir trees. The mines afford gold, and abound with silver, copper, lead, iron, zinc, cobalt, borax, sulphur, yellow ochre, nitre, lapis calaminarius, &c. The value of the gold amounts to 2,880 rixdollars a year; and is coined into ducats on the spot; the silver, which is also coined on the Harz, amounts to 801,800 rix-dollars annually; and the whole product of the mines to 1,174,730; which, after deducting all charges, leave a profit of 425,274 rix-dollars.

(1.) HAS, a district of Arabia in Yemen.

(2.) Has, the capital of the above district, 40 m. N. of Mocha. Lon. 43. 15. E. Lat. 14. 58. N.

HASAB, a town of Candahar.

HASAKLU, a town of Turkey, in Natolia.

HASAU, a town of Courland, 6 miles W. of Pskyn.

HASBAIN, or } a country of Germany, in  
HASBEIN, } Westphalia, in the ci-devant  
Bishoprick of Liege, now annexed to the French Republic, and included in the department of the Ourte. Vifet and St Tron are the chief towns.

HASBERG, a fort of Germany, in Carniola.

HASBET, a town of Egypt, on the E. side of the Nile opposite to Rosetta.

HASCK, a town of Arabia, in Hadramaut.

HASCUSIE, a small island of Scotland, in Shetland, between Fetlar and Yell.

(1.) HASE, a river of Germany, which rises in Osnaburg, and runs into the Ems at Meppin.

(2, 3.) HASE, James and Theodore, two learned German writers of the 18th century, brethren, and authors of Dissertations and other classical works. Theodore was professor of Hebrew at Bremen, and died in 1731, aged 49. James died in 1721.

HASEL, a river of Franconia, which runs into the Werra, 3 miles SE. of Meiningen.

HASELDORF, a town of Holstein.

HASELOCH, a town of Germany, in the circle of the Lower Rhine, 12 miles SW. of Mannheim; now included in the French republic and dept. of Mont Torpère.

HASELOE, an island of Denmark, in the Cate-gate, 12 miles from Zealand. Lon. 12. 45. E. Lat. 56. 12. N.

HASENDORF, a town of Austria, 8 miles WSW. of Tulln.

HASER, a town of Egypt, 15 m. SE. of Tineh.

• To HASH. v. n. (*hacher*, Fr.). To mince; to chop into small pieces, and mingle.—

He rais'd his arm

Above his head, and rain'd a storm

Of blows so terrible and thick,

As if he meant to *hash* her quick. *Hudib.*

—What have they to complain of but too great variety, though some of the dishes be not set in the exactest order, and politeness; but *hash* up in haste? *Gentle.*

• HASK. n. s. This seems to signify a case habitation made of rushes or flags. Obsolete.

Phœbus, weary of his yearly task,

Establish'd hath his seeds in lowly lay,

And taken up his inn in fishes' *hask*. *Spex.*

HASLACH, 2 towns of Germany: 1. in Atria, 6 miles E. of Aigen; 2. in Suabia, on Kinzig.

HASLAU, or HASSEL. See HASSELA.

HASLED, a town of Sweden, in W. Gothia.

HASLEMERE, a town of Surrey, on the E. of the county, next Hampshire, 43 miles from London. It is an ancient place, and was once destroyed by the Danes. It is a borough by prescription, and has sent 2 members to parliament since the reign of Edward IV. chosen by a baron and burgage-tenners. It is said to have had parish churches formerly, though now but one; that it then stood upon a hill more to the south. It now lies 19 miles N. of Chichester, and 42 SE. of London. Lon. 0. 35. W. Lat. 51. 7. N.

• HASLET, HASLETT. n. s. [*hasle*, Island; a bundle; *buttel*, *butereau*, *basier*, Fr.] The heart, liver, and lights of a hog, with the wind pipe and part of the throat to it.

HASLI, a district of the Helvetic Republic, the canton of Bern, in a fine valley SE. of the Brientz, and watered by the Aar; famous for cheese, which the citizens export to Italy.

HASLINDEN, or } a town of Lancashire,

HASLIGDON, } miles N. of Manchester  
and 196 NNW. of London. Lon. 2. 24. W. Lat. 53. 41. N.

HASLOE. See HASSELOE.

(1.) • HAST. n. s. [*hast*, Saxon, whence is from provinces it is yet called *hast*.] A clasp folded over a staple, and fastened on with a padlock.—Have doors to open and shut at pleasure, with *hasts* to them. *Mortimer.*

(2.) HAST AND STAPLE, in Scots law, a symbol commonly used in burgage tenements for entering and infefting an heir, by delivering in his hands the hast and staple of the door.

• To HAST. v. n. [from the noun.] To hasten with a hast.

HASPARAN, a town of France, in the dept. of the Lower Pyrenees, 7 miles SE. of Bayona.

HASSAN, a town of Persia, 87 miles NE. of Amadan.

HASSEL, a town of Hanzu, 11 m. E. of Hanzu.

HASELBACH, a river of Upper Saxony.

HASELBECH, a village in Northampton.

HASELBIERG, a town of Holstein.

HASELFELDE, a town of Lower Saxony, Blankenburg, 11 miles S. of Blankenburg.

HASELINE a town of Germany, in the Bishopric of Munster, 7 miles E. of Meppin.

HASELQUIST, Frederick, M. D. an eminent Swedish naturalist, born at Tournalla, in E. Goetland, in 1712, and educated at Upsal, under the great Linnæus. By the advice of that eminent botanist, with the assistance of the University of

**HALL**, who granted him a salary for the purpose, he set out upon a voyage to Palestine, in summer 1743, with the view of investigating the natural history of that country, and thereby illustrating etymology, and elucidating many passages in the Old Testament. In this enterprise he also received pecuniary aid, by private subscriptions. By the exert of Counsellor Lagerstroem, he obtained a free passage in a Swedish E. Indiaman, to Smyrna, where he arrived in Dec. 1749, and was most graciously received by M. A. Rydel, the Swedish consul. In Jan. 1750, he set out for Egypt, and remained 9 months at Cairo, whence he transmitted to Linnæus some specimens of his discoveries, which were published with great approbation. One of his letters to Linnæus is inserted under the title BOTANY, § 14. A collection of 10,000 specimens was then made to enable him to continue his travels and researches. In spring 1751, he passed through Jaffa to Jerusalem, Jericho, &c. returning through Rhodes and Scio to Smyrna. Thus completed the object of his mission, but unfortunately fell a sacrifice to the heat of the climate, which in his travels through Arabia, had affected him severely, that he died at Smyrna Feb. 8, 1751, aged 30. The Turks, with their usual avarice, seized his collections, were prevented from selling them by the Swedish consul, who wrote home an account of his death and circumstances, whereupon Q. Louisa Ulrica generally sent 14,000 dollars to redeem them; and a whole collection, consisting of numerous animals, fishes, birds, insects, serpents, Arabian plants, &c. arrived in good preservation at Stockholm, and was lodged in the cabinets at Ulrichsbach, and Drottningholm; duplicates of many of them being also sent to Linnæus at Upsal, who published an account of his deceased friend's voyage and discoveries, and named a plant after him. See *not rich*.

**HASELOQUISTIA**, in botany, a genus of the 15th order, belonging to the pentandria class of plants; and in the natural method ranking under the 15th order, *Umbellata*. The fruits are smooth; the seeds of the radius oval, plane, pointed, and convex in the middle; those in the middle hemispherical and uncoelated, or bladder-

**HASSETT**, a handsome town of the Batavian republic, in the dep. of Yssel, and late prov. of Overijssel; seated on the Vecht, 10 miles E. of Amsterdam. Lon. 6. 3. E. Lat. 53. 46. N.

**HASSETT**, a town of the French republic, in the dep. of Ourte, and ci-devant territory of the Electorate of the Demer, which runs through the dep. NNW. of Liege, and 14. NW. of Amsterdam. Lon. 5. 30. E. Lat. 50. 34. N.

**HASSELONE**. See **HASSELING**.

**HASSELWICK**, a town of Norway.

**HASI**, a town of Turkey, in Macedonia.

**HASSIDEANS**. See **ASSIDEANS**.

**HASSOCK** n. s. [*hassock*, German. *Skinner*.] A thick mat on which men kneel at church. He found his parishioners very irregular; and in order to make them kneel, and join in the service, he gave every one of them a *hassock* and a prayer book. *Addison*. 4. In Scotland it is applied to any thing made of rushes or privet,

on which a person may sit: it is therefore probable that *hassock* and *hask* are the same.

**HAST**. The second person singular of *have*.  
(1.) **HASTA**, or **HASTA PURA**, among medalists, signifies a kind of spear or javelin, not shod or headed with iron; or rather an ancient sceptre, somewhat longer than ordinary, occasionally given to all the gods.

(2.) **HASTA**, in some countries, is a measure or quantity of ground amounting to thirty paces; thus called according to M. Du Cange, from the *hasta* or rod wherewith it was measured.

**HASTATA FOLIA**. } See **BOTANY**, *Glossary*.  
**HASTATED LEAVES**. }

**HASTATI**. See **BATTLE**, § 3.

**HASTE**. n. s. [*haste*, Fr. *haste*, Dutch.] 1. Hurry; speed; nimbleness: precipitation.—

Spare him, death!

But O, thou wilt not, canst not spare!

*Haste* hath never time to hear. *Crafter*.

Our times reform'd, and not compos'd in *haste*,

Pow'd like marble, would like marble last;

But is the present, so the last age writ;

In both we find like negligence and wit. *Waller*.

—In as much *haste* as I am, I cannot forbear giving an example. *Dryden*.—

The wretched father, running to their aid

With pious *haste*, but vain, they next invade.

*Dryden*.

2. Passion; vehemence.—I said in my *haste*, all men are liars. *Psalms*.

(1.) **HASTE**. **TO HASTEN**. v. n. [*haster*, Fr. *haster*, Dutch.] 1. To make haste; to be in a hurry; to be busy; to be speedy.—I have not *hastened* from being a pastor to follow thee. *Jer*.

2. To move with swiftness; eagerness; or hurry.

'Tis Cinna, I do know him by his gait;

He is a friend. Cinna, where *haste* you so? *Shak*.

—They were troubled and *hasted* away. *Psalms*.

—All those things are passed away like a shadow, and as a post that *hasted* by. *Wisdom*.—

*Hasting* to pay his tribute to the sea,

Like mortal life to meet eternity. *Dennis*.

These rites perform'd, the prince, without delay,

*Hastes* to the netherworld, his destin'd way. *Dryd*.

To distant Sparta, and the spacious waste

Of sandy Pyle, the royal youth shall *haste*. *Pope*.

Soon as the sun awakes, the sprightly court

Leave their repose, and *hasten* to the sport. *Prior*.

(2.) **HASTE**. } v. a. To push forward;

**TO HASTEN** } to urge on; to precipitate;

to drive to a swifter pace.—Let it be so *hasted*, that supper be ready at the farthest by five of the clock. *Shakespeare*.—

All hopes of succour from your arms is past;

To save us now, you must our ruin *haste*. *Dryd*.

Each sees his lamp with diff'rent lustre crown'd;

Each knows his course with diff'rent periods

bound;

And in his passage through the liquid space,

Nor *hastes*, nor retards his neighbour's race.

*Prior*.

**HASTENBECK**, a town of Lower Saxony, in

Calenberg, 5 miles S. of Hameln; near which the

the French under Marth. D'Estrees defeated the

British under the D. of Cumberland, in 1757. See

**ENGLAND**, § 32.

**HASTE** **HASTENER**



**HASTENER.** *n. s.* [from *hasten*.] One that hastens or hurries.

**HASTILY.** *adv.* [from *hasty*.] 1. In a hurry; speedily; nimbly; quickly.—

A voice that called loud and clear,  
Come hither, hither, O come *hastily*! *Spenser*.

If your grace incline that we should live,

You must not, sir, too *hastily* forgive. *Waller*.

The next to danger, hot pursu'd by fate,

Half cloth'd, half naked, *hastily* retire. *Dryd.*

2. Rashly; precipitately.—Without considering consequences, we *hastily* engaged in a war which hath cost us sixty millions. *Swift*. 3. Passionately; with vehemence.

**HASTINESS.** *n. s.* [from *hasty*.] 1. Haste; speed. 2. Hurry; precipitation.—A fellow being out of breath, or seeming to be for haste, with humble *hastiness* told Basilus. *Sidney*. 3. Rash eagerness.—The turns of his verse, his breakings, his propriety, his numbers, and his gravity, I have as far imitated as the poverty of our language, and the *hastiness* of my performance, would allow. *Dryden*.—There is most just cause to fear, lest my *hastiness* to embrace a thing of so perilous consequence, should cause posterity to feel those evils.

*Hamlet*. 4. Angry stiffness; passionate vehemence.

**HASTING PEAR**, a name given by the gardeners to a species of pear, called also by some *green chisel pear*. This is a moderately large pear, and is longish towards the pedicle; its skin is thin, and of a whitish green; the pulp is melting, and of a sugary flavour. It ripens in July. See *Pears*.

(1.) **HASTINGS**, a town of Sussex, 64 miles S.E. of London. It is the chief of the cinque ports; and was formerly obliged to find 22 ships, within 20 days after the king's summons, well furnished and armed for service, and to maintain the crews a fortnight at its own charge. This town is said to have been named from Hastings, the famous Danish pirate. In king Athelstan's reign it had a mint. It had charters from Edward the Confessor, William I. and II. Henry II. Richard I. Henry III. Edward I. and Charles II. exempting it from toll, and empowering it to hold courts of judicature on life and death. It has about 600 handsome houses, and 3000 inhabitants; but frequent storms have rendered the harbour indifferent, though a vast sum of money has been laid out upon it. Hastings has sent members to parliament ever since Edward III. It supplies London with great quantities of fish, taken on the coast. It lies between two high cliffs towards the sea, and as high a hill on the land side, having two streets, and in each a parish church, divided by a stream called *the Bourn*. About 1377, this town was burnt by the French; and after it was rebuilt, it was divided into two parishes. It has two charity schools, for teaching 200 or 300 children. An ancient castle on the hill, which overlooked the town, is now in ruins. The markets are on Wed. and Sat. the fairs on Tues. and Wed. in Whitsun-week, and July 28, October 23, and 24. It had formerly a priory, and was a barony in the Huntington family, now in that of Rawdon. Hastings is remarkable for a battle fought in its neighbourhood, between Harold II. K. of England and William D. of Normandy, on the 13th Oct. 1066, in which the former was defeated and killed; and

by his death William became king of Eng. (See ENGLAND, § 18, 19.) The night before battle, the aspect of things was very different the two camps. The English spent the night in riot, jollity, and disorder; the Normans in order. The next day both armies prepared for battle. The duke divided his army into 3 lines: the first headed by Montgomery, consisted of archer light armed infantry: the 2d, commanded by himself, was composed of his bravest battalions, well-armed, and ranged in close order: his castle at whose head he placed himself, formed the line; and were so disposed, that they stood beyond the infantry, and flanked each wing of the army. Having given the signal of battle, the whole army moved at once, and singing the name of Roland, the famous peer of Charlemagne, advanced with alacrity towards the enemy. He had seized the advantage of a rising ground, having drawn some trenches to secure himself; he resolved to stand upon the defensive, and avoid all action with the cavalry, in which he was inferior. The Kentish men were placed in the van, the Londoners guarded the flank; the king, accompanied by his valiant brother Godwin and Leofwin, dismounting from horse, placed himself at the head of his infantry, and pressed his resolution to conquer or perish. The first attack of the Normans was desperate, and was received with equal valour by the English; and after a furious combat, which remained undecided, the former, overcome by the fertility of the ground, and hard pressed by the English, began first to relax their vigour, then to give ground; and confusion was spreading among their ranks, when William hastened, with a shout to the relief of his dismayed footmen. His presence restored their courage; the English were obliged to retreat; and the duke, ordering his army to advance, renewed the attack with fresh vigour, with redoubled vigour. Finding that they were aided by the advantage of ground, and encouraged by the example of their prince, the English made a desperate resistance, he commanded his troops to make a hasty retreat, and to allure the enemy to follow him by the appearance of flight. This succeeded; the inexperienced troops, without the action, and sanguine in their hopes, instantly followed the Normans into the plain. William ordered the infantry to fall about the ears of the pursuers, and the cavalry to make an attack the same instant upon their wings, and to pursue the advantage which the surprise and terror of the enemy must give them in that moment. The English were repulsed with slaughter, and driven back to the hill; when, being rallied again by the brave Harold, they standing their loss, they maintained the fight, and continued the combat. The duke tried the stratagem a second time with the same success, but even after this double advantage, he lost a great body of the English, who, as time seemed determined to dispute the victory to the last. He ordered his heavy-armed troops to make the assault upon them; while he remained behind, called the enemy, who were opposed by the situation of the ground. By this position he at last prevailed. Harold was



snarow, while combating with great bravery at the head of his men. His brothers shared the same fate; and the English, discouraged by their fall, gave ground on all sides, and were pursued with great slaughter by the victorious Normans. The day gained the decisive victory of Hastings, after a battle fought from morning till sunset, wherein the utmost valour was displayed by both armies, and by both commanders. William had 5,000 men killed under him; and near 15,000 Normans fell in the action. The loss was still more considerable on that of the vanquished; besides the death of the king and his two brothers. The dead body of Harold was brought to Wilham, who restored it without ransom to his mother. Hastings lies 24 m. E. of Lewes, and 40 of Brighton. Lon. 0. 34. E. Lat. 50. 50. N.

1.) **HASTINGS**. *n. f.* [from *hasty*.] Peas that come early.—The large white and green *hastings* are not to be set till the cold is over. *Mortimer*.

2.) **HASTINGS**, lady Elizabeth, daughter of Theophilus Earl of Huntingdon, a lady equally eminent for piety and charity. In the 31d N<sup>o</sup> of the *Tales*, a fine character is drawn of her under the name of *Alpasia*, by Mr Congreve. She died in 1740, unmarried, aged about 55.

**HASTINGUES**, a town of France, in the dep. of Landes, 10 miles S. of Dax.

**HASTIVE**, *adj.* a French term, used in English for early, forward, or before the ordinary season, as *hastive* peas, &c. The *hastive* fruits are strawberries and cherries.

**HASTY**, *adj.* [*hasty*, Fr. from *haste*; *hasty*, Ital.] 1. Quick; speedy.—

Is this the counsel that we two have shar'd,  
The sisters' vows, the hours that we have spent,  
When we have chid the *hasty* footed time  
Imparting us! *Shakespeare*.

2. *Adjective*; vehement.—He that is slow to wrath is of great understanding; but he that is *hasty* of wrath smiteth folly. *Proverbs*. 3. Rash; precipitate.—Seest thou a man that is *hasty* in his words? There is more hope of a fool than of him. *Proverbs*.—Be not rash with thy mouth, and let not thine heart be *hasty* to utter any thing before God. *Ecclesiastes*. 4. Early ripe.—Beauty shall be a fading flower, and as the *hasty* fruit before the Summer. *Isaiah*.

**HASTY-PUDDING**. *n. f.* A pudding made of oatmeal and flower, boiled quick together; as also of oatmeal and water boiled together.—

Sure *hasty-pudding* is thy chiefest dish,  
With bullock's liver, or some stinking fish.

*Dorset*.

**HASWELL**, a town in Somersetshire.

1.) **HAT**. *n. f.* [*hats*, Saxon; *hatt*, German.] A cover for the head.—She's as big as he is; and here's her thrum *hat*, and her muffler too. *Shakespeare*.

Out of mere ambition you have made  
Your holy *hat* be stamp'd on the king's coin. *Shakespeare*.  
—The *hat* was like a helmet, or Spanish montero. *Bacon*.

Hermes o'er his head in air appear'd,  
And with soft words his drooping spirits cheer'd;  
His *hat* adorn'd with wings disclos'd the god,  
And in his hand he bore the sleep-compelling rod. *Dryden*.

2.) **HAT** is also figuratively used for the dignity of an official, or a promotion to that dignity. Pope

Innocent IV. first made the hat the symbol or ensign of the cardinals, enjoining them to wear a red hat at the ceremonies and processions, in token of their being ready to spill their blood for Jesus Christ.

3.) **HATS** (§ 1.) are said to have been first used by men, about A. D. 1400, for country wear, riding, &c. But the hatters have a tradition among them, that the origin of their art, at least of that branch of it called *felting*, is much more ancient. The tradition is, that while St Clement, the 4th bishop of Rome, was flying from his persecutors, his feet became blistered; in consequence of which he was induced to put wool between the soles of his feet and the sandals which he wore. The consequence was, that in continuing his journey, the wool, by the sweat and motion of his feet, became as completely felted as if wrought on purpose. When he afterwards settled at Rome, he improved the discovery, and hence the origin of felting and hat-making. The hatters in Ireland, as well as in several catholic countries, still hold a festival on St Clement's day. Whatever truth may be in the above tradition, P. Daniel relates, that when Charles II. made his public entry into Rouen, in 1449, he had on a hat lined with red velvet, and surmounted with a plume or tuft of feathers: he adds, that it is from this entry, or at least under this reign, that the use of hats and caps is to be dated, which henceforward began to take place of the chaperons and hoods that had been worn before. In process of time, from the laity, the clergy also took this part of the habit; but it was looked on as a great abuse, and several regulations were published, forbidding any priest or religious person to appear abroad in a hat without coronets, and enjoining them to keep to the use of chaperons, made of black cloth, with decent coronets; if they were poor they were at least to have coronets fastened to their hats, and this upon penalty of suspension and excommunication. Indeed the use of hats is said to have been of a longer standing among the ecclesiastics of Britanny, by 100 years, and especially among the canons; but these were only a kind of caps, and from hence arose the square caps worn in colleges, &c. Lobineau observes, that a bishop of Dol, in the 12th century, zealous for good order, allowed the canons alone to wear such hats; enjoining, that if any other person come with them to church, divine service should immediately be suspended. Hats make a very considerable article in commerce: the finest, and those most valued, are made of the hair of the beaver. See **BEAVER** and **CASTOR**, N<sup>o</sup> IV, § 1.

4.) **HATS, METHOD OF MAKING**. Considerable improvements have been made in the art of **HAT-MAKING** within these 30 years. The following, which is chiefly extracted from the ingenious Mr *Nicholson's Philosophical Journal*, we are assured by an intelligent artist in this city, is the method now generally practised by the principal hat-makers in Scotland, as well as by Messrs Collinsons, hatters in Gravel-lane, Southwark, whose manufactory Mr Nicholson visited. "The materials for making hats are rabbits fur cut off from the skin, after the hairs have been plucked out, together with wool and beaver. The two former

are mixed in various proportions, and of different qualities, according to the value of the article intended to be made; and the latter is universally used for facing the finer articles, and seldom for the body or main stuff. Experience has shewn, that these materials cannot be evenly, and well felted together, unless all the fibres be first separated, or put into the same state with regard to each other. This is the object of the first process, called *bowing*. The material, without any previous preparation, is laid upon a platform of wood, or of wire, somewhat more than 4 feet square, called a *hurdle*, which is fixed against the wall of the workshop, and is enlightened by a small window, and separated by two side partitions from other hurdles, which occupy the rest of the space along the wall. The hurdle, if of wood, is made of deal planks, not quite 3 inches wide, disposed parallel to the wall, and at the distance of one 40th or one 50th of an inch from each other, for the purpose of suffering the dust and other impurities of the stuff, to pass through; a purpose still more effectually answered by the hurdle of wire. The workman is provided with a bow, a bow-pin, a basket, and several cloths. The bow is a pole of yellow deal wood, between 7 and 8 feet long, to which are fixed two bridges, somewhat like that which receives the hair in the bow of the violin.† Over these is stretched a catgut, about one 12th of an inch in thickness. The bow-pin is a stick with a knob, and is used for plucking the bow-string. The basket is a square piece of osier work, consisting of open straight bars with no crossing or interweaving. Its length across the bars may be about two feet, and its breadth 18 inches. The sides into which the bars are fixed are slightly bended into a circular curve, so that the basket may be set upright on one of these edges near the right hand end of the hurdle, where it usually stands. The cloths are linen. Besides these implements, the workman is also provided with brown paper. The *bowing* commences by shovelling the material towards the right hand partition with the basket, upon which, the workman holding the bow horizontally in his left hand, and the bow pin in his right, lightly places the bow-string, and gives it a pluck with the pin. The string, in its return, strikes part of the fur, and causes it to rise, and fly partly across the hurdle in a light open form. By repeated strokes, the whole is thus subjected to the bow; and this beating is repeated, till all the original clots or masses of the filaments are perfectly opened and obliterated. The quantity thus treated at once is called a *batt*, and

never exceeds half the quantity required to make one hat. When the batt is sufficiently bowed, it is ready for *basening*; which term denotes the first commencement of felting. The prepared material being evenly disposed on the hurdle, is first pressed down by the convex side of the batt, then covered with a cloth, and pressed successively in its various parts by the hands of the workman. The pressure is gentle, and the hands are very slightly moved back and forwards at the same time through a space of perhaps a quarter of an inch, to favour the hardening or entangling of the fibres. This pressure brings the hairs against each other, and multiplies their points of contact; the agitation of them gives to each hair a progressive motion towards the root; by means of this motion the hairs are twisted together, and the *lamina* of each hair, by fixing themselves to those of other hairs which happen to be directed the contrary way, keep the whole in that compact state which the pressure makes it acquire. In proportion as the mass becomes compact, the pressure of the hands should be increased; not only to make it more close, but also to keep up the progressive motion and twisting of the hairs, which then take place with greater difficulty: but throughout the whole of this operation, the hairs fix themselves only to each other, and not to the cloth with which they are covered, the fibres of which are smooth, and have no disposition to felting. (See *Hair*, § 2.) “In a short time the stuff acquires sufficient firmness to bear careful handling. The cloth is then taken off, and a sheet of paper, with its corners doubled in, so as to give it a triangular outline, is laid upon the batt, which last is folded over the paper as it lies, and its edges, meeting one over the other, form a conical cap. The joining is soon made good by pressure with the hands on the cloth. Another batt, ready hardened, next laid on the hurdle, and the cap before mentioned placed upon it, with the joining downwards. This last batt being also folded up, consequently have its place of junction diametrically opposite to that of the inner felt, which must therefore greatly tend to strengthen. The principal part of the hat is thus put together, and now requires to be worked with the hands a considerable time upon the hurdle, the cloth being so occasionally sprinkled with clear water. During the whole of this operation, which is called *basening* † the article becomes firmer and firmer, and contracts in its dimensions. It may easily be understood, that the chief use of the paper is to prevent the sides from felting together. The

† Mr Nicholson's correspondent, who is an experienced hatter, says that the bow is best made of ash; that it is composed of the *long* or handle; that the bridge at the smaller end, or that which is nearest the window in the act of bowing, is called the *cock*; and that the other bridge, which is nearest to the workman's hand, is called the *brack*.

‡ Mr Nicholson's correspondent says, that after bowing, and previous to the basening, a *hardening* is made, that is, a large piece of skin, about 4 feet long and 3 feet broad, of leather alumed or half tanned, is pressed upon the batt, to bring it by an easier gradation to a compact appearance; after which it is basened, being still kept upon the hurdle. This operation, the basening, derives its name from the process or *mode of working*, being the same as that practised upon a wool hat after bowing; the last being done upon a piece of cast metal 4 feet across, of a circular shape, called a *basin*: the joining of each batt is made good here by shuffling the hand, that is, by rubbing the edges of each batt folded over the other, to excite the progressive motion of each of the filaments in felting, and to join the two together.

being followed by a still more effectual continuation of the felting, called working. § This is done in another shop, at an apparatus called a *hurn*, consisting of a *trickle* (containing water slightly acidulated with sulphuric acid, to which, for better hats, a quantity of the grounds of beer is added, or else plain water for rinsing out), and 3 planks of wood joined together in the form of a frustum of a pyramid, and meeting in the middle at the bottom. The outer or upper edge of each plank is about 2 feet broad, and rises a little more than 2 feet and a half above the ground; and the slope towards the kettle is considerably rapid, so that the whole battery is narrower than six feet in diameter. The quantity of sulphuric acid added to the liquor is not sufficient to give a sour taste, but only renders it rough to the tongue. In this liquor, heated rather higher than unpractised hands could bear, the hat is dipped from time to time, and then rolled on the planks with a roller, and also by being rolled up, and opening it again; in which a certain degree of care is at first necessary, to prevent the sides from felting together; and which, in the more advanced stages of the operation, there is no danger. The imperfections of the hat now present themselves to the eye of the workman, who picks out knots and other hard substances with a bodkin, and adds more felt upon all hot parts as require strengthening. This addition is patted down with a wet brush, and soon harmonises with the rest. The beaver is laid on towards the conclusion of this kind of working. Mr Robinson could not distinctly learn why the *hurn* pump was used with beaver hats. Some persons said, that by rendering the liquor more viscous, the hat was enabled to hold a greater quantity of it for a longer time; but others said, that the acid and water would not adhere to the lower face, but would roll off immediately when the article was laid on the plank. It is probable, as he observes, that the manufacturers who follow the established practice, may not have considered the inconveniences this addition is calculated to remove." Several objections have been urged against the use of vitriol, or sulphuric acid, by some who prefer the use of the dregs; and such objections from experience are found to be unfounded. And from repeated discoveries and experiments made within these 30 years, it has been found that vitriol occasions a very great injury to the stuff, many parts of which are now rendered useless, by the sulphuric acid, which were formerly thrown away as of no value. But to be sure, "It must be remembered, (says Mr Robinson,) that our hat still possesses the form of a dome, and that the whole of the several actions it has undergone have only converted it into a soft pliable felt, capable of being extended, tho' with some difficulty, in every direction. The next thing to be done is to give it the form required by the crown. For this purpose, the workman turns up

the edge or rim to the depth of about an inch and a half, and then returns the point back again through the centre or axis of the cap, so far as not to take out this fold, but to produce another inner fold of the same depth. The point being returned back again in the same manner, produces a third fold; and thus the workman proceeds, until the whole has acquired the appearance of a flat circular piece, consisting of a number of concentric undulations or folds, with the point in the centre. This is laid upon the plank, where the workman, keeping the piece wet with the liquor, pulls out the point with his fingers, and presses it down with his hand, at the same time turning it round on its centre in contact with the plank, till he has, by this means rubbed out a flat portion equal to the intended crown of the hat. In the next place, he takes a block, to the crown of which he applies the flat central portion of the felt, and by forcing a string down the sides of the block, he causes the next part to assume the figure of the crown, which he continues to wet and work, until it has properly disposed itself round the block. The rim now appears like a flounced or puckered appendage round the edge of the crown; but the block being set upright on the plank, the requisite figure is soon given by working, rubbing, and extending this part. Water only is used in this operation of fashioning or blocking; at the conclusion of which it is pressed out by the blunt edge of a copper implement for that purpose. Previous to the dyeing, (see § 5.) the nap of the hat is raised or loosened out with a wire brush, or carding instrument. The fibres are too rotten after the dyeing to bear this operation. The dyed hats (after being dried) are taken to the finishing shop. One workman, assisted by a boy, does this part of the business. He has two vessels, or boilers, the one containing the grounds of strong beer, which costs 7s. per barrel, and the other vessel containing melted glue, a little thinner than it is used by carpenters. The beer grounds are applied in the inside of the crown to prevent the glue from coming through to the face, and to give the requisite firmness at a less expence than could be produced by glue alone. If the glue were to pass through the hat in different places, it might be more difficult to produce an even gloss upon the face in the subsequent finishing. The glue stiffening is applied after the beer grounds are dried, and then only upon the lower face of the flap, and the inside of the crown. For this purpose, the hat is put into another hat, called a stiffening hat, the crown of which is notched, or slit open in various directions. These are then placed in a hole in a deal board, which supports the flap, and the glue is applied with a brush. The dry hat, after this operation, is very rigid, and its figure irregular." The next operation therefore, is *clearing* with soap and boiling water, to cleanse the glue from the nap or pile. It is then dried; and "the last dressing is given by the application

§ The intelligent writer, repeatedly quoted, says, that before this operation is begun, the hat is dipped into the boiling kettle, and allowed to lie upon the plank until cold again; this is called *soaking*, that is, being perfectly saturated with the hot liquor: if they are put in too hastily in this state, they are then only bowed and haloned, they would burst from the edges, each hat not being sufficiently soaked into the other.

application of moisture and heat, and the use of the brush, and a hot iron, somewhat in the shape of that used by tailors, but shorter and broader on the face. The hat being softened by exposure to steam, is drawn upon a block, to which it is securely applied by the former method of forcing a string down from the crown to the commencement of the rim. The judgment of the workman is employed in moistening, brushing, and ironing the hat, in order to give and preserve the proper figure. When the rim of the hat is not intended to be of an equal width throughout, it is cut by means of a wooden, or perhaps metallic pattern; but as no such hats are now in fashion, Mr Nicholson saw only the tool for cutting them round. The contrivance is very ingenious and simple. A number of notches are made in one edge of a flat piece of wood for the purpose of inserting the point of a knife, and from one side or edge of this piece of wood, there proceeds a straight handle, which lies parallel to the notched side, forming an angle somewhat like that of a carpenter's square. When the legs of this angle are applied to the outside of the crown, and the board lies flat on the rim of the hat, the notched edge will lie nearly in the direction of the radius, or line pointing to the centre of the hat. A knife being therefore inserted in one of the notches, it is easy to draw it round by leaning the tool against the crown, and it will cut the border very regular and true. This cut is made before the hat is quite finished. When completely finished, the crown is tied up in gauze paper, which is neatly ironed down. It is then ready for the subsequent operations of lining, &c.

(5.) **HATS, METHODS OF DYING.** According to Dr Lewis, the best proportion of ingredients for dying hats is as follows: 100 lb. of logwood, 11 lb. of gum, and 6 lb. of galls are boiled in a proper quantity of water for some hours; after which, about 6 lb. of verdigris and 10 of green vitriol are added, and the liquor kept just simmering, or of a heat a little below boiling: 10 or 11 doz. of hats are immediately put in, each on its block, and kept down by cross bars for about an hour and an half: they are then taken out and aired, and the same number of others put in their room. The two sets of hats are thus dipped and aired alternately, 3 times each; the liquor being refreshed each time with more of the ingredients, but in less quantity than at first. This process (says Dr Lewis) affords a very good black on woollen and silk stuffs as well as on hats, as we may see in the small pieces of both kinds which are sometimes dyed by the hatters. The workmen lay great stress upon the verdigris, and affirm that they cannot dye a black hat without it: it were to be wished that the use of this ingredient were more common in the other branches of the black dye; for the hatter's dye, both on silk and woollen, is reckoned a finer black than what is commonly produced by the woollen and silk dyer. The present practice among the hatters, however, is to leave out the galls and verdigris, on account of the late advance in the price, and to use blue vitriol instead of them, in the proportion of 3 lb. to 11 dozen of hats, which is found to answer the purpose equally well.

(6.) **HATS, WOMEN'S.** Hats are also made for

women's wear, not only of the above stuffs, (§ 4. but of chips, straw, or cane. by plating, and sewing the plaits together; beginning with the centre of the crown, and working round till the whole is finished. They are also wove and made of horse-hair, silk, &c.

**HATA**, a large river of S. America, in Chili.

**HATA-HORUM**, a town of Chinese Tartary.

\* **HATBAND**. *n. f.* [*hat* and *band*.] A string tied round the hat.—They had hats of blue velvet, with fine plumes of divers colours, set round like *hatbands*. *Baron*.—

Room for the noble gladiator! see

His coat and *hatband* shew his quality. *Dryden*

**HATBOROUGH**, a town of Pennsylvania, in Montgomery county, 17 miles NNE. of Philadelphia, and 11 NE. of Norristown. It has a public library.

\* **HATCASE**. *n. f.* [*hat* and *case*.] A slight box for a hat.—I might mention a *hatcase*, which would not exchange for all the beavers in Great Britain. *Addison*.

(1.) \* **HATCH**. *n. f.* [from the verb.] 1. brood excluded from the egg. 2. The act of exclusion from the egg. 3. Disclosure; discovery.

Something's in his soul,

O'er which his melancholy sits on brood:

And, I do doubt, the *batch* and the disclosure  
Will be some danger. *Shak. Hamlet*

4. [*Hacca*, Saxon; *becker*, Dutch, a bolt.] A bolt door; a door with opening over it: perhaps *batcher*, to cut, as a *batch* is part of a door cut two.—

Something about, a little from the right.

In at the window, or else o'er the *batch*. *Shak.*

5. [In the plural.] The doors or openings, by which they descend from one deck or floor of a ship to another.—

To the king's ship, invisible as thou art,

There shalt thou find the mariners asleep  
Under the *batches*. *Shak. Temp.*

There she's hid;

The mariners all under *batches* stow'd. *Shak.*

So seas, impell'd by winds with added power  
Assault the sides, and o'er the *batches* too.

A ship was fasten'd to the shore;

The plank was ready laid for safe ascent.

For shelter there the trembling shadow bent.

And skip'd and sculk'd, and under *batch*  
went. *Dryden*

6. *To be under HATCHES.* To be in a state of ignominy, poverty, or depression.—He assures how this fatherhood continued its course, in the captivity in Egypt, and then the poor fatherhood was under *batches*. *Locke*. 7. *Hatches*. Flood gates. *Ainsworth*.

(2.) **HATCH**, (§ 1, def. 5.) or **HATCHWAY**, square or oblong opening in the DECK of a ship of which there are several, forming the passage from one deck to another, and into the hold or lower apartments. See *Plate CLXXIII*, fig. 1, where A represents the main hatchway of the lower deck; NN the fore hatchway; and OO the after hatchway. There are likewise *hatches* of a smaller kind, called *scuttles*. See *UU* in the same figure; also the article *SCUTTLE*.—*Hatch* is also, though improperly, a name applied by sailors to the covers or lids of the hatchway.

(3.) **HATCH**



(3.) **HATCHES** (§ 1. *def.* 7.) are flood-gates set in a river, &c. to stop the current of the water; particularly dams or mounds made of rubbish, dry, earth, to prevent the water that issues from the stream works and tin-washes in Cornwall from running into the rivers.

(c) **HARROWS**, in mining, a term used in Cornwall, to express any of the openings of the earth *either* into mines or in search of them. The fruitless openings are called *effay batches*; the real mouths of the veins, *tin batches*; and the places where they wind up the buckets of ore, *wind batches*.

(1.) \* *To HATCH*. *v. n.* [*hechen*, German, as *Shew* thinks, from *heben*, *egben*, *eg* egg, *hax*.] *†* To produce young from eggs by the warmth of incubation.—

He kindly spreads his spacious wing,  
And hatches plenty for th' ensuing Spring. *Denb.*  
The tepid caves, and fens and shores,  
Teem brood as numerous *hatch* from th' eggs,  
that soon

being with kindly rapture, forth disclos'd  
 The callow young. Milton.

2. To quicken the egg by incubation.—When they have laid such a number of eggs as they can conveniently cover and *hatch*, they give over, and begin to sit. *Key*.—Others *hatch* their eggs and tend the birth, 'till it is able to shift for itself.

3. To produce by precedent action.—What thing they very well know, and, I doubt not, will easily confess, who live to their great scandal and grief, where the blasphemies of Arius are renewed by them; who, to *bathe* their

hook, have chosen those churches as fittest nests  
where Athanasius's creed is not heard. Hooker

4. To form by meditation; to contrive.—He was a warmhearted and faithful, and one who never backed his hopes prejudicial to the king, but always intended his safety and honour. *Hayward* 5. [From *hack*, to cut.] To shade by lines in

Who first shall wound, through arms, his  
blood appearing fresh.

Behold this sword, silver'd and batcht. Chap.  
 lach as Agamemnon and the hand of Greece

bold hold up high in brass; and such again  
dearable Nestor, hatch'd in silver.

Should with a bond of air, strong as the axle  
tree

On which heav'n rides, knit all the Grecian ear  
To his experienc'd tongue. *Shat.*

Thick tender hairs, and those *hatching* strokes pencil, which make a kind of mixed mea-

Spouting, are never able to deceive the fight

1) \* To HATCH. v. n. 1. To be in the state of hatching quick.—He observed circumstances in

2. To be in a state of advance toward

HATCHBURY. See HARBESBURY.

(1.) \* **HATCHEL** *n. f.* [from the verb; *backen* Germ.] The instrument with which flax is beaten.

(1.) **Tar Hatchel**, or **Hatchel**, in the manufacture of flax, hemp, &c. is a tool, like a card

It consists of sharp-pointed iron pins, or teeth, set

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stry for this purpose is nearly the same with that marked 32 on his thermometer, or 96 on Fahrenheit's. This degree of heat is nearly that of the skin of the hen, and of all other domestic fowls, and probably of all other kinds of birds. The degree of heat, which brings about the development of the cygnet, the gosling, and the turkey pout, is the same as that which fits for hatching the canary songster, and, in all probability, the smallest humming bird: the difference is only in the time during which this heat ought to be communicated to the eggs of different birds. It will bring the canary bird to perfection in 11 or 12 days, while the turkey pout will require 27 or 28. After many experiments, Mr Reaumur found, that fowls heated by means of a baker's oven, succeeded better than those made hot by layers of dung: and the furnaces of glass-houses and those of the melters of metals, by means of pipes to convey heat into a room, might, no doubt, be made to answer the same purpose. As to the form of the stove, no great nicety is required. A chamber over an oven will do very well. Nothing more is necessary but to ascertain the degree of heat, by melting a lump of butter of the size of a walnut, with half as much tallow, and putting it into a phial. This serves to indicate the heat with sufficient exactness: for when it is too great, this mixture will become as liquid as oil; and when the heat is too small, it will remain fixed in a lump: but it will flow like a thick syrup, upon inclining the bottle, if the stove be of a right temper. Great attention therefore should be given to keep the heat always at this degree, by letting in fresh air if it be too great, or shutting the stove more close if it be too small: and that all the eggs in the stove may equally share the irregularities of the heat, it will be necessary to shift them from the sides to the centre; and thus to imitate the hens, who are frequently seen to make use of their bills, to push to the outer parts those eggs that were nearest to the middle of their nests, and to bring into the middle such as lay nearest the sides. Mr Reaumur has invented a sort of low boxes, without bottoms, and lined with furs. These, which he calls *artificial parents*, not only shelter the chickens from the injuries of the air, but afford a kindly warmth, so that they take the benefit of their shelter as readily as they would have done under the wings of a hen. After hatching, it will be necessary to keep the chickens, for some time, in a room artificially heated and furnished with these boxes; but afterwards they may be safely exposed to the air in the court-yard, in which it may not be amiss to place one of these artificial parents to shelter them, if there should be occasion for it. They are generally a whole day after being hatched, before they take any food at all. A few crumbs of bread may then be given them for a day or two, after which they will pick up insects and grubs for themselves. But to save the trouble of attending them, capons may be taught to watch them in the same manner as hens do. Mr Reaumur says he has seen above 200 chickens at once, all led about and defended only by 3 or 4 capons. Nay, cocks may be taught to perform the same office; which they, as well as the capons, will continue to do all their lives after.

(2.) HATCHING, or HACHING, in design &c. the making of lines with a pen, pencil, graver, or the like; and intersecting or going across those lines with others drawn a contrary way, called *counter hatching*. The depths and shadows of draughts are usually formed by hatching. Hatching is of singular use in heraldry, to distinguish the several colours of a shield, without tincture illuminated: thus, gules or red is hatched by lines drawn from the top to the bottom, and by lines drawn across the shield; and so of other colours.

HATCHLAND, two villages: 1. in Dorset near Netherby: 2. in Surrey, 4 miles from Guildford.

(1.) \* HATCHMENT. *n. f.* [Corrupted from *achievement*. See *ACHIEVEMENT*.] Armorial cutcheon placed over a door at a funeral.—

His means of death, his obscure funeral,  
No trophy, sword, nor *hatchment* o'er his bone  
No noble rites nor formal ostentation,  
Cry to be heard.

(2.) HATCHMENT, in heraldry, is the coat of arms of a person dead, usually placed on the front of a house, whereby may be known what rank the deceased person was of when living: it is whole distinguished so as to enable the beholder to know whether he was a bachelor, married man or widower; with the like distinctions for women.

(1.) \* HATCHWAY. *n. f.* [*hatchel* and *way*.] The way over or through the hatches.

(2.) HATCHWAY. See HATCH, § 2.

\* HATE. *n. f.* [*bate*, Saxon.] Malignity; detestation; the contrary to love.—

Speak then to me, who neither beg nor fret  
Your favours nor your *bate*.

*Hate* to Mezentius, arm'd five hundred years  
Dread

—Nausicaa teaches that the afflicted are always the objects of divine *bate*. *Broome's Notes on the Odyssey*.

\* To HATE. *v. a.* [*batian*, Saxon.] To detest; to abhor; to abominate; to regard with the passion contrary to love.—

You are I think, assur'd I love you not.

—Your majesty hath no just cause to *bate* me.

Do all men kill the thing they do not love?  
—*Hates* any man the thing he would not kill?

—Every offence is not a hate at first.

—Those old inhabitants of thy holy land thou *batest* for doing most odious works. *Wyd. xii. 4*

But whatso'er our jarring fortunes prove,  
Though our lords *bate*, methinks we two must love.

\* HATEFUL. *adj.* [*bate* and *full*.] 1. That which causes abhorrence; odious; abominable detestable.—

My name's Macbeth.

—The devil himself could not pronounce a title  
More *bateful* to mine ear.

—There is no vice more *bateful* to God and man than ingratitude. *Peacham*.—

What owe I to his commands

Who *bates* me, and hath hither thrust me down  
To sit in *bateful* office here confin'd,  
Inhabitant of heav'n, and heav'nly born?

I hear the tread  
Of *hateful* steps: I must be *viewless* now.

Milton.

But *Umbriel*, *hateful* gnome! forbears not to;  
He breaks the vial whence the sorrows flow.

Pope.

1. That which feels abhorrence; abhorrent; detestable; malignant; malevolent.—

Palamon, compell'd

No more to try the fortune of the field;

And, worse than death, to view with *hateful* eyes

His rival's conquest.

Dryden.

\* **HATEFUL**, *a. adj.* [from *hateful*.] 1. Odiously; abominably. 2. Malignantly; maliciously.—

All their beaks flood *hatefully* appall'd

Long since.

Chapman

—They shall deal with thee *hatefully*, take away  
thy labour, and leave thee naked and bare.

Ezek. xxi. 29.

\* **HATEFULNESS**, *n. s.* [from *hateful*.] Odiousness.

\* **HATER**, *n. s.* [from *hate*.] One that hates; a hater; a detester.—I of her understood of  
that most noble constancy, which whosoever loves  
her, shows himself to be a *hater* of virtue, and  
unworthy to live in the society of mankind. Sidney.

Whilst he stood up and spoke,

He was my master, and I wore my life

To spend upon his *haters*.

Shak.

—An enemy to God, and a *hater* of all good.  
—They never wanted so much knowledge,  
to inform and convince them of the unlawfulness  
of a man's being a murderer, an *hater* of  
God, and a covenant-breaker. South.

(1.) **HATFIELD**, or **BISHOP'S HATFIELD**, a town of Hertfordshire, 19½ miles N. of London. It was called *Bishop's Hatfield*, because it belonged to the Bishops of Ely. Theodore Abp. of Canterbury held a synod in it, A. D. 681, against the *Eutychian* heresy. It had once a royal palace, where Prince William, son of Edward III. was born, and whence Edward VI. and Q. Elizabeth were conducted to the throne. King James I. exchanged the manor with Sir Robert Cecil, afterwards Lord Salisbury, for Theobalds; and the lordship still remains in that noble family, who have a fine seat here. The rectory is reckoned worth £300 a-year. Here are two charity schools, and a market on Thursdays, with fairs in April and October. Hatfield is 7 miles WSW. of Hertford. Lon.  $\alpha$ . 10. W. Lat. 51. 48. N.

(2.) **HATFIELD**, a village of Herefordshire.

(3.) **HATFIELD**, a town in the W. riding of Yorkshire, 4 miles from Doncaster; with its *chase*, famous for deer hunting. There are many intrenchments near the town, as if it had been the camp of some great army. It is said that no rats were ever seen in this town.

(4.) **HATFIELD**, a town of the United States, in Massachusetts; 4 miles S. of Deerfield.

(5.) **HATFIELD BROAD-OAK**, } KING'S HAT-

(6.) **HATFIELD REGIS**, or } FIELD, a town of Essex, seated on a branch of the Lea, 19 miles NNE. of London; so called from the nature of the soil, from its tenure by king William the Conquer-

or and his successors, and from a broad oak growing in the town. It has a market on Saturday and a fair in August. It lies 8 miles SW. of Dunmow. Lon.  $\alpha$ . 25. E. Lat. 51. 56. N.

**HATFORD**, a town of E. Faringdon, Berks.

**HATHERLEY**, a town of Devonshire, near the conflux of the Towridge and Ock. It has a considerable woollen manufacture, and markets on Tuesday and Friday. It is 18 miles WNW. of Exeter, and 121 W. of London. Lon. 4. 9. W. Lat. 50. 52. N.

**HAT MAKING**, *n. s.* the art of making hats. See **HAT**, § 4.

\* **HATRED**, *n. s.* [from *hate*.] Hate; ill will; malignity; malevolence; dislike; abhorrence; detestation; abomination; the passion contrary to love.—*Hatred* is the thought of the pain which any thing present or absent is apt to produce in us. Locke.—

I wish I had a cause to seek him there,

To oppose his *hatred* fully.

Shak.

—*Hatred* is the passion of defiance, and there is a kind of aversion and hostility included in its very essence; but then, if there could have been *hatred* in the world when there was scarce any thing odious, it would have acted within the compass of its proper object. South.—*Hatreds* are often begotten from slight and almost innocent occasions, and quarrels propagated in the world. Locke.—Retain no malice nor *hatred* against any! be ready to do them all the kindness you are able. Watts.—She is a Presbyterian of the most rank and virulent kind, and consequently has an inveterate *hatred* to the church. Swift.—*Hatred* has in it the guilt of murder, and just the guilt of adultery. Sherlock.

**HATTEM**, or **HATTEN**. See **HATTEN**, N° 1.

**HATTEMISTS**, in ecclesiastical history, a modern Dutch sect, so called from Pontian Van Hatten, a minister in Zealand, towards the close of the 17th century, who being addicted to the sentiments of Spinoza, was degraded from his pastoral office. The Verschorists and Hattemists resemble each other in their religious systems, though they never formed one communion. The founders of these sects deduced from the doctrine of absolute decrees a system of uncontrollable necessity; they denied the difference between moral good and evil, and the corruption of human nature; whence they concluded, that mankind were under no obligation to correct their manners, improve their minds, or obey the divine laws; that the whole of religion consisted not in acting, but in suffering; and that all the precepts of Jesus Christ are reducible to this one, that we bear with cheerfulness and patience the events that happen to us through the divine will, and make it our constant and only study to maintain a permanent tranquillity of mind. Thus far they agreed; but the Hattemists farther affirmed, that Christ made no expiation for the sins of men by his death, but had only suggested to us by his mediation, that there was nothing in us that could offend the Deity; this, they say, was Christ's manner of justifying his servants, and presenting them blameless before the tribunal of God. It was one of their distinguishing tenets, that God does not punish men for  
O 2 their

their fins, but *by* their fins. These two sects, says Mosheim, still subsist, though they no longer bear the names of their founders.

(1.) **HATTEN**, a town of the Batavian republic, in the dept. of Yssel, and late prov. of Guelderland. It was taken by the French in 1672, and its fortifications destroyed. It is seated on the Yssel, 5 miles SW. of Zwoll, 9 SE. of Cambray, and 13 N. of Deventer. Lon. 6. 10. E. Lat. 52. 30. N.

(2.) **HATTEN**, a town of France in the dep. of the Lower Rhine, 7 miles NE. of Haguenau.

**HATTENGEN**. See **HATTINGEN**.

**HATTENHEIM**, a town of the French republic and dept. of the Rhine and Nahe, lately in the electorate of Mentz; 12 miles W. of Mentz.

\* **HATTER**. *n. s.* [from *bat.*] A maker of hats — A *batter* sells a dozen of hats for five shillings a-piece. *Swift*.

\* To **HATTER**. *v. a.* [Perhaps corrupted from *batter*.] To harass; to weary; to wear out with fatigue.

He's *batter'd* out with penance. *Dryden*.

**HATTERAS**, CAPE, a cape on the coast of N. Carolina. Lon. 75. 54. W. Lat. 35. 8. N.

**HATTEREL MOUNTAINS**, mountains between England and Wales, on the borders of Monmouth and Brecknock shires.

**HATTER'S FORM**. See **FORM**, § V. N° 1.

**HATTERSTORFF**, a town of Germany, in Austria. 11 miles ESE. of Laab.

**HATTINGEN**, a town of Germany, in the circle of Westphalia, and county of Mark, 16 m. NE. of Dusseldorf. Lon. 7. 32. E. Lat. 51. 20. N.

(1.) \* **HATTOCK**. *n. s.* [atlock, Erse.] A shock of corn. *DiB*.

(2.) A **HATTOCK** contains 12 sheaves. Some make it only 3 sheaves laid together.

(1.) **HATTON**, Sir Christopher, lord chancellor of England, under Q. Elizabeth. It is remarkable, that, though he was promoted to this high office, he was not bred to the law; but his conduct was irreproachable. He was a man of great learning and a consummate statesman. He died in 1591.

(1—13.) **HATTON**, the name of 12 English villages; viz. of 2 in Cheshire, 4 in Shropshire, and one each in Derby, Kent, Lincoln, Middlesex, Warwick, and York shires.

**HATTON CHATEL**, a town of France, in the dep. of the Meuse, 8 miles NE. of St Michael.

**HATUAN**, or } a town and fort of Upper Hun-

**HATVANY**, } gary, in the county of Novigrad. It was taken by the Imperialists in 1685. It is seated on a mountain. Lon. 19. 48. E. Lat. 47. 52. N.

**HATZFELD**, a town of Germany, in Hesse, 29 miles SW. of Waldeck, and 36 SW. of Cassel.

**HAVANNAH**, a city and sea-port town of the island of Cuba, on the N. coast, opposite to Florida. It is famous for its harbour, which is in every respect one of the best in the West Indies, and perhaps in the world. It is entered by a narrow passage, upwards of half a mile in length, which afterwards expands into a large basin, forming 3 Cul de Sacs; and is sufficient, in extent and depth, to contain 1000 sail of the largest ships, having almost six fathom water throughout, and

being perfectly covered from every wind. The town was built by Diego de Velasquez, who conquered the island. It was named originally the port of Carenas; but afterwards, when the city increased, it was called *St Christopher of the Havannah*. In 1536, it was so inconsiderable, that being taken by a French pirate, he ransomed for 700 dollars. Some time after it was taken by the English, and a second time by the French, nor was its value understood, or any care taken to put it in a posture of defence, till the reign of Philip II. But since the accession of the House of Bourbon to the Spanish crown, it has been completely fortified. It stands on the W. side of the harbour, in a pleasant plain; and is the residence of the governor of Cuba, and of the royal officers &c. The buildings are elegant, built of stone, and some of them superbly furnished. There are 11 churches and monasteries, and a handsome hospital. Near the middle of the town is a spacious square, surrounded with uniform buildings. The churches are rich and magnificent; the lamps, candlesticks, and ornaments for the altars be of gold and silver; some of the lamps are of most curious workmanship, and weigh near 100 lbs. The Recolects church has 12 beautiful chapels in it, and in the monastery are cells for fathers. The church of St Clara has 7 altars, adorned with plate, and the nunnery contains 12 women and servants, clothed in blue. The church of the Augustines has 13 altars; that of St Jo de Dios 9, with an hospital for soldiers, of 11,000 dollars revenue. It is not a bishop's see, though the bishop of St Jago resides here, whose revenue is not less than 50,000 dollars a-year. In 1700, inhabitants were computed at 16,000, and has greatly increased since. They are more polite and social than those of any of the Spanish ports on the continent; and imitate the French in the dress and manners. The city is supplied with water by the LAGUNA, which runs through it by 6 streams. The entrance to the harbour is defended on the E. side by a strong castle called *El Morro*, situated on a high rock; and on the walls and bastions are mounted 40 pieces of cannon. On the faces of the SW. bastion of the *Morro*, and within the entrance of the harbour, is a battery of stone called the *Twelve Apostles*, almost level with the water, and the guns of which carry each ball of 36 lb. A little higher, and opposite to the Point gate, is the *Divina Pastora*, or Shepherd's Battery, of 14 guns, level with the water. On the W. side of the entrance, at the point, is a square fort called the *Punta*, with 4 bastions, mounted with cannon, about 200 yards from the Punta gate. On the bastions of the town, near the harbour, are a number of cannon; and about the middle of the city is the *Puerta*, a square tower with 4 bastions, mounted with 12 pieces of cannon. In this last the governor resides, and the king of Spain's treasures are deposited till the galleons arrive. On the land side, from the Punta gate to the dock-yard, there is a rampart with bastions, faced with stone, and earthen parapets with a ditch, which in several places is fallen in, and is almost tiled up, particularly behind the Punta and land gates, near the stone quarries, which, if joined to one another, might be of great

defence to the place in case of a siege, as a lodgement might be made in them. The ground here rises with an easy ascent to the land gate; and is either pasture or garden ground, well stored with the cabbage tree. Before the land gate is a rock. The hill on a rising ground from this gate (which is the highest part of the town) to the dock-yard, is steeper than on the other side. The situation of the Havannah, though strong, have many defects; and from the situation of the town and forts, are commanded by many eminences, of which an enemy would take advantage. On the E. side of the harbour, the Cavannas, on a part of which the Moro is built, commands in a particular manner that fort, but absolutely commands the town, the Fuerte, and the whole N.E. part of the city, which is the best fortified. On the W. side runs a suburb, called *Guadalupe*, whose church is situated on an eminence about half a mile from the land gate, with which it is on a level, and higher than any other part of the fortification. From the N. side of this rising ground, the land gate may be flanked; and from the S.E. side the dock-yard is commanded. Along the N. side runs an aqueduct, which falling into the ditch at the land gate, runs down to the dock-yard, both for watering the ships and turning a saw-mill. About half a mile from the church, is a bridge made of a mole that runs into the bay about 100 rods. That road leads to the centre of the island, and extends to Havana, above 600 miles distant. From the bridge to the Lazaretto, is about two miles, over a rising ground betwixt them. A road runs up between these two places would cut off the communication with the town by land. From these observations it plainly appears, that the Havannah is not impregnable. The Havannah has greatly contributed to the maritime strength of Spain, many ships having been built here within these few years, from 60 to 80 guns, the island producing the best materials, such as oak, pine, mahogany, &c. The only defect of the place is the narrowness of its entry: for though there are many bars and shoals, yet only one ship at a time can enter it; from which circumstance the place has more than once been insulted, and has often been taken, at the mouth of the harbour, the ships not being able to afford them any assistance. Upon the rupture with Spain in 1763, the British ministry sent a Squadron and army against the place, under admiral Pocock and lord Albemarle. The Spaniards had in the harbour at the time of 13 sail of the line, two of them but old, and two more on the stocks nearly finished, and several merchant ships. The men of war were almost ready for sea; but no account was taken of the governor of the intended attack, the place, however, was gallantly defended, and after a siege of two months and 8 days before it could be reduced; when a capitulation was signed, and along with the city was yielded a dishonour to the W. This conquest was of great consequence, and in its consequences the loss of any we had made since the beginning of the war; and in no operation were the courage and perseverance of the British troops, or the conduct of their leaders, more conspicuous. The acquisition of this place united in itself

all the advantages which can be acquired in war. It was a military achievement of the highest class. By its effect on the Spanish marine it was equal to the greatest naval victory, and in the plunder it equalled the produce of a national subsidy. Nine line-of-battle ships were taken; 3 capital ships had been sunk by the Spaniards at the beginning of the siege; two more were in forwardness upon the stocks, and were afterwards destroyed by the captors. The Spaniards on this occasion lost a whole fleet of ships of war, besides a number of considerable merchant ships; and in ready money, in tobacco collected at the Havannah on account of the king of Spain, and other valuable merchandize, the sum lost did not fall short of three millions sterling. Havannah was restored by the peace of 1763; and is of the greatest importance to Spain, being the rendezvous for all their fleets to return from America to Europe, lying at the mouth of the gulph of Florida, through which they are all obliged to pass. Here the navy of Spain stationed in the West Indies ride; and here the galleons, the flota, and merchant ships from other ports, meet in September, to take in provisions and water, with great part of their lading, and for the convenience of returning to Spain in a body. A continual fair is held till their departure, which generally happens before the end of the month, when proclamation is made, forbidding any person belonging to the fleet to stay in town on pain of death; and accordingly, on firing the warning gun, they all retire on board.—The commerce carried on in this port, which is very considerable, may be distinguished into the particular commerce of the island of Cuba, and that more general by the galleons and flota. The former consists in hides, which are of great value; excellent sugar and tobacco, &c. A contraband commerce is carried on brisker here than at Vera Cruz. Some little trade is also carried on by other ports of Cuba. The Havannah is regularly supplied with European goods only by the register ships from Cadiz and the Canaries. The flota and galleons bring there only the remains of their cargoes, which they had not been able to dispose of at Carthagena, Puerto Velo, or Vera Cruz. When the fleet is in the harbour, provisions are excessively dear on shore, and money so plenty, that a Spaniard expects half a dollar a day from a male slave, and a quarter from a female, out of what they earn for their labour. The fleet generally sails from thence, through the channel of Bahama, in September, and is the richest in the world; as in silver and merchandize, there are seldom less than 30 millions of dollars on board, or 6,550,000l. sterling. Since its last capture, many new works have been added, to prevent a similar disaster in future. Lon. 82. 13. W. Lat. 23. 13. N.

HAVANT, a town of Hampshire, near the coast, 9 miles W. of Chichester, and 66 S.W. of London. Lon. 0. 58. E. Lat. 51. 12. N.

\* HAUDERK. *n. f.* [*hauberg*, old French.] A coat of mail; a breastplate.—

Him on the *hauberk* struck the princely fore,  
That quite disparted all the linked frame,  
And pierced to the skin. *Fairy Queen.*

*Hauberts* and helms are hew'd with many a wound;

The mighty maces with such haste descend,  
They



They break the bones, and make the solid armour bend. *Dryden.*

HAUBO, a town of Sweden in W. Gothland.

HAUBOURDIN, a town of France, in the dep. of the North, 3 miles SW. of Lille.

HAUDERBY, a village in Yorkshire.

HAVE, or LE HAVE, an island near the SE. coast of Nova Scotia. Lon. 64. 10. W. Lat. 44. 15. N.

\* To HAVE. *v. a.* in the present I *have*, thou *hast*, he *hath*; we, *ye*, they *have*; pret. and part. pass. *had*. [*haben*, Gothick; *habban*, Saxon; *hebben*, Dutch; *avoir*, French; *avere*, Ital.] 1. Not to be without.—I have brought him before you, that after examination *had*, I might *have* somewhat to write. *Acts*, xxv. 26. 2. To carry; to wear.—Upon the mast they saw a young man, who sat as on horseback, *having* nothing upon him. *Sidney*. 3. To make use of.—I *have* no Levite to my priest. *Judges*. 4. To possess.—He that gathered much *had* nothing over, and he that gathered little *had* no lack. *Exod.* xvi. 18. 5. To obtain; to enjoy; to possess.—Now, O Father, glorify me with thine own self, with the glory which I *had* with thee before the world was. *Jo.* xvii. 5. 6. To take; to receive.—A secret happiness, in Petronius, is called *curiosa felicitas*, and which I suppose he *had* from the *felicitas audere* of Horace. *Dryden*. To be in any state; to be attended with or united to as accident or concomitant.—*Have* I need of madmen, that ye have brought this fellow? 1 *Sam.* xxi. 15. 8. To put; to take—

That done, go and cart it, and *have* it away. *Taff.*

9. To procure; to find.—I would *have* any one name to me that tongue, that one can speak as he should do, by the rules of grammar. *Locke*. 10. Not to neglect; not to omit.—I cannot speak; if my heart be not ready to burst! Well, sweet Jack, *have* a care of thyself. *Shak.*

Your plea is good; but still I say beware:

Laws are explain'd by men; so *have* a care. *Pope*.

11. To hold; to regard.—Of the maid servants shall I be *had* in honour. 1 *Sam.*—The proud *have* *had* me greatly in derision. *Psalms*. 12. To maintain; to hold opinion.—Sometimes they will *have* them to be natural heat, whereas some of them are crude and cold; and sometimes they will *have* them to be the tangible parts, whereas they are things by themselves. *Bacon*. 13. To contain.—You have of these pedlars that *have* more in 'em than you'd think, sister. *Shakespeare*.—I will never trust a man again for keeping his sword clean; nor believe he can *have* every thing in him, by wearing his apparel neatly. *Shakespeare*. 14. To require; to claim.—

What would these madmen *have*?

First they would bribe us without pence,

Deceive us without common sense,

And without pow'r enslave. *Dryden*.

15. To be a husband or wife to another.—If I had been married to him, for all he was in woman's apparel, I would not have *had* him. *Shakespeare*.

16. To be engaged, as in a task or employment.—If we maintain things that are established, we *have* to strive with a number of heavy prejudices, deeply rooted in the hearts of men. *Hooker*.—The Spaniards captain never *hath* to meddle with his soldi-

ers pay. *Spenser on Ireland*.—Of the evils which hindered the peace and good ordering of that land, inconvenience of the laws was the first which I *had* in hand. *Spenser on Ireland*.—Kings *have* deal with their neighbours, their wives, their children, their prelates or clergy, their nobles, merchants and their commons. *Bacon*. 17. wish; to desire: in a lax sense.—I *had* rather a door keeper in the house of my God, than dwell in the tents of wickedness. *Psalms*.—I *have* *have* no man discouraged with that kind of his series of actions, in which the choice of *ad* or his own necessities, may *have* engaged him. *Addison*. 18. To buy.—If these trifles were only by art and artfulness, we should *have* them much cheaper. *Collier*. 19. It is most used in English, as in other European languages, as an auxiliary verb to make the tenses; *have*, *hast*, and *has*, the preterperfect; and *had* and *hath* preterpluperfect.—If there *had* been words between them to *have* expressed provocation, *had* gone together by the ears. *Congreve*.—I heard one of the greatest geniuses this age *had*, deduced, who *had* been trained up in all the studies of antiquity, assure me, upon his being obliged to search into records, that he at last had an incredible pleasure in it. *Addison*.—I *have* here considered custom as it makes things *but* as it renders them delightful; and though they *have* made the same reflections, it is possible they may not *have* drawn those uses from it. *Addison*.—That admirable precept which Pythagoras is said to *have* given to his disciples, which that philosopher must *have* drawn from the observation I *have* enlarged upon. *Johnson*.—The gods *have* placed labour before us. *Addison*.—This observation we *have* made ourself. *Addison*.—Evil spirits *have* contracted in their habits of lust and sensuality, malice and revenge. *Addison*.—Their torments *have* already taken in them. *Addison*.—That excellent author shewn how every particular custom and habit of virtue will, in its own nature, produce the heart or a state of happiness, in him who shall but practise it. *Addison*. 20. HAVE AT, or WITH, an expression denoting resolution to make an attempt. They seem to be imperative expressions; *have this at you*; *let this reach you*, or *this*; *have with you*; *take this with you*; but will not explain *have at it*, or *have at him*, which must be considered as more elliptical, as we *have* a trial *at it*, or *at him*.—He that will give with me for a thousand marks, let him lead the money, and *have at him*. *Shakespeare*.—I bear my part; 'tis my occupation: *have at it* you. *Shakespeare*.—I never was out at a mad lick, though this is the maddest I ever undertook. *have with you*, lady mine; I take you at a word. *Dryden*.

HAVEL, a river of Germany which rises in a lake in Mecklenburg, and runs N. into the Elbe near Werben in Brandenburg.

HAVELBERG, a town of Upper Saxony, Brandenburg, situated on the Havel which turns it, 17 miles NW. of Brandenburg, and 11 N. of Stendal. Lon. 12. 26. E. Lat. 52. 51. N.

(1.) \* HAVEN. *s. f.* [*haven*, Dutch; *port*, French.] 1. A port; a harbour; a station for ships.



—Love was threatened and promised to him, and his cousin, as both the tempest and *haven* of their best year. *Sidney*.—

Order for sea is given :

They have put forth the *haven*. *Shakespeare*.

—After an hour and a half sailing, we entered into a good *haven*, being the port of a fair city. *Act*.—

The queen beheld, as soon as day appear'd,  
The navy under sail, the *haven* clear'd. *Denham*.

We may be shipwreck'd by her breath ;

Love, favour'd once with that sweet gale,

Doubles his haste, and fills his sail,

'Till he arrive, where she must prove

The *haven*, or the rock of love. *Waller*.

A *haven*; an asylum.—

All places, that the eye of Heaven visits,

Are to a wife man ports and happy *havens*.

*Shakespeare*.

(1.) *HAVEN*. See *HARBOUR* and *PORT*.

(2.) *HAVEN*; *NEW*. See *NEW-HAVEN*.

\* *HAVENER*. *n. s.* [from *haven*.] An overseer of a port.—These earls and dukes appointed special officers, as receiver, *havener*, and *havener*. *Carew*.

*HAVENSTEIN*, a town of Suabia, capital of a country of that name seated on the Rhine, 3 miles E. of Laufenburg, and 13 NW. of Baden.

(1.) \* *HAVER*. *n. s.* [from *have*.] Possessor ; holder.—

Valor is the chiefest virtue, and

Not dignifies the *haver*. *Shakespeare*.

(2.) \* *HAYER* is a common word in the north-  
country for oats ; as, *hayer* bread for oaten  
bread ; perhaps properly *aven*, from *avena*, Latin.

—When you would anneal, take a blue stone,  
And they make *hayer* or oat cakes upon, and  
lay upon the cross bars of iron. *Peacham*.

*HAYRA*, a small island of Shetland, half a  
mile S. of Barra and Papa.

*HAYRCAMP*, Sigibert, a celebrated Dutch  
author and critic, professor of history, eloquence,  
and Greek, at Leyden. He was the author of  
several works on medals ; and published  
editions of several Greek and Latin au-  
thors. He died at Leyden in 1742, aged 58.

(1.) *HAYERFORD*, a township of Pennsylv-  
ania, in Delaware county.

(2.) *HAYERFORD WEST*, a neat, well-built and  
prosperous town of S. Wales, in Pembrokeshire ; on  
the side of a hill, which forms a part of the W.  
end of the Dongledye, 256 miles from London.

Incorporated town and county of itself, go-  
vern'd by a mayor, sheriff, town-clerk, two bailiffs,  
and other officers. The mayor is admiral, coro-  
nator, and clerk of the markets. The people  
carry on a good trade. The town enjoys several pri-  
vileges, and has its own courts : and the county  
sessions are held in it. It has 4 churches, a com-  
modious quay for ships of burden, a customhouse,  
and a fine stone bridge over the Dongledye, with  
a good free school, a charity school, and an almsh-  
ouse. It was formerly fortified with a rampart  
and castle, now demolished. Lon. 5. 0. W. Lat.  
51. 20. N.

*HAYERHILL*, a post town of Massachusetts  
in Essex county, on the N. side of the Merrimack ;  
which is an elegant Bridge with 3 arches,

connecting it with Bradford, 650 feet long, and  
34 broad. It contained 2408 inhabitants in 1795 ;  
and lies 32 miles N. by W. of Boston, and 380  
from Philadelphia. Lon. 3. 58. E. of that city.  
Lat. 42. 46. N.

(2.) *HAYERHILL*, a town of New Hampshire,  
capital of Grafton county, on the E. side of the  
Connecticut, opposite Newbury, 32 miles above  
Dartmouth college, and 496 NE. of Philadelphia.  
Lon. 3. 5. E. of that city. Lat. 44. 6. N.

*HAYERILL*, a town of England, partly in Ef-  
sex, and partly in Suffolk. It has a considerable  
manufactory of checks, cottons, and fustians. It  
is 20 miles SE. of Cambridge, and 50 NNE. of  
London. Lon. 0. 30. E. Lat. 52. 10. N.

*HAYERS*, Clopton, an English physician, who  
published a curious treatise on the *Bones*, in 1691.  
He died about the beginning of the 18th century.

*HAYERSER*, an island of Scotland, near the W.  
coast of the isle of Skye. Lon. 3. 17. W. of Edin-  
burgh. Lat. 57. 22. N.

(1.) *HAYERSHAM*, or } a township of New  
(1.) *HAYERSTRAW*, } York, in Orange  
county, on the west side of the Bay (N<sup>o</sup> 2.) 53  
miles N. of New York, containing 4,588 citizens  
in 1795, and 238 slaves.

(2.) *HAYERSTRAW BAY*, a bay of the United  
States in Hudson's River, 38 miles above New  
York, 10 miles long, and 3 broad.

*HAYER*, two islands of Scotland, near the  
W. coast of Shetland. Lon. 1. 33. E. of Edinburgh.  
Lat. 59. 59. N.

(1.) *HAUGH*. See *HAW*, § 1. *def.* 3.

(2.) *HAUGH*, a town NW. of Rotherham, Yorksh.

\* *HAUGHT*. *adj.* [*haut*, Fr.] 1. Haughty ;  
insolent ; proud ; contemptuous ; arrogant. Ob-  
solete.—

The proud insulting queen,  
With Clifford and the *haught* Northumberland,  
Have wrought the easy melting king, like wax.  
*Shakespeare*.

No lord of thine, thou *haught* insulting man ;  
Nor no man's lord. *Shakesf.*

High ; proudly magnanimous.—

His courage *haught*,  
Desir'd of foreign foemen to be known,  
And far abroad for strange adventures sought.  
*Spenser*.

\* *HAUGHTILY*. *adv.* [from *haughty*.] Proud-  
ly ; arrogantly ; contemptuously.—

Her heav'nly form too *haughtily* she priz'd ;  
His person hated, and his gifts despis'd. *Dryd.*

\* *HAUGHTINESS*. *n. s.* [from *haughty*.] Pride ;  
arrogance ; the quality of being haughty.—By the  
head we make known our supplications, our  
threatenings, our mildness, our *haughtiness*, our  
love, and our hatred. *Dryden*.

*HAUGHTON*, 8 English villages ; viz. one  
each in Cumberland, Lancash. Northumberland,  
Salop, Staffordsh. and Suffex ; and two in Durham.

\* *HAUGHTY*. *adj.* [*hautaine*, Fr.] 1. Proud ;  
lofty ; insolent ; arrogant ; contemptuous.—His  
wife, being a woman of a *haughty* and imperious  
nature, and of a wit superior to his, quickly re-  
sented the disrespect she received from him. *Clar-  
endon*.—

I shall sing of battles, blood and rage,  
And *haughty* souls, that mov'd with mutual hate,

In fighting fields pursu'd and found their fate.

Dryden.

2. Proudly great.—

Our vanquish'd wills that pleasing force obey;  
Her goodness takes our liberty away;  
And *haughty* Britain yields to arbitrary sway.

Prior.

3. Bold; adventurous; of high hazard. Obsolete.—

Who now shall give me words and sound  
Equal unto this *haughty* enterprize!

Or who shall lend me wings, with which from  
ground

My lowly verse may loftily arise? *Fairy Queen*,  
**HAUGSTORFF**, a town of Germany in Austria, 5 miles E. of Rotz.

\* **HAVING**. *n. f.* [from *have*.] 1. Possession; estate; fortune.—

My *having* is not much;

I'll make division of my present with you:

Hold, there's half my coffer.

Shakspeare.

2. The act or state of possessing.—Of the one side was alleged the *having* a picture, which the other wanted; of the other side, the first striking the shield. *Sidney*.—

Thou art not for the fashion of these times,  
Where none will sweat but for promotion;

And having that, do choak their service up,  
Even with the *having*.

Shakspeare. *As you like it*.

3. Behaviour; regularity. This is still retained in the Scottish dialect. It may possibly be the meaning here.—The gentleman is of no *having*: he kept company with the wild prince and Poinz; he is of too high a region; he knows too much.

Shakspeare.

\* **HAVIOUR**. *n. f.* [for *behaviour*.] Conduct; manners. Not used.—

Their ill *haviour* garres men mislay

Both of their doctrines and their lay. *Spenser*.

**HAVIXBEECK**, a town of Westphalia, in the bishopric of Munster, 6 miles SE. of Horstmar.

**HAUKEDAL**, a town of Norway, 70 miles N. of Bergen.

\* **HAUL**. *n. f.* [from the verb.] Pull; violence in dragging.—

The leap, the flap, the *haul*.

Thomson.

(1.) \* **To HAUL**. *v. a.* [*baler*, French, to draw.]

To pull; to draw; to drag by violence. A word which, applied to things, implies violence; and, to persons, awkwardness or rudeness. This word is liberally exemplified in *bale*; etymology is regarded in *bale*, and pronunciation in *haul*.—

Thy Dol, and Helen of thy noble thoughts,  
Is in base durance and contagious prison,

*Haul'd* thither by mechanick dirty hands. *Shakspeare*.

The youth with songs and rhimes,  
Some dance, some *haul* the rope.

Denham.

Some the wheels prepare,

And fasten to the horses feet; the rest

With cables *haul* along th' unwieldy beast. *Dryden*.

—In his grandeur he naturally chuses to *haul* up others after him whose accomplishments most resemble his own. *Swift*.—

Thither they bent, and *haul'd* their ships to  
land;

The crooked keel divides the yellow sand. *Pope*.

Romp-loving misa

In *haul'd* about in gallantry robust. *Thomson*.

(2.) **To HAUL**, among seamen, implies to pull

a single rope, without the assistance of blocks or other mechanical powers. When a rope is otherwise pulled, as by the application of tackles, the connection with blocks, &c. the term is changed into *bowing*.

(3.) **To HAUL THE WIND**, is to direct the ship's course nearer to that point of the compass from which the wind arises. Thus, supposing a ship to sail SW. with the wind northerly, and for particular occasion requires to haul the wind more westward; to perform this operation, it is necessary to arrange the sails more obliquely with the keel; to brace the yards more forward, by slackening the starboard and pulling in the larboard braces, and to haul the lower sheets further aloft, and, finally, to put the helm a-port, *i. e.* over the larboard side of the vessel. As soon as the head is turned directly to the westward, and the sails are trimmed accordingly, she is said to have hauled the wind four points; that is to say, from SW. to W. She may still go two points near to the direction of the wind, by disposing her sails according to their greatest obliquity, or, in the sea phrase, by *trimming all sharp*; and in this situation she is said to be close hauled, *as sail* WNW.

**HAULTON**. See **HALTON**, N° 1.

\* **HAUM**. *n. f.* [or *hame*, or *balm*; *bealm*, Scotch; *balm*, Dutch and Danish.] Straw.—

In champion countries a pleasure they take  
To mow up their *haume* for to brew and to bake  
The *haume* is the straw of the wheat or the rye  
Which once being reaped, they mow by and by

—Having stripped off the *haum* or binds from the poles, as you pick the hops, stack them up. *Shakspeare*.

(1.) \* **HAUNCH**. *n. f.* [*baucke*, Dutch; *hanche*, French; *anca*, Italian.] 1. The thigh: the back of the hip.—

Hail, groom! didst thou not see a bleeding haunch  
Whose right *haunch* bearst my steadfast arrow-strake

Spenser.

—To make a man able to teach his horse to stop and turn quick and rest upon his *haunches*, is to use to a gentleman both in peace and war. *Latham*.

2. The rear; the hind part.—

Thou art a Summer bird,

Which ever in the *haunch* of Winter sings  
The lifting up of day.

Shakspeare.

(2.) **The HAUNCH**, or **HANCH**, is that part of the body between the last ribs and the thigh.

(3.) **The HAUNCHES OF A HORSE** are two bones if when standing in the stable he limps, with his hind legs farther back than he ought; and when the top of his tail is not in a perpendicular line with the tip of his hocks, as it always is in horses whose haunches are of a just length. Some horses though they have too long haunches, yet commonly walk well: such are good to climb hills, but are not so sure upon a descent; for they cannot ply the hams, and never gallop slowly, but always rear upon a full speed. The art of riding has not more necessary lesson than that of putting a horse upon his haunches; which is called *coupling him well*, or putting him well together, or *coupling*. A horse that cannot bend or lower his haunches throws himself too much upon his shoulder, and lies heavy upon the bridle.

HAUNCH

**HAUNOLSTAIN**, a town of Austria, 6 miles W. of St. Pölten.

\* **HAUNT**. *n. s.* [from the verb.] 1. Place in which one is frequently found.—We set toils, nets, snares and traps, for beasts and birds in their own haunts and walks. *L'Esrange*.—

To me pertains not, she replies,  
To know or care where Cupid flies;  
What are his haunts, or which his way,  
Where he would dwell, or whither stray. *Prior*.

A scene where, if a god should cast his sight,  
A god might gaze and wonder with delight!  
Joy touch'd the messenger of heav'n; he stay'd  
Estrang'd, and all the blissful haunts survey'd.

*Pope*.

2. Habit of being in a certain place.—The haunt you have got about the courts will one day or another bring your family to beggary. *Arbutnot*.

(1.) \* **HAUNT**. *v. a.* [*haunter*, Fr.] 1. To frequent; to be much about any place or person.—A man who for his hospitality is so much *haunted*, that no news stir but come to his ears. *Sidney*.—Now we being brought known unto her, after we were acquainted, and acquainted we were sooner than ourselves expected, she continually *haunted* us. *Sidney*.—

I do *haunt* thee in the battle thus,  
Because some tell me that thou art a king. *Shak*.

She this dangerous forest *haunts*,  
And in sad accents utters her complaints. *Waller*.

Earth now  
Scar'd like heav'n, a seat where gods might dwell,

Or wander with delight, and love to *haunt*  
Her sacred shades. *Milton*.

Celestial Venus *haunts* Idalia's groves;  
Dona Cynthia, Ceres Hybla loves. *Pope*.

2. Haunted frequently in an ill sense of one that is unwelcome.—

You wrong me, sir, thus still to *haunt* my house;  
Told you, sir, my daughter is dispos'd of. *Shak*.

Oh, could I see my country-seat!  
There leaning near a gentle brook,

Sleep, or peruse some ancient book;  
And there in sweet oblivion drown

Those cares that *haunt* the court and town. *Swift*.

3. Eminent used of apparitions or spectres that appear in a particular place.—

Foul spirits *haunt* my resting place,  
And ghastly visions break my sleep by night. *Fairf*.

All these the woes of Oedipus have known,  
Your fates, your furies, and your *haunted* town.

*Pope*.

(4.) \* **HAUNT**. *v. n.* To be much about; to appear frequently.—

I've charged thee not to *haunt* about my doors;  
An honest plainness thou hast heard me say,

My daughter's not for thee. *Shak. Othello*.

Where they most breed and *haunt*, I have observed

The air is delicate. *Shak. Macbeth*.

\* **HAUNTER**. *n. s.* [from *haunt*.] Frequent;

one that is often found in any place.—The ancient Grecians were an ingenious people, of

whom the vulgar sort, such as were *haunters* of theatres, took pleasure in the conceits of Aristophanes. *Holton on Education*.—

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O goddess, *haunter* of the woodland green,  
Queen of the nether skies! *Dryden*.

(1.) \* **HAVOCK**. *n. s.* [*basog*, Welsh, devastation.] Waste; wide and general devastation; merciless destruction.—Having been never used to have any thing of their own, they make no spare of any thing, but *havock* and confusion of all they meet with. *Spenser on Ireland*.—Saul made *havock* of the church. *Ad. viii. 3*.—

Ye gods! what *havock* does ambition make  
Among your works! *Addison's Cato*.

—The Rabbins, to express the great *havock* which has been made of the Jews, tell us, that there were such torrents of holy blood shed, as carried rocks of a hundred yards in circumference above three miles into the sea. *Addison*.—If it had either air or fuel, it must make a greater *havock* than any history mentions. *Cheyne*.

(2.) \* **HAVOCK**. *interj.* [from the noun.] A word of encouragement to slaughter.—

Why stand these royal trouts amazed thus?  
Cry *havock*, kings! *Shakesp*.

Até by his side,  
Cries *havock*! and lets loose the dogs of war.

*Shakesp*.

\* **TO HAVOCK**. *v. a.* [from the noun.] To waste; to destroy; to lay waste.—Whatever they leave, the soldier spoileth and *havocketh*; so that, between both, nothing is left. *Spenser*.—

See with what heat these dogs of hell advance,  
To waste and *havock* yonder world, which I

So fair and good created! *Milton*.

**HAUPMANSGRUN**, a town of Up. Saxony.

**HAUPOUL MAZAMET**, a town of France, in the dep. of Tarn, 10 miles E. of Castres.

(1.) **HAVRE**, [Fr.] in geography, a haven.

(2.) **HAVRE DE GRACE**, a sea-port town of France, in the dep. of Lower Seine and ci devant prov. of Normandy, on the English Channel, in a large plain at the mouth of the Seine. It is a fortified town, nearly of a square figure, divided into two parts by the harbour, surrounded with walls and other works, and defended by a very strong citadel and arsenal. It is one of the most important places in France, on account of its foreign trade and convenient harbour. It was seized in 1562 by the Protestants, who delivered it to Q. Elizabeth; but it was surrendered in 1563. In 1694 it was bombarded by the English under lord Berkley, and some houses destroyed. In 1759, it was again bombarded by the British, who set fire to it, and destroyed a number of flat-bottomed boats, intended for invading England. It lies 45 miles W. of Rouen, and 12 NW. of Paris. Lon.

o. 11. E. Lat. 49. 31. N.

(3.) **HAVRE DE GRACE**, a town of Maryland, in Hartford county, on the west side of the Sut-

quehanna, at its influx into Chesapeake bay: 37 miles NE. of Baltimore, and 65 WSW. of Philadelphia. Lon. 1. 2. W. of that city. Lat. 39. 39. N.

(4.) **HAVRE DE ROSEL**, a bay on the NE. coast of Jersey, 5 miles NNE. of St Helier.

(5.) **HAVRE GIFFART**, a bay on the N. coast of Jersey, 5 miles N. of St Helier.

**HAURIANT**, *adj.* in heraldry, a term peculiar to fishes; signifying their standing upright, as if refreshing themselves by sucking in the air.

**HAUS.** two towns of Germany; 1. in Austria, 4 miles NW of Steyregg; 2. in Stiria, 20 miles NNW. of Muhran.

**HAUSAY**, an island of Scotland, one of the Skerries, 16 miles E. of Shetland.

**HAUSEBERG**, a town of Germany, in Westphalia, and county of Minden; 3 m. S. of Minden.

**HAUSEGO**, a town of Austria.

**HAUSEN**, a town and lordship of Suabia, on the Kinzig; 26 miles SE. of Strasburg.

**HAUSLEITEN**, a town of Austria.

**HAUSSEN**, a town of Germany, in the electorate of Mentz, near Salminster, 3 m. N. of Orbe.

**HAUSTOTTEN**, a town of Germany, in Stiria, 2 miles SSE. of Graz.

(1.) \* **HAUTBOY**. *n. f.* [*baut* and *bois*.] A wind instrument.—I told John of Gaunt he beat his own name; for you might have truſt'd him and all his apparel into an eel ſkin: the caſe of a treble *bautboy* was a manſion for him. *Shakeſpeare*.

Now give the *bautboys* breath; he comes, he comes. *Dryden*.

(2.) The **HAUTBOY** is ſhaped much like the lute; only it ſpreads and widens towards the bottom, and is ſounded through a reed. The treble is two feet long; the tenor goes a 5th lower when blown open: it has only 8 holes; but the baſs, which is 5 feet long, has 11.—The name is French, *baut bois*, *q. d. high wood*; and is given to this inſtrument becauſe the tone of it is higher than that of the violin.

(3.) \* **HAUTBOY STRAWBERRY**. See **STRAWBERRY**.

(4.) **HAUTBOY STRAWBERRY**. See **FRAGARIA**.

**HAUTECOMBE**, a town of the French republic, in the dep. of Mont Blanc, and late duchy of Savoy; W. of lake Bourget, 12 miles NNE. of Chambery, and 17 S. of Seiffel.

**HAUTE FEUILLE**, John, an ingenious mechanic, born at Orleans in 1647. Though he was an eccleſiaſtic, and enjoyed ſeveral benefices, he applied almoſt his whole life to mechanics, in which he made a great progreſs. He had a particular taſte for clock-work, and made ſeveral diſcoveries in it that were of ſingular uſe. He found out the ſecret of moderating the vibration of the balance by means of a ſmall ſteel ſpring, which has ſince been made uſe of. This diſcovery he laid before the members of the Academy of Sciences in 1674; and theſe watches are called *pendulum watches*, not that they have real pendulums, but becauſe they nearly approach to the juſtneſs of pendulums. M. Huygens perfected this happy invention; but having declared himſelf the inventor, and obtained from Lewis XIV. a patent for making watches with ſpiral ſprings, the abbé Feuſille oppoſed the registering of this privilege, and published a piece on the ſubject againſt M. Huygens. He wrote a great number of other pieces, moſt of which are ſmall pamphlets conſiſting of a few pages, but very curious; as, 1. The perpetual pendulum; 4to. 2. New inventions; 4to. 3. The art of breathing under water, and the means of preſerving a flame ſhut up in a ſmall place. 4. Reflections on machines for raiſing water. 5. On the different ſentiments of Malebranche and Regis, relating to the appearance of the moon when

ſeen in the horizon. 6. The magnetic balance. 7. A placet to the king on the longitude. 8. Letter on the ſecret of the longitude. 9. A new ſyſtem on the flux and reflux of the ſea. 10. The means of making ſenſible experiments that prove the motion of the earth; and many other pieces. He died in 1724.

**HAUTEFORTS**, a town of France, in the dep. of Dordogne, 18 miles NE. of Perigueux.

**HAUTELUCE**, a town of the French republic, in the dep. of Mont Blanc, (ci-devant duchy of Savoy,) 13 miles NE. of Conflans.

(1.) **HAUTE RIVE**, a town of France, in the dep. of Drome, 13½ miles N. of Romans.

(2.) **HAUTE-RIVE**, a town of France, in the dep. of Upper Garonne, and late prov. of Languedoc, on the Arriege; 10 miles S. of Toulouſe. Lon. 1. 26. E. Lat. 43. 26. N.

**HAUTE-RIVOIRE**, a town of France, in the dep. of Rhone and Loire, 18 miles W. of Lyons, and 15 NE. of Montbrison.

(1.) **HAUTEVILLE**, a town of France, in the department of Aine, 6 miles E. of St Rambert.

(2.) **HAUTEVILLE**, a town of France, in the department of Marne, 15 miles SE. of Vitry.

(3.) **HAUTEVILLE LA GUICHARD**, a town of France, in the department of the Channel, 7 miles NE. of Coutances.

**HAUTGOR**, a town of Indoſtan, in Cicacole.

**HAUTPOUL**, a town of France, in the dep. of Tarn, 10½ miles SE. of Caſtres.

**HAUT-THORAME**, a town of France, in the dep. of the Lower Alps, 15 miles N. of Caſſelle.

**HAUT-VILLIERS**, a town of France, in the dep. of Marne, and late prov. of Champagne; ſituated on the Marne; 3 miles N. of Epernay, and 20 from Rheims.

**HAUTZENHEIM**, a town of Tirol, 1 m. S. of Zell.

**HAUTZENTAL**, a town of Austria, 6 miles S. of Sonneberg.

**HAUZEMBERG**, a town of Bavaria, in the biſhopric of Paſſau; 6 miles NE. of Paſſau.

**HAUZ-HORMOZ**, a town of Perſia, in Kerman.

(1.) \* **HAW**. *n. f.* [*bag*, Sax.] 1. The berry and ſeed of the hawthorn.—

The ſeed of the bramble with kernel and *haw*.

—Store of *haws* and hips portend cold Winter. *Bacon's Nat. Hiſt.*—His quarrel to the hedge was that his thorns and his brambles did not bring forth raiſins, rather than *haws* and blackberries. *L'Eſſay*. 2. An excreſcence in the eye. 3. [*bag*, Saxon; *haw*, a garden, Daniſh.] A ſmall piece of ground adjoining to an houſe. In Scotland they call it **HAUGH**.—Upon the *haw* at Plymouth is cut out in the ground the portraiture of two men, with clubs in their hands, whom they term Gog and Magog. *Carraw*.

(2.) **HAW**, § 1, *def.* 1. See **CRATÆGUS**, N° 1.

(3.) **HAW**, § 1, *def.* 2. See **FARRIERY**, Part IV. *ſect.* I.

(4.) **HAW**, § 2, *def.* 3. Sir Edward Coke, in an ancient plea concerning Feverſham in Kent, ſays *haws* are houſes.

(5, 6.) **HAW**, two villages in Kent and Surry. \* **To HAW**. *v. n.* [Perhaps corrupted from *haw* or *back*.] To ſpeak ſlowly with frequent intermiſſion.

and hesitation.—'Tis a great way; but yet, after a little humming and *hawing* upon't, he agreed to undertake the job. *L'Estrange*.

**HAWES**, a river of Wales, which runs into the Sever, 2 miles below Newtown.

**HAW-FINCH**. See **LOXIA**, N° 5.

**HAWFORD**, a village in Warwickshire.

**HAWGH**, or **HAWGH**, *n. s.* a word used in Scotland, and in the north of England, for a green plot in a valley.

(1.) **HAWICK**, a parish of Scotland, in Roxburghshire, about 15 miles long from N. to S. and 4½ broad. The climate and soil are various: but the ground in general is fertile, producing plentiful crops of oats, barley, turnips, potatoes, clover, and rye-grass; besides pasture on the hills. The population, in 1793, stated by the rev. Mr Robert Gillan, in his report to Sir J. Sinclair, was 1924, and had increased 215, since 1755. The number of sheep was about 8000. There are remains of ancient camps in the parish, particularly one called *Catrail*, and a conical earthen mound called the *Mote*.

(2.) **HAWICK**, a town in the above parish, (N° 1.) formed into a burgh of barony at a very early period, though its most ancient charters are lost. Mary renewed its privileges, by a charter dated 1545. It is governed by 2 bailies, 15 merchant and 14 trades councillors. Its chief manufactures are carpets, kerges, table covers, rugs, narrow cloths, tapes, twists, hose, &c. and winnowing machines, made by the descendants of Andrew Belpur, who first invented them in 1737. The population in 1793, was 2320. Hawick is seated at the conflux of the Tiviot and the Slitbridge; the latter of which rose 22 feet above its usual level, in Aug. 1767, owing to a cloud bursting at its base, and carried off part of the surface of a hill, with 15 houses and a corn mill. Two persons were drowned by it. Hawick lies 15 miles SW. of Edin.

(3.) **HAWK**. *n. s.* [*hæwæg*, Welsh; *hæfer*, Sax. *hawp*, Lat.] 1. A bird of prey, used much anciently in sport to catch other birds.—

Do'st thou love hawking? Thou hast *hawk* will soar

Above the morning lark. *Shak.*

—It can be no more disgrace to a great lord to draw a picture, than to cut his *hawk's* meat. *Poacham.*

Whence born on liquid wing

The sounding culver shoots; or where the *hawk*,  
High in the beetling cliffs, his airy builds.

*Thompson.*

2. [*Hæch*, Welsh.] An effort to force phlegm up the throat.

(4.) **HAWK**. See **FALCO**, N° 19, 20, 23, 24, 25—26.

3. **To HAWK**. *v. n.* [from *hawk*.] 1. To fly parts at fowls; to catch birds by means of a hawk.—

Ride unto St Alban's,

Where the king and queen do mean to *hawk*.

*Shakespeare.*

—One follow'd study and knowledge, and another *hawking* and hunting. *Locke*.—He that *hawks* at birds and sparrows has no less sport, though a much less considerable quarry, than he that flies at a soldier game. *Locke*.—

A false Henry is, when Emma *hawks*:  
With her of tarts and of lures he talks. *Prior*

2. To fly at; to attack on the wing.—

A falcon tow'ring in her pride of place,  
Was by a mousing owl *hawk'd* at and kill'd.

*Shakespeare.*

Whether upward to the moon they go,  
Or dream the Winter out in caves below,  
Or *hawk* at flies elsewhere, concerns us not to know.

*Dryden.*

3. [*Hæch*, Welsh.] To force up phlegm with a noise.—Come, sit, sit, and a song.—Shall we clap into't roundly, without *hawking* or spitting, or saying we are hoarse, which are only the prologues to a bad voice? *Shakespeare*.—She complained of a stinking tough phlegm which she *hawked* up in the mornings. *Wise man*.—Blood, cast out of the throat or windpipe, is spit out with a *hawking* or small cough; that out of the gums is spit out without *hawking*, coughing, or vomiting. *Harvey*.—

4. To sell by proclaiming it in the streets. [From *hæch*, German, a saleman.]—

His works were *hawk'd* in every street;

But seldom rose above a sheet.

*Swift.*

**HAWKCHURCH**, a village in Dorsetshire.

(1.) **HAWKE**, Edward, Lord Hawke, a brave British admiral, was the son of an eminent barrister, and entered into the navy at an early age. In 1734, he obtained the command of a man of war, and distinguished himself by his bravery in the famous engagement in 1744, wherein the British fleet was commanded by Matthews, Lestock, and Rowley. (See **ENGLAND**, § 80.) In 1747, he was made rear-admiral of the White, when he defeated a large French fleet, and captured 5 ships of the line; on which he was created a knight of the Bath. In 1759, he defeated admiral Coassans of Belleisle, and was rewarded with a pension of 2,000 l. a-year. In 1765, he was appointed vice-admiral of Great Britain, and first lord of the admiralty. In 1776, he was created a British Peer, and died in 1781.

(2.) **HAWKE**, an island near the E. coast of Labrador. Lon. 55. 30. W. Lat. 53. 10. N.

(3.) **HAWKE**, a township of New Hampshire, in Rockingham county.

**HAWKEBURY**, a town in Warwickshire.

\* **HAWKED**. *adj.* [from *hawk*.] Formed like a hawk's bill.—Flat noses seem comely unto the Moor, an aquiline or *hawked* one unto the Persian, a large and prominent nose unto the Roman. *Brown's Vulgar Errors*.

(1.) \* **HAWKER**. *n. s.* [from *hawk*, Germ.] One who sells his wares by proclaiming them in the street.—I saw my labours, which had cost me so much thought *hawked* about by common *hawkers*, which I once intended for the consideration of the greatest person. *Swift*.—

To grace this honour'd day, the queen proclaims,

By herald *hawkers*, high heroick games:

She summons all her sons; an endless band

Pours forth, and leaves unpeopled half the land.

*Pope.*

(2.) **HAWKERS** anciently were fraudulent persons, who went from place to place buying and selling brass, pewter, and other merchandize, which ought to be uttered in open market. In



this sense the word is mentioned, 25 Hen. VIII. cap. 6. and 33, cap. 4. The appellation seems to have arisen from their uncertain wandering, like those who, with hawks, seek their game where they can find it. The term is now used as synonymous with pedlar; a person who travels about the country selling wares. Every hawker must take out an annual licence, for which he must pay 4 l. and if he travels with a horse, ass, or mule, for every one of them 8 l. If he travels without a licence, or contrary to it, he forfeits for every offence to the informer, and the poor of the parish where discovered, 10 l. The acts relating to hawkers do not extend to makers of goods or their agents; or to those who sell goods in fairs or markets; to the sellers of fish, fruit, or other victuals; nor to the vendors of books and newspapers: 9 and 20 W. cap. 27. 3 and 4 Anne, cap. 4. But hawkers shall not, by virtue of such licence, sell or offer to sale any tea or spirituous liquors, though with a permit, under the penalty of having the same seized, and imprisonment and prosecution of the offender. 9 Geo. II. cap. 35. Hawkers who were licensed on June 23, 1785, may set up any business in the place where they are resident inhabitants, brought up thereto. Additional duties, are, however, imposed upon hawkers, by acts, 29 Geo. III. c. 26. and 35 Geo. III. c. 91.

**HAWKESBURY**, a town in Gloucestershire, NW. of Radminton, and 4 miles from Sodbury.

**HAWKESHEAD**. See **HAWKSHED**.

**HAWKESWORTH**, John, LL. D. a celebrated English writer, born in 1715, and brought up to the profession of a watchmaker. He was a Presbyterian, and a member of the celebrated Brathbury's meeting, from which he was expelled for irregularity. He afterwards devoted himself to literature, and became an author of considerable eminence. In the early part of his life his circumstances were rather confined. He resided some time at Bromley in Kent, where his wife kept a boarding school. He afterwards became known to a lady who had great property and interest in the East India company, and through her means was chosen a director of that body. His *Adventurer* is his capital work, and its merits procured him the degree of LL. D. from Alb. Herring. When the design of compiling a narrative of the discoveries in the South Seas was on foot, he was recommended as a proper person to be employed on the occasion: but the performance did not answer the public expectation. Works of taste and elegance, where imagination and the passions were to be affected, were his province; not works of dry, cold, accurate narrative. However, he executed his task, and received for it the enormous sum of 6000 l. He died in 1773, some say of high living, others, of chagrin from the ill reception of his *Narrative*; for he was a man of the keenest sensibility. On a handsome marble monument at Bromley in Kent is the following inscription, the latter part of which is taken from the last number of *The Adventurer*:

To the memory of  
JOHN HAWKESWORTH, LL. D.  
Who died the 16th of November  
MDCCLXXIII, aged 58 years.  
That he lived ornamental and useful

To society in an eminent degree;  
Was among the boasted felicities

Of the present age;

That he laboured for the benefit of society,  
Let his own pathetic admonitions  
Record and realize.

"The hour is hasting, in which whatever praise or censure I have acquired will be remembered with equal indifference. Time, who is impatient to date my last paper, will shortly moulder the hand which is now writing it in the dust, and fill the breast that now throbs at the reflection. But let not this be read as something that relates only to another; for a few years only can divide the eye that is now reading from the hand that has written."

**HAWKHURST**, a populous parish and village in Kent, near Benenden.

(1.) **HAWKING**, *n. s.* the art, or exercise of taking wild fowl by means of hawks. The method of reclaiming, manning, and bringing up a hawk to this exercise, is called **FALCONRY**.

(2.) **HAWKING**, *HISTORY OF*. Hawking was anciently a favourite amusement in Britain, and to carry a hawk was esteemed a distinction of a man of rank. The Welsh had a saying, that you may know a gentleman by his hawk, horse, and greyhound. In those days a person of rank seldom went without one on his hand. Even the ladies were not without them; for in an ancient sculpture in the church of Milton Abbas, in Dorsetshire, appears the consort of King Athelstan, with a falcon on her royal fist tearing a bird. There are only two countries in the world, however, where we have any evidence that the exercise of hawking was very anciently in vogue. These are, Thrace and Britain. In the former Pliny tells us, (lib. x, 8.) it was merely the diversion of a particular district. But the primeval Britons had a peculiar taste for hawking; and every chief among them maintained a considerable number of birds for that sport. It appears also from a passage in Ossian, (Vol. I. p. 215.) that it was fashionable at a very early period in Scotland. He tells us, that a place was endeavoured to be gained by the proffer of "100 managed steeds, 100 foreign captives, and 100 hawks with fluttering wings, that fly across the sky." To the Romans this diversion was scarce known in the days of Vespasian; yet it was introduced soon after. Probably they adopted it from the Britons; but they greatly improved it by the introduction of spaniels into the island. In this state it appears among the Roman Britons in the 6th century. Ovidas, in his first epistle, speaking of Maglocennus, on his relinquishing ambition, and taking refuge in a monastery, compares him to a dove, that with various turns and windings takes her flight from the talons of the hawk. In after times, hawking was the principal amusement of the English: a person of rank scarce appeared out without his hawk on his hand; which, in old paintings, is the criterion of nobility. Harold, afterwards king of England, when he went on an embassy into Normandy, is painted embarking with a bird on his fist, and a dog under his arm; and in an ancient picture of the nuptials of Henry VI. a nobleman is represented in the same manner; for in those days it was thought sufficient

to allow to waste their time, and to carry their  
 back far, and leave study and learning to the chil-  
 dren of men people! In short, this diversion was,  
 among the ancient English, the pride of the rich,  
 and the privilege of the poor; no rank of men  
 seems to have been excluded the amusement: we  
 know from the book of St Alban's, that every de-  
 gree of the peculiar hawk, from the emperor down  
 to the low-water clerk. Vast was the expence  
 in sometimes attended this sport. In the reign  
 of King I. Sir Thomas Monson is said to have gi-  
 ven a hawk for a cast of hawks: we are not then to  
 wonder at the rigour of the laws made to preserve  
 that which was carried to such an extravagant  
 point. In the 34th of Edward III. it was made  
 felony to steal a hawk; to take its eggs even in a  
 man's own ground, was punishable with im-  
 prisonment for a year and a day, besides a fine at  
 the king's pleasure: in queen Elizabeth's reign,  
 imprisonment was reduced to 3 months; but  
 a hawk was to find security for 7 years, or  
 a year till he did. Such was the state of  
 England, during the whole day, the gentry  
 were devoted to hawking or hunting; in the e-  
 vening they celebrated their exploits with the  
 most dissipated and brutish sottishness; while the  
 lower sort of people, by the most unjust and ar-  
 bitrary laws, were liable to capital punishments,  
 fines, and loss of liberty, for destroying the  
 property of the feathered tribe. According  
 to the laws, the diversion of hawking is more fol-  
 lowed by the Tartars and Persians than ever it  
 was in Europe. *Un'y avoit point de butte* (says he)  
*un y avoit point de faucon.* The falcons or  
 hawks were in use in these kingdoms, are  
 bred in Wales, and in North Bri-  
 tain. The peregrine falcon inhabits the  
 mountains of Cornwall. The same species and  
 the kestrel, the gentil, and the go-hawk, are  
 bred in Scotland, and the lanner in Ireland. (See  
 Sec. 1. 31, 32, 33, 35, and 40.) The Nor-  
 man bred, was, in old times, in high esteem  
 among them: they were thought bribes worthy a  
 Countess Fitzpierre, gave two good Nor-  
 man hawks to King John, to obtain for his friend  
 the liberty of exporting 100 wt.  
 of wool; and Nicholas the Dane was to give the  
 king every time he came into England, that  
 he might have free liberty to traffic throughout  
 the king's dominions. They were also made the  
 price, in which some nobles held their estates  
 of the crown. Thus Sir John Stanley had a  
 hawk of the life of Man from Henry IV. to be  
 divided by his heirs, and successors, by ho-  
 noring the service of two falcons, on the day  
 of their coronation. And Philip de Hasting  
 the son of Combertoun in Cambridgeshire,  
 was the price of keeping the king's falcons.

**HAWKING, METHOD OF TRAINING BIRDS**  
 1. When a hawk or falcon is taken, she must  
 be kept (See § 4.) in such a manner, that, as the  
 bird sits, she may see what provision lies  
 before her; but care ought to be taken, not to  
 keep her too hard. A falcon or hawk newly taken  
 must have all new furniture, as new jesses of  
 red leather, mailed leashes with buttons at the  
 end, and new bewets. There should also be pro-  
 vided a small round stick, to stroke the hawk; be-

cause, the oftener this is done, the sooner and bet-  
 ter will she be manned. She must also have two  
 large bells, that she may be found when she scat-  
 tereth. Her hood should be well fashioned, raised,  
 and embossed against her eyes, deep, and yet  
 firm enough beneath, that it may fasten about  
 her head without hurting her; and her beak and  
 talons must be a little coped, but not so near as to  
 make them bleed. A soar falcon, which has pas-  
 sed the seas, will be harder to reclaim, but will  
 prove the best of falcons. Her food must be good  
 and warm, and given twice or thrice a-day, till  
 she be full gorged: the best for this purpose is pi-  
 geons, larks, or other live birds; because she must  
 be broken off by degrees from her accustomed feed-  
 ing. When she is fed, you must hoop and lure,  
 that she may know when you intend to give her  
 meat. On this occasion she must be unhooded  
 gently; and after giving her two or three bits, her  
 hood must be put on again, when she is to get  
 two or three bits more. Care must be taken that  
 she be close seeled; and after 3 or 4 days her  
 diet may be lessened; the falconer setting her e-  
 very night to perch by him, that he may awaken  
 her often in the night. In this manner he must  
 proceed, till he find her grow tame and gentle;  
 and when she begins to feed eagerly, he may give  
 her a sheep's heart. He may now begin to unhood  
 her in the day time, but it must be far from com-  
 pany, first giving her a bit or two, then hooding  
 her gently, and giving her as much more. When  
 she is sharp set, he may now unhood her, and  
 give her some meat just against his face and eyes,  
 which will make her less afraid of the countenances  
 of others. She must be born continually on the  
 fist, till she is properly manned, causing her to  
 feed in company, giving her in the morning, a-  
 bout sun-rise, the wing of a pullet; and in the e-  
 vening, the foot of a hare or coney, cut off the  
 joint, head and laid in water, which being squeez-  
 ed, is to be given her with the pinion of a hen's  
 wing. For two or three days give her washed  
 meat, and then plumage in more or less quantity  
 as she is thought to be more or less foul within.  
 After this, being hooded again, she is to get no-  
 thing till she has gleamed and cast, when a little  
 hot meat may be given her in company; and, to-  
 wards evening, she may be allowed to plume a  
 hen's wing in company also. Cleanse the feathers  
 of her casting, if foul and slimy; if she be clean  
 within, give her gentle castings; and when she is  
 reclaimed, manned, and made eager and sharp  
 set, feed her on the lure. Three things are to be  
 considered before the lure be showed her; 1. That  
 she be bold and familiar in company, and not afraid  
 of dogs and horses. 2. Sharp set and hungry, ha-  
 ving regard to the hour of morning and evening,  
 when you would lure her. 3. Clean within, and  
 lure well garnished with meat on both sides;  
 and when you intend to give her the length of a  
 leash, you must abscond. She must also be un-  
 hooded, and have a bit or two given her on the  
 lure as she sits on your fist; afterwards take the  
 lure from her, and hide it that she may not see it;  
 and when she is unseeled, cast the lure so near her,  
 that she may catch it within the length of her  
 leash, and as soon as she has seized it, use your  
 voice, feeding her upon the lure, on the ground,  
 with

with the heart and warm thigh of a pullet. Having so lured your falcon, give her but little meat in the evening; and let this luring be so timely, that you may give her plumage, and a juck of a joint next morning on your fist. When she has cast and gleamed, give her a little warm meat. About noon, tie a creance to her leath; and going into the field, there give her a bit or two upon her lure; then unwind the creance, and draw it after you a good way; and let him who has the bird hold his right hand on the tassel of her hood, ready to unhood her as soon as you begin to lure; to which if she come well, stoop roundly upon it, and hastily seize it, let her cast two or three bits thereon. Then, unseizing and taking her off the lure, hood her and give her to the man again; and going farther off, till she is accustomed to come freely and eagerly to the lure; after which she may be lured in company, taking care that nothing affright her. When she is used to the lure on foot, she is to be lured on horseback; which may be effected the sooner, by causing horsemen to be about her when lured on foot. When she has grown familiar to this way, let somebody on foot hold the hawk, and the person on horseback must call and cast the lure about his head, the holder taking off the hood by the tassel; and if she seize eagerly on the lure without fear of man or horse, then take off the creance, and lure her at a greater distance. If you would have her love dogs as well as the lure, call dogs when you give her her living or plumage. After this, she may be allowed to fly, in a large field, unencumbered with trees. To excite her to fly, whistle softly; unhood her, and let her fly with her head to the wind; as she will thus the more readily get upon the wing, and fly upwards. The hawk sometimes flies from the falconer's fist, and takes stand on the ground: this is a fault very common with soar falcons. To remedy this, fright her up with your wand; and when you have forced her to take a turn or two, take her down to the lure, and feed her. But if this does not do, then you must have in readiness a duck scaled, so that she may see no way but backwards, and that will make her mount the higher. Hold the duck in your hand, by one of the wings near the body; then lure with the voice, to make the falcon turn her head; and when she is at a reasonable pitch, cast your duck up just under her; when, if she strike, stoop, or truss the duck, permit her to kill it, and reward her by giving her a reasonable gorge. After you have practised this a or 3 times, your hawk will leave the stand, and, delighted to be on the wing, will be very obedient. It is not convenient, for the first or second time, to show your hawk a large fowl; for such often escape from the hawk, and she takes after them: this gives the falconer trouble, and frequently occasions the loss of the hawk. But if she happens to pursue a fowl, and being unable to recover it, gives it over, and comes in again directly, then cast out a scaled duck; and if she stoop and truss it across the wings, permit her to take her pleasure, rewarding her also with the heart, brains, tongue, and liver. If you have not a quick duck, take her down with a dry lure, and let her plume a pullet and feed upon it. A hawk

will thus learn to give over a fowl that takes and on hearing the falconer's lure, will make again, and know the better how to hold in head. Some hawks have a disdainful eye, proceeding from their being high fed: such hawk must not be rewarded though she does kill, but may be allowed to plume a little: Taking a sheep's heart cold, or the leg of a let, when the hawk is busy in pluming, let her of them be conveyed into the body of the fowl, that it may savour of it; and when hawk has eaten the heart, brains, and tongue of the fowl, take out what is inclosed, call her your fist, and feed her with it; afterwards, let her some of the feathers of the fowl's neck, scour her, and make her cast. If she be a high-flying hawk, she ought not to take more than one flight in a morning; and if she be made the river, let her not fly more than twice; when she is at the highest, take her down with your lure; and when she has plumed and broken fowl a little, feed her, by which means you keep her a high flyer, and fond of the lure.

(4.) **HAWKING, TERMS USED IN.** Various terms are used in hawking, which it is proper to explain, though the exercise is now much less used than formerly. The legs, from the hip to the foot, are called *arms*; the toes, *perty fingers*; the claws, the *powers*; the nails are called the *fauls*; the long feather between the *beams*; the two longest, the *principal feathers*; those next thereto, the *flues*. The tail is called the *train*; the breast feathers, the *mantles*; those behind the thigh, the *pendant feathers*. When the feathers are not yet full grown, they are said to be *unsummed*; when they are coming, she is *summed*: The crop, or crop, is called the *gorge*: The pipe next the fundament, where the excrements are drawn down, is called the *per*. The slimy substance lying in the pannel is called the *glut*: The upper and crooked part of the tail is called the *beak*; the nether part the *clap*; the low part between the beak and the eye, the *eye* or *face*; the two small holes therein the *eyes*. As to furniture, the leathers with bells buttoned on her legs are called *bravits*. The leath thong, whereby the falconer holds the hawk is called the *leath* or *leath*; the little straps, by which the leath is fastened to the legs, *jeffes*; and a or pack-thread fastened to the leath, to discipline her, a *creance*. A cover for her head, to keep her in the dark, is called a *hood*: a large wide hood open behind, to be wore at first, is called a *great hood*: To draw the string that the hood may be in readiness to be pulled off, is called *unfastening the hood*: The blinding a hawk just taken, by passing a thread through her eye lids, and then drawing them over the eyes, to prepare her for being hooded, is called *feeling*. A figure or resemblance of a fowl, made of leather and feathers, is called a *lure*. Her resting-place, when off the falconer's fist, is called the *perch*. The place, where meat is laid, is called the *beck*; and that where in she is set, while her feathers fall and come again, the *new*. Something given a hawk, to keep and purge her gorge, is called *casting*. Small things given her to make her call, are called

*Alap*: Gravel given her to help to bring down her snatch, is called *snatch*: Her throwing up her foot from the gorge after calling, is called *gleaming*: The purging of her grease, &c. *ensnaming*. A long stuffed is called *gurgating*. The inserting a feather in her wing, in lieu of a broken one, is called *ensnaming*. The giving her a leg, wing, or gun of a fowl to pull at, is called *string*: The act of a bird the hawk preys on, is called the *prey*. What the hawk leaves of her prey, is called the *pull or pelf*. There are also proper terms for her several actions. When she flutters with her wings, as if striving to get away, either from her prey or bird, she is said to *dart*. When standing before, they fight with each other, it is called *winging*: When the young ones quiver and shake their wings, in obedience to the elder, it is called *winging*: When she wipes her beak after feeding, she is said to *feed*: When she sleeps she is said to *sleep*. From the time of changing her coat, till she turns white again, is called her *intermewing*: Tending is called *creeping*: When she stretches out her wings after her legs, and then the other, it is called *mantling*: Her dung is called *droppings*, when she does it directly down, instead of turning backwards, she is said to *stare*; and if she drops it, it is called *dropping*. When she hears, it is called *snatching*. When she raises and turns herself, she is said to *turn*: When, after pulling, she crosses her wings, over her back, she is said to *wardle*. When a hawk seizes, she is said to *seize*: When after seizing, she pulls off her prey, she is said to *plume*. When she raises a bird aloft, and at length descends with it to the ground, it is called *trussing*. When being aloft, she seems to strike her prey, it is called *snatching*. When she flies out too far from the game, she is said to *roar*. When, forsaking her proper prey, she flies at pyes, crows, &c. that chance to come by, it is called *check*. When, missing her prey, she betakes herself to the next check, she is said to *fly on head*. The fowl or game she is said to *quarry*. The dead body of a fowl killed by the hawk, is called a *pelt*. When she flies away with the quarry, she is said to *carry*. When in swooping she turns two or three times on the wing, to recover herself ere she seizes, it is called *considering*. When she hits the prey, yet does not truss it, it is called *rust*. The bringing a hawk tame and gentle, is called *reclaiming*. The bringing her to endure company is called *training*. An old Raunch hawk, used to fly and hunt with a young one, is called a *mate hawk*.

(H) **HAWKINS**, Sir John, a brave English admiral, under Q. Elizabeth, born in Devonshire. He was admiral of the Fleet which he sent against the Spanish armada, and had a great share in that glorious victory. He was afterwards made treasurer of the Navy. But his memory is disgraced by his having been the first European, who carried off slaves from the coast of Africa, and introduced that inhuman traffic into the West Indies. Elizabeth herself, while she honoured his bravery by knight-hood, threatened him with the disgrace of a public execution for this practice. He died in the year 1595.

(L) **HAWKINS**, Sir John, a late celebrated author, and a lineal descendant of the admiral, (N° 1.)

was born in London, March 30th 1719. He was the youngest son of Mr Hawkins, a house-carpenter and builder in London, and was bred to the law. Though deeply engaged in that study, in his younger years, and afterwards in the practice, he found leisure to exercise his genius by writing Essays on various subjects, for the Gentleman's Magazine, Universal Spectator, and Westminster Journal; some of which particularly his Essays on *Swearing and Honesty*, attracted the attention of the public. The latter appeared in the *Gen. Mag.* for March 1739, and gave rise to a controversy, which was carried on in that work for several months, between him and his fellow clerk Mr Calamy. He formed an early intimacy with Dr Samuel Johnson which continued through life. About 1741, he became a member of two Musical Societies, and in 1741 published 6 Cantatas, the poetry of 3 of which was written by himself, and the music composed by his friend Mr Stanley. These having succeeded beyond expectation, he published other 6 soon after, which proved the means of making his fortune, by introducing him to the acquaintance of Peter Storer Esq. of Highgate, whose youngest daughter Sidney he married in 1753, and with her received a handsome fortune, as well as a very large addition to it, on the death of her brother in 1759. Having early entertained a fondness for angling, he now gave up business, and purchased a house at Twickenham, on the Thames, where he could enjoy his favourite amusement. In 1760, he published a new edition of *Walton's Complete Angler*, in 8vo with notes; to which he prefixed a Life of Walton. In 1768 he was appointed a Justice of the Peace for Middlesex, in which station he formed the benevolent resolution of taking no fees. But finding upon trial, that this indulgence was abused, by increasing the number of trifling litigations about petty quarrels, he altered his method, and accepted his legal fees; but kept them in a separate purse, and at the end of each session delivered the whole amount to the clergyman of the parish, to be distributed among the poor. In 1763 he published in 8vo, *Observations on the State of the Highways, and on the laws for amending and keeping them in repair*: to which he subjoined the draught of a bill, which was afterwards passed into a law; and which is so complete, that, after an experience of near 40 years, it has never required any amendment. In 1764, he distinguished himself by opposing an enormous claim of the City of London, which, in a bill presented to Parliament, had proposed to subject the county of Middlesex to two 3ds of the expence of rebuilding the jail of Newgate, estimated at 40,000 l. Mr Hawkins drew a petition against the bill with such success, that it was withdrawn by the city Members. In 1765, he was elected chairman of the quarter Session. In 1763 and 1769, during the riots at Brentford and Moorfields, he acted with so much spirit, activity and propriety, that, in 1779, his majesty conferred on him the honour of knighthood. In 1773 and 1778, he enriched Dr Johnson's and Mr Stevens's edition of *Shakespeare*, with those notes which bear his name. In 1776, he published his *General History of the Science and Practice of Music* in 5 vols 4to, dedicated to the King, and which he presented to him personally.



personally, at Buckingham House. The collecting of the materials for this work had cost him 16 years labour. In 1784, he met with one of the severest losses a literary man can sustain, by the destruction of his valuable library by fire, wherein were many rare books and other articles, that could never be supplied. In 1787, he published the Life and works of Dr Johnson, in 11 vols 8vo dedicated to the King. He died at Westminster of an apoplexy, on the 11th May 1789; leaving the character of an active magistrate, an affectionate husband and parent, a firm friend, and a sincere Christian.

(3.) **HAWKINS**, a county of Tennessee, in the district of Washington, containing 6,970 citizens in 1795. Rogersville is the capital.

**HAWKLEY**, a town in Hampshire.

**HAWKSHEAD**, a town of Lancashire, seated in a woody valley, surrounded by hills, on the W. side of the lake Windermere, 38 miles N. of Lancaster, and 273 NNW. of London. Lon. 3. 6. W. Lat. 54. 24. N.

**HAWKSLEY**, a town in Northumberland, on the coast, opposite Coquet Island.

**HAWKSWORTH**, a town near Otley, Yorks.

(1.) \* **HAWKWEED**. *n. f.* A plant.—Oxtongue is a species of this plant. *Miller*.

(2.) **HAWKWEED**. See **CREPIS**, & **HIERACIUM**.

(1.) **HAWKWOOD**, Sir John, a famous English general, was the son of a tanner at Heddingham Sibil in Essex, where he was born in the reign of Edward III. He was bound apprentice to a tailor in London; but being fortunately pressed into the army, was sent abroad, where his genius soon expanded. He signalized himself as a soldier in France and Italy, and particularly at Pisa and Florence. He commanded with great ability and success in the army of Galeacio duke of Milan; and was in such high esteem with Barnabas his brother, that he gave him Domitia his natural daughter in marriage, with an ample fortune. He died at Florence, full of years and military fame, in 1394.

(2, 3.) **HAWKWOOD**, 2 towns in Essex & Suffex.

**HAWLEY**, a town SE. of Blackwater, Hants.

**HAWM**, or **HALM**. See **HAUM**.

(1.) **HAWS**, a river of N. Wales, in Montgomeryshire.

(2.) **HAWS**, a river of S. Wales, in Radnorshire.

(3.) **HAWS**, or } a lake of Westmoreland W.

**HAWS WATER**, } of Penrith, 3 miles long, and half a mile broad, but nearly divided in the middle by a promontory.

**HAWSE**, or **HAUSE**, *n. f.* implies the situation of the cables before the ship's stem, when she is moored with two anchors out from forward, viz. one on the starboard and the other on the larboard bow. Hence it is usual to say, *she has a clear hawse*, or *a foul hawse*. It also denotes any small distance *a-head* of a ship, or between her head and the anchors employed to ride her, as, *He has anchored in our hawse*, *The brig fell athwart our hawse*, &c. A ship is said to ride with a *clear hawse*, when the cables are directed to their anchors, without lying athwart the stem; or crossing, or being twisted round each other by the ship's winding about, according to the change of the wind, tide, or current. A *foul hawse*, on the

contrary, implies that the cables lie across stem, or bear upon each other, so as to be rub and chafed by the motion of the vessel.

*hawse* accordingly is foul, by having either a cr an elbow, or a round turn. If the larboard cable lying across the stem, points out on the starboard side, while the starboard cable at the same grows out on the larboard side, there is a *cr* the *hawse*. If, after this, the ship, without turning to her former position, continues to w about the same way, so as to perform an *ev* revolution, each of the cables will be twisted r the other, and then directed out from the oppa bow, forming what is called a round turn. *elbow* is produced when the ship stops in the dle of that revolution, after having had a *cr* or, in other words, if she rides with her h northward with a clear *hawse*, and afterw turns quite round so as to direct her head w ward again, she will have an *elbow*.

**HAWSE-HOLES**. See **HAWSES**.

**HAWSE PIECES**, the foremost timbers of a whose lower ends rest on the knuckle timber, the foremost of the cant timbers. They are rally parallel to the stem, having their upper sometimes terminated by the lower part of a beak-head; and otherwise by the top of the b particularly in small ships and merchantmen.

**HAWSER**, *n. f.* a large rope which holds middle degree between the *cable* and *snapper*, any ship whereto it belongs, being a size m than the former, and as much larger than the ter. See **HALSER**.

(1.) \* **HAWSES**. *n. f.* [of a ship.] Two r holes under the ship's head or beak, thro which the cables pass when she is at anchor. *See*

(2.) **HAWSES**, or **HAWSE-HOLES**, are for on each side by the **HAWSE PIECES**.

(1.) \* **HAWTHORN**. *n. f.* [*bag thorn*, &c.] A species of medlar; the thorn that bears the white thorn.—The use to which it is ap in England is to make hedges: there are two three varieties of it about London; but the which produces the smallest leaves is *præf* because its branches always grow close to. *Miller*.—There is a man haunts the finest, buscs our young plants with carving *Kolins* their barks; hangs odes upon *hawthorns*, and legies on brambles. *Shak.*—

Some in their hands, beside the lance and shield,

The boughs of woodbine or of *hawthorn* *h*

Now *hawthorns* blossom, now the *u* *h*

The *hawthorn* whitens. *Shak.*

(2.) **HAWTHORN**. See **CRATÆGUS**.

(3.) **HAWTHORN**, AMERICAN. See **VIBURN**

(4.) \* **HAWTHORN FLY**. *n. f.* An insect.—*hawthorn fly* is all black, and not big. *Waller*

**HAWYE**, a river of S. Wales, which runs to the Yther in Radnorshire.

**HAXBY**, a village in York, S. of Calverton.

**HAXTON**, 2 towns in Bedfordshire and Wilts.

(1.) **HAY**, William, Esq. an agreeable English writer, born at Glenburne, in Suffex, about 1710 and educated at Headley. In 1730, he published a *po*



a poem, called *Mount Caburn*, dedicated to the duchess of Newcastle; in which he describes the beauties of his native country, and celebrates the virtues of his friends. In 1734, when lord Hardwicke was created a peer, he was chosen to succeed him as M. P. for Seaford, which he continued to represent during his life. He defended the measures of Sir Robert Walpole, and was supposed to be author of a ministerial pamphlet, intitled, *A Letter to a Freeholder on the late Reduction of the Land-tax to one Shilling in the Pound*; printed in 1732. In 1735, he published *Remarks on the Laws relative to the Poor*, with Proposals for their better Relief and Employment; and brought in a bill for that purpose, but without effect. In May 1738, he was appointed a commissioner of the Victualling office. In 1753, appeared his *Religio Philosophi*; or, the Principles of Morality and Christianity, illustrated from a View of the Universe, and of Man's Situation in it. This was followed, in 1754, by his *Essay on Deformity*; in which he rallies his own imperfections with much liveliness and good humour. "Lilly deformity (says he), is very rare. Among 518 gentlemen in the House of Commons, I am the only one that is so. Thanks to my worthy constituents, who never objected to my person, and I hope never to give them cause to object to my behaviour." See DEFORMITY, § 2. In 1754 he also translated Hawkins Browne *De Immortalitate Animi*. In 1755, he translated and modernized some Epigrams of Martial. A little time before, he had been appointed keeper of the books in the Tower; and it is said that his attention and assiduity during the few months he held that office were eminently serviceable to his function. He died Jan. 19, 1755; leaving a son who inherited the imperfect form of his father. This gentleman went into the service of the East India company, where he acquired rank, fortune, and reputation; but being one of those who opposed Cassim Aly Kawn, and unfortunately falling into his hands, was, with other gentlemen, put to death at Patna, Oct. 5, 1763.

(4.) HAY, *n. f.* (*bieg, big, Sax. bey, Dutch.*) Hay dried to fodder cattle in Winter.—Make by the sun shine. *Cumden's Remains*.—

Make poor men's cattle break their necks;  
So fire on barns and hay stacks in the night,  
And bid the owners quench them with their tears. *Shak.*

We have heats of dungs, and of hays and herbs  
By moist. *Bacon*.—

Or if the earlier season lead  
The tan'd hay cock in the mead. *Milton*.  
Bring them for food sweet boughs and others cut.

For all the Winter long thy hay rick stant. *May's Virgil*.

Some turners turn long and slender sprigs of hay,  
As small as an hay stalk. *Maxon*.—

By some hay cork, or some shady thorn,  
He bids his beads both even song and morn. *Dryden*.

The best manure for meadows is the bottom of  
hay mows and hay stacks. *Mortimer*.—Hay and  
the management of a groom, will make

or, *as it is*. To dance the HAY. To dance in  
the M. Part 1.

a ring: probably from dancing round a hay  
cock.

I will play on the tabor to the worthies,  
And let them dance the hay. *Shak.*

This maids thinks on the hearth they see,  
When fires well nigh consumed be,  
There dancing hays by two and three,  
Just as your fancy casts them. *Drayton*.

The gum and glistening, which with art  
And study'd method, in each part

Hangs down,  
Looks just as it that day

Snails there had crawl'd the hay. *Suckling*.

(3.) HAY. The time of mowing grass for hay must be regulated according to its growth and ripeness; nothing being more prejudicial to the crop than mowing it too soon; because the sap is not then fully come out of the root, and when made into hay, the grass shrinks away to nothing. It must not, however, be let stand too long till it have shed its seeds. When the tops of the grass look brown, and begin to bend down, and the red honeyfuckle flowers begin to wither, it is ripe for mowing. See GRASS, and SAINFOIN.

(4.) HAY, in geography, a town of S. Wales in Brecknockshire, seated near the confluence of the rivers Wye and Dulas. It was a town of note in the time of the Romans; being fortified with a castle and wall, which were ruined in the rebellion of Owen Glendower. It is at present a considerable town; and has a large market for corn and cattle. Lon. 3. 4. W. Lat. 5. 59. N.

(5.) HAY, or L'HAY, a town of France, in the dep. of Paris, 4½ miles S. of Paris.

(6.) \* HAY, *n. f.* [from *haie*, French, a hedge.] A net which incloses the haunt of an animal.—Coyes are destroyed by hays, curs, spaniels, or tumblers bred up for that purpose. *Mortimer*.

(7.) A HAY for taking rabbits, hares, &c. is made from 15 to 20 fathoms in length, and in depth a fathom. As rabbits often straggle abroad about mid day for fresh grass, when they are gone forth to any remote brakes or thickets, pitch a or three of these hays about their burrows, and lie close there; but if there are not hays enough to inclose all their burrows, some may be stopped up with stones, &c. Then set out with the dog to hunt up and down at a good distance, and draw on by degrees to the man who lies close by the hay, who may take them as they bolt into it.

(8.) HAY, BURGUNDIAN. See MEDICAGO.

(9.) HAY, SAINFOIN. See HEDYSARUM, HUSBANDRY, and SAINFOIN.

HAYANGE, a town of France, in the dep. of Moselle, 2 m. NE. of Briey, and 6 SW. of Thionville.

HAYD, a town of Bohemia, 24 miles W. of Pilsen.

HAYDENHEIM, a town of Germany, in Wurtemberg, on the Brentz, famous for pottery; 18 miles NNW. of Ulm, and 42 E. of Stuttgart.

HAYDON, 5 English villages; viz. three in Dorsetshire, and one each in Kent and Northumberland.

(1.) HAYE, a town of France, in the dept. of Indre and Loire, on the Creuse; 12 miles NW. of Preuilly, 25 S. of Tours, and 135 SW. of Paris. Lon. 0. 46. E. Lat. 46. 35. N.

(2.) HAYE, a town of England in Cornwall.

(3.) HAYE DU PUIT, a town of France, in the dep. of the Channel; 12 miles W. of Carentan, and 15 N. of Coutances.

(4.) HAYE PAYNEL, a town of France, in the dep. of the Channel; 2½ miles ESE. of Granville, and 6 N. of Avranches.

(1.) HAYES, Charles, Esq. a very singular person, whose great erudition was so concealed by his modesty, that his name is known to very few, though his publications are many. He was born in 1678, and became distinguished in 1704, by *A Treatise of Fluxions*, in folio; the only work to which he ever set his name. In 1710, came out a 4to pamphlet of 19 pages, entitled, *A new and easy Method to find out the Longitude, from observing the Altitudes of the Celestial Bodies*: and, in 1723, *The Moon, a Philosophical Dialogue*; tending to show, that the moon is not an opaque body, but has original light of her own. During a long course of years, the management of the late Royal African company lay in a manner wholly upon Mr Hayes, he being annually either sub-governor or deputy governor; notwithstanding which, he continued his pursuit after general knowledge. To a skill in the Greek and Latin, as well as the modern languages, he added the knowledge of the Hebrew: and published several pieces relating to the translation and chronology of the scriptures. The African company being dissolved in 1752, he retired to Down in Kent, where he gave himself up to study. In May 1753, he began to compile in Latin his *Chronographia Asiatica & Egyptiaca*, which he lived to finish and which was published after his death. He died at London, December 28, 1760, in his 82d year. The title of his posthumous works runs thus: *Chronographia Asiatica & Egyptiaca Specimen*; in quo, 1. *Origo Chronologiae LXX Interpretum investigatur*. 2. *Conspectus totius operis exhibitur*, 8vo.

(3—5.) HAYES, 4 English villages in Devonshire, Gloucester, Kent, and Middlesex.

(6, 7.) HAYES, a river & island in New S. Wales.

HAYGER, a town of Germany, in Nassau Dillenburg; 3 miles NE. of Dillenburg.

HAYLSHAM. See HAILSHAM.

\* HAY-MAKER. *n. s.* [*hay* and *make*.] One employed in drying grass for hay.—As to the return of his health and vigour, were you here, you might enquire of his *haymakers*. *Pope to Swift*.

1. HAY MAKING. See HUSBANDRY.

(1.) HAYN, a town of Saxony, 6 miles E. of Stolberg.

(2.) HAYN AUX TROIS CHENES, [*i. e.* *Hayn of the three Oaks*.] a town of Germany, in Hsenburg, 5 miles S. of Frankfort on the Maine, and 7 NNE. of Darmstadt.

(3.) HAYN, GROSSEN, a town of Upper Saxony, 8 miles N. of Meissen; famous for the discovery of the art of dyeing Saxon green and blue.

HAYNAU, a town of Silesia in Leignitz.

HAYNAULT. See HAINAULT.

HAYNDORF, a town of Bohemia.

HAYNICHEN, a town of Upper Saxony, 8 miles WNW. of Freyberg, and 25 W. of Dresden.

HAYNSBERG, a town of Upper Saxony, in the bishopric of Naumburg, 3 miles SW. of Naumburg.

(1.) HAYWARD, *n. s.* one who keeps the common herd or cattle of a town. He is appointed by the lord's court; his office is to see that the cattle neither break nor crop the hedges of inclosed grounds.

(2.) HAYWARD, Sir John, an eminent English historian and biographer of the 17th century, educated in the university of Cambridge, where he took the degree of LL. D. In 1610, he was appointed historiographer of a college then at Chelsea; and, in 1619, was knighted. He wrote, 1. *The lives of the three Norman kings of England, William I. and II. and Henry I.* 2. *The first part of the life and reign of king Henry IV.* 3. *The life and reign of king Edward VI.*; and several theological works. He died in 1637.

HAZAEI, [חַזַּאִי, Heb. *i. e.* seeing God.] an officer belonging to Benhadad king of Syria, who caused that prince to be put to death, and reigned in his stead. He defeated Joram, Jehu, and Jehoahaz, kings of Israel; and after his death, was succeeded by Benhadad his son, A. A. C. 834.

(1.) \* HAZARD. *n. s.* [*hazard*, French; *azar*, Spanish; *hazár*, Runick, danger.] 1. Chance; accident; fortuitous hap—

I have set my life upon a cast,

And I will stand the *hazard* of the die. *Shak.*

I will upon all *hazards* well believe

Thou art my friend, that know'st my tongue so well. *Shak.*

—Where the mind does not perceive connection, there men's opinions are not the product of judgment, but the effects of chance and *hazard*, of a mind floating at all adventures, without choice and without direction. *Locke*. 2. Danger; chance of danger.—We are bound to yield unto our Creator, the Father of all mercy, eternal thanks, that he hath delivered his law unto the world; a law wherein so many things are laid open, in light which otherwise would have been buried in darkness, not without the *hazard*, or rather *with* the *hazard*, but with the certain loss of thousands of souls, most undoubtedly now saved. *Hooker*.—The *hazard* I have run to see you here should inform you that I love not at a common rate. *Dryden*.—Men are led on from one stage of life to another in a condition of the utmost *hazard* and yet without the least apprehension of the danger. *Rogers*. 3. A game at dice.—The duke playing at *hazard*, held in a great many hands together, and drew a huge heap of gold. *Swift*.

(2.) HAZARD, in gaming. See GAMING, § 1.

(3.) HAZARD, (§ 1, *def.* 5.) is properly so called; as it speedily enriches a man or ruins him. It is played only with two dice without table, and as many may play as can stand round the best round table. Two things are chiefly to be observed, viz. main and chance; the latter belonging to the castor, and the former, or main, to the other gamers. There can be no main thrown above 9, or under 3; so that 3, 6, 7, and 9, are the only mains. Chances and nicks are from 4 to 10; thus 4 is a chance to 9, 5 to 8, 6 to 7, 7 to 6, 8 to 5; and 9 and 10 a chance to 6, 7, and 8: in short, 4, 5, 6, 7, 8, 9, and 10, are chances to any main, if any of these nick it. Now nicks are either when the chance is the same with the main, as 5 and 5, or the like:

4 and 12, 7 and 12, 8 and 12. Here observe, that 12 is out to 9, 7, and 5; 11 is out to 9, 8, 6, and 5, and aces-ace and deuce-ace, are out to all *whatsoever*.

(1.) \* To HAZARD. *v. a.* [*hazarder*, Fr.] To expose to chance; to put into danger.—They *hazard*, by persisting in the extremity of that opinion, *hazard* greatly their own estates, and so weaken that part which their places now give. *Shak.*—It was not in his power to adventure upon his own fortune, or bearing a publick charge to *hazard* himself against a man of private condition. *Hayward.*—By dealing indifferently mercies with you may *hazard* your own share. *Sherlock.*

(2.) \* To HAZARD. *v. n.* 1. To try the chance. I pray you tarry; pause a day or two, before you *hazard*; for in chusing wrong, I lose your company. *Shak.*

2. To adventure; to run the danger.—

She from her fellow-provinces would go, Rather than *hazard* to have you her foe. *Waller.*

\* HAZARDABLE. *adj.* [from *hazard*.] Venturous; liable to chance.—An *hazardable* determination it is, unto fluctuating and indifferent effects, to affix a positive type or period. *Brown.*

\* HAZARDER. *n. s.* [from *hazard*.] He who hazards.

\* HAZARDOUS. *adj.* [*hazardous*, French; from *hazard*.] Dangerous; exposed to chance.—

Grant that our *hazardous* attempt prove vain, We feel the worst, secur'd from greater pain. *Dryden.*

\* HAZARDOUSLY. *adv.* [from *hazardous*.] With danger or chance.

\* HAZARDRY. *n. s.* [from *hazard*.] Temerity; presumption; rash adventurousness. Obsolete.—

Buffy wrath, and heedless *hazardry*, Demand repentance late, and lasting infamy. *Spenser.*

\* HAZE. *n. s.* [The etymology unknown.] Fog; mist.

(1.) \* To HAZE. *v. a.* To fright one. *Ainsl.*

(2.) \* To HAZE. *v. n.* To be foggy or misty.

HAZEBROUC, a town of France, in the dep. of the North; 19½ miles W. of Lille, and 19½ S. of Dunkirk. Lon. 20. 12. E. of Ferro. Lat. 50. 4. N.

(1.) \* HAZEL. *adj.* [from the noun.] Light brown; of the colour of hazel.—Chuse a warm dry soil, that has a good depth of light *hazel* mould. *Mortimer.*

(2.) \* HAZEL. *n. s.* [*hesel*, Sax. *corylus*, Lat.] The nut.—The nuts grow in clusters, and are joined together at the bottom, each being covered with an outward husk or cup, which opens at the top, and when the fruit is ripe it falls out. The species are hazelnut, cobnut, and filbert. The red and white filberts are mostly esteemed for their fruit. *Miller.*—

Kate, like the *hazel* twig, Is bright and slender; and as brown in hue As *hazel* nuts, and sweeter than the kernels. *Shak.*

Her chariot is an empty *hazel* nut. *Shak.*

Why sit we not beneath the grateful shade, Which *hazels* intermix'd with elms have made? *Dryden.*

—There are some from the size of a *hazel* nut to that of a man's fist. *Hoodward.*

(3.) HAZEL, or HAZLE, in botany. See CORYLUS. The kernels of the fruit have a mild, farinaceous, only taste, agreeable to most palates. Squirrels and mice are fond of them, as well as some birds, such as jays, nutcrackers, &c. A kind of chocolate has been prepared from them, and there are instances of their having been formed into bread. The oil expressed from them is little inferior to the oil of almonds; and is used by painters and by chemists for receiving and retaining odours. The charcoal made of the wood is used by painters in drawing. Evelyn tells us, that no plant is more proper for thickening of copes than the hazel, for which he directs the following expeditious method. Take a pole of hazel (ash or poplar may also be used) of 20 or 30 feet in length, the head a little lopped into the ground, giving it a chop near the ground to make it succumb; this fastened to the earth with a hook or two, and covered with some fresh mould at a competent depth, will produce a great number of suckers, and thicken and furnish a copse speedily.

(4.) HAZLE EARTH, or HAZLEY EARTH, a kind of red loam, which is said to be an excellent mixture with other sorts of earth; uniting what is too loose, cooling what is too hot, and gently retaining the moisture.

HAZEL, WITCH. See HAMAMELUS, and ULMUS.

\* HAZELLY. *adj.* Of the colour of hazel; a light brown.—Uplands consist either of sand, gravel, chalk, rock or stone, *hazelly* loam, clay, or black mould. *Mortimer.*

\* HAZY. *adj.* [from *haze*.] Dark; foggy; misty.—Our clearest day here is misty and *hazy*, we see not far, and what we do see is in a bad light. *Burnet's Theory.*—

Oft engender'd by the *hazy* North, Myriadson myriads, insect armies wait. *Thomson.*

\* HE. *pronoun.* gen. *him*; plur. *they*; gen. *them*. [*hy*, Dutch; *he*, Saxon. It seems to have borrowed the plural from *this*, Saxon, plural *das*, dative *difum*.] 1. The man that was named before.—

All the conspirators, save only *he*, Did that they did in envy of great Cæsar. *Shak.*

If much you note *him*, You shall offend *him*, and increase his passion; Feed and regard *him* not. *Shak.*

—I am weary of this moon; would *he* would change. *Shak.*—

Adam spoke; So cheer'd *he* his fair spouse, and she was cheer'd. *Milton.*

When Adam wak'd, *he* on his side Leaning half rais'd hung over her. *Milton.*

Thus talking, hand in hand along *they* pass'd On to their blissful bow'rs. *Milton.*

Extol Him first, *him* last, *him* midst. *Milton.*

2. The man; the person. It sometimes stands without reference to any foregoing word.—

He is never poor That little hath, but *he* that much desires. *Daniel.*

3. Man or male being.—

Such mortal drugs I have ; but Mantua's law  
Is death to any *be* that utters them. *Shak.*  
—I stand to answer thee, or any *be* the proudest  
of the sort. *Shak.*—

Troas and his race the sculptor shall employ,  
And *be* the god who built the walls of Troy.

*Dryden.*

4. Male : as, a *be* bear, a *be* goat. It is used where  
the male and female have not different denomina-  
tions.—The *be's* in birds have the fairest feathers.  
*Bacon.* 5. In the two last senses *be* is rather a noun  
than pronoun.

HEA, a province of Morocco, on the Atlantic.  
Mogador is the capital.

(1) \* HEAD. *n. f.* [*heafed*, *brafd*, Saxon ;  
*hoofd*, Dutch ; *haued*, old English, whence by  
contraction *beud*.] 1. The part of the animal that  
contains the brain or the organ of sensation or  
thought.—

Vein bea'ing verven, and bead purging dill.

*Spenser.*

Over bead up grew

Insuperable height of loftiest shade. *Milton.*

The dewy paths of meadows we will tread,

For crowns and chaplets to adorn thy bead. *Dryd.*

—I could still have offers, that some, who held  
their *heads* higher, would be glad to accept.  
*Swift.* 2. Person as exposed to any danger or  
penalty.—What he gets more of her than sharp  
words, let it lie on my *bead*. *Shak.*—

Who of al. ages to succeed, but feeling

The evil on him brought by me, will curl

My *bead* & ill fare our ancestor impure. *Milton.*

3. HEAD and *Bar*. The whole person.—

In jingling rhimes well fortified and strong,

He fights intrench'd o'er *bead* and *ears* in song.

*Granville.*

4. Denomination of any animals.—When Inno-  
cent desired the marquis of Carpio to furnish  
30,000 *bead* of swine, he could not spare them ;  
but lawyers he had at his service. *Addison.*—The  
tax upon pasturage was raised according to a cer-  
tain rate *per bead* upon cattle. *Arbutnot.* 5. Chief ;  
principal person ; one to whom the rest are sub-  
ordinate ; leader ; commander.—For their com-  
mons, there is little danger from them, except it  
be where they have great and potent *heads*. *Bacon.*

Your *bead* I him appoint ;

And by myself have sworn, to him shall bow

All knees in heav'n, and shall confess him lord.

*Milton.*

—The *heads* of the chief sects of philosophy, as  
Thales, Anaxagoras, and Pythagoras, did con-  
sent to this tradition. *Tillotson.* 6. Place of ho-  
nour ; the first place.—Notwithstanding all the  
justices had taken their places upon the Bench,  
they made room for the old knight at the *bead* of  
them. *Addison.* 7. Place of command.—An ar-  
my of four hundred thousand troops, with the duke  
of Marlborough at the *bead* of them, could do  
nothing. *Addison on the War.* 8. Countenance ;  
presence.—

Richard not far from hence hath hid his *bead*.

*Shak. Richard II.*

With Cain go wander through the shade of  
night,

And never shew thy *bead* by day or light. *Shak.*

Ere to-morrow's sun shall shew his *Lead*.

*Dryd.*

9. Understanding ; faculties of the mind : com-  
monly in a ludicrous sense.—The wenches lay  
their *heads* together. *L'Estrange.*—A fox and  
goat went down a well to drink : the goat fell ;  
hunting which way to get back ; Oh, says Re-  
nard, never trouble your *bead*, but leave that to  
me. *L'Estrange.*—Work with all the ease and  
speed you can, without breaking your *bead*, as  
being so very industrious in starting scraps.  
*Dryden.*—The lazy and inconsiderate took up the  
notions by chance, without much beating the  
*heads* about them. *Locke.*—If a man shews that  
has no religion, why should we think that  
beats his *bead*, and troubles himself to examine the  
grounds of this or that doctrine? *Locke.*—When  
in ordinary discourse we say a man has a fine  
*we* express ourselves metaphorically, and speak  
relation to his understanding ; and when we  
of a woman she has a fine *bead*, we speak only  
relation to her comode. *Addison.*—We laid  
*heads* together, to consider what grievances the  
nation had suffered under king George. *Add.*  
10. Face ; front ; fore part.—

The gathering crowd pursues ;

The ravishers turn *bead*, the fight renews.

*Dryd.*

11. Resistance ; hostile opposition.—

Then made he *bead*, against his enemies,

And Hymmer flew.

*Fairy Queen.*

—Sometimes both Henry Bolingbroke made  
against my power. *Shak.*—Two valiant gentlemen  
making *bead* against them, seconded by hun-  
dreds more, made forty run away. *Raleigh.*—  
having depraved his judgment, and got posses-  
sion of his will, there is no other principle left  
naturally, by which he can make *bead* against  
*South.* 12. Spontaneous resolution.—The Eng-  
lish wars in this kingdom were made altogether  
voluntaries, upon their own *bead*, without  
pay or commission from the state. *Dorset.*  
State of a deer's horns, by which his age is known.  
—It was a buck of the first *bead*. *Shak.*—There is  
called the fifth year a buck of the fifth *bead*.  
*Shak.* 14. Individual. It is used in numerical  
computation.—If there be six millions of people,  
then there is about four acres for every man.  
*Graunt.* 15. The top of any thing higher than  
the rest.—His spear's *bead* weighed six hundred  
shekels of iron. *1 Sam.*

As high

As his proud *bead* is rais'd towards the sky.

So low tow'rd's hell his roots descend. *Dorset.*

—Trees, which have large and spreading  
would lie with their branches upon the water. *His*  
*guard.*—If the buds are made our food, they are  
ed *heads* or tops ; so *heads* of asparagus or art-  
choaks. *Watts.*—*Head* is an equivocal term ; it  
it signifies the *bead* of a nail, or of a pin, as well  
as of an animal *Watts.* 16. The fore part of any  
thing, as of a ship.—By galleys with brazen  
the might transport over Indus at once three hun-  
dred thousand soldiers. *Raleigh.*—

His galleys moor ;

Their *heads* are turn'd to sea, their sterns  
shore.

*Dryd.*

17. The

27. That which rises on the top.—Let it stand in a tub four or five days before it be put into the cask, stirring it twice a-day, and beating down the head or yeast into it. *Mortimer*. 18. The head of an ass.—A man fetcheth a stroke with the mallet to cut down the tree, and the head slippeth from the helve. *Deut. xix. 5*. 19. Upper part of a bed.—Israel bowed upon the bed's head. *Gen. xli. 31*. 20. The brain.—

As eastern priests in giddy circles run,  
And turn their heads to imitate the fun. *Pope*.  
21. Dress of the head.—Ladies think they gain a point when they have teased their husbands to buy them a laced head, or a fine petticoat. *Swift*.  
22. Principal topick of discourse.—These heads are of a mixed order, and we propose only such as belong to the natural world. *Burnet's Theory*. To our great interest, and duty, to satisfy ourselves on this head upon which our whole conduct depends. *Atterbury*. 23. Source of a stream.—It is the glory of God to give; his very nature delights in it: his mercies in the current, through which they would pass, may be dried up, but at the head they never fail. *Hooker*.—The current by Gaza is but a small stream, rising between it and the Red sea, whose head from Gaza is little more than twenty English miles. *Raleigh's History*.  
Some did the long, and some the choir maintain,

Beneath a laurel shade, where mighty Po  
Mounts up to woods above, and hides his head below. *Dryden*.

24. Clink; pitch.—The indisposition which has long hung upon me, is at last grown to such a head, that it must quickly make an end of me, or of me. *Addison*. 25. Power; influence; force; strength; dominion.—

Within her breast though calm, her breast  
Though pure,

Her many cares and fears got head, and rais'd  
Some troubled thoughts. *Milton*.

26. Army; confux.—People under command come to consult, and after to march in order; but when, contrariwise, run upon an head together in confusion. *Bacon*.—

A mighty and fearful head they are,  
And ever offer'd foul play in a state. *Shak*.

From the marches here we heard you were,  
Seeking another head to fight again. *Shak*.

Let all this wicked crew gather  
Their forces to one head. *Ben Jonson*.

27. Power; armed force.—My lord, my lord, the  
heads have gather'd head. *Shak*.—

At sixteen years,  
When Tarquin made a head for Rome, he sought  
Beyond the mark of others. *Shak*.

28. Liberty in running a horse.—

He gave his able horse the head,  
And bounding forward struck his agile heels  
Against the panting sides of this poor jade  
Up to the rowel head. *Shak*.

29. Licence; freedom from restraint; a metaphor from husbandry.—God will not admit of the  
passionate man's apology, that he has so long given  
to his unruly passions their head, that he cannot  
now govern nor controul them. *Soutb*. 30. It  
is very improperly applied to roots.—

How turneps hide their swelling heads below,

And how the closing coleworts upwards grow.

*Gay*.

31. HEAD and Shoulders. By force; violently.—  
People that hit upon a thought that tickles them,  
will be still bringing it in by head and shoulders,  
over and over, in several companies. *L'Estrange*.  
—They bring in every figure of speech, head and  
shoulders by main force, in spite of nature and  
their subject. *Felton*.

(2.) The HEAD is the uppermost part of the  
body of an animal. See ANATOMY, PART I. Sect.  
II. and III.

(3.) \* HEAD. *adj*. Chief; principal; as, the  
head workman; the head inn.—The horse made  
their escape to Winchester, the head quarters.  
*Clarendon*.

(4.) HEAD, DRAGON'S. See DRAGON'S HEAD,  
§ 3.

(5.) HEAD OF A SHIP, an ornamental figure erect-  
ed on the continuation of a ship's stem, as  
being expressive of her name, and emblematical of  
war, navigation, commerce, &c. HEAD, is also  
used in a more enlarged sense to signify the whole  
front or fore part of the ship, including the bows  
on each side: the head therefore opens the column  
of water through which the ship passes when ad-  
vancing. Hence we say, head sails, head-see,  
head-way, &c. *Fig. 6. Plate CXXXIII.* represents  
one side of the fore-part or head of a 74 gunship,  
together with part of the bow, keel, and gunnel.  
The names of the several pieces, exhibited there-  
in, are as follow: AA Fore part of the keel, with  
a a the two false keels beneath it. AC the stem.  
a a The cat-head. b b The supporter of the cat-  
head. c c The knight-head, or bollard timber,  
of which there is one on each side, to secure the  
inner end of the bowsprit. d d The haule holes:  
e e The naval hoods, i. e. thick pieces of plank  
laid upon the bow to strengthen the edges of the  
haule holes. f The davit-chock, by which the davit  
is firmly wedged while employed to fish the an-  
chor. g The bulk-head, which terminates the  
forecastle on the fore side, being called the *beak-  
head* or *bulk-head* by shipwrights. H The gun-ports  
of the lower deck. h The gun-ports of the up-  
per deck and fore-castle. I, I, The channels, with  
their dead-eyes and chain plates. i The gripe, or  
fore-foot, which unites the keel with the stem,  
forming a part of either. k k These dotted lines  
represent the thickness and descent of the different  
decks from the fore parts of the ship towards the  
middle. The lowest of the three dotted lines l  
expresses the convexity of the beams, or the dif-  
ference between the height of the deck in the  
middle of its breadth and at the ship's side. This  
will be found exhibited more clearly under  
the article MIDSHIP FRAMES. N. B. These  
lines must be always parallel to the lines  
which terminate the gun-ports above and be-  
low. m m The timbers of the head, and part of  
the bowsprit. X The rails of the head which lie  
across the timbers. Q Z Fore part of the main-  
wale. R X Fore part of the channel-wale. U C  
The load water-line. *Fig. 7.* represents a head  
view of a ship, with the projection of her principal  
timbers, and all her planks laid on one side.  
The fore part of a ship is called its head, from the  
affinity of motion and position it bears to a fish,



and in general to the horizontal situation of all animals whilst swimming. By the *HEAD* implies the state of a ship, which is laden deeper at the fore end than the aft end.

(6, 7) *HEAD OF ELK*, a town of Maryland, at the head of Chesapeake Bay, on a river of the same name. The citizens are employed in the carrying trade.

(8.) *HEAD OF MAN*, a cape of S. Wales, in Pembrokehire 6 miles WSW. of Pembroke.

\* *To HEAD*. *v. a.* [from the noun.] 1. To lead; to influence; to direct; to govern.—

Abas, who seem'd our friend, is either fled,  
Or, what we fear, our enemies does *head*.

*Dryden.*

—Nor is what has been said of princes less true of all other governours, from him that *heads* an army to him that is master of a family, or of one single servant. *South*—

This lord had *headed* his appointed hands,  
In firm allegiance to his king's commands.

*Prior.*

2. To behead; to kill by taking away the head.—If you *head* and hang all that offend that way but for ten years together, you'll be glad to give out a commission for more heads. *Shak.*—3. To fit any thing with a head, or principal part.—

*Headed* with Rints and feathers bloody dy'd,  
Arrows the Indians in their quivers hide.

*Fairy Queen.*

Of cornel wood a spear upright,  
*Headed* with piercing steel, and polish'd bright.

*Dryden.*

4. To lop trees.—You must disbranch them, leaving only the summit entire: it may be necessary to *head* them too. *Mortimer.*

(1.) \* *HEADACH*. *n. f.* [*head* and *ach*.] Pain in the head.—

From the cruel *headach*,

Riches do not preserve.

*Sidney.*

—Nothing more exposes to *headachs*, colds, catarrhs, and coughs, than keeping the head warm. *Lacke.*—In the *headach* he orders the opening of the vein of the forehead. *Arbutnot.*—

At some dear idle time,

Not plagu'd with *headach*, or the want of rhyme.

*Pope.*

(2.) The *HEADACH* is a most troublesome sensation in the head produced by various causes, and attended with different symptoms, according to its different degrees and the place where it is seated. See *MEDICINE*, *Index*; and *PERKINISM*.

\* *HEADBAND*. *n. f.* [*head* and *band*.] 1. A fillet for the head; a topknot.—The Lord will take away the bonnets, and the *headbands*. *Isaiah*. 2. The band at each end of a book.—

(1.) \* *HEADBOROUGH*. *n. f.* [*head* and *borough*.] A constable; a subordinate constable.—

Here lies John Dod, a servant of God, to whom he is gone,

Father or mother, sister or brother, he never knew none;

A *headborough* and constable, a man of fame,  
The first of his house, and last of his name.

*Camden.*

This none are able to break thorough,  
Until they're freed by *head* of *borough*. *Hudib.*

(2.) *HEAD-BOROUGH*, or *HEAD BOROW*, is the

chief of the frank-pledge, and had anciently the principal direction of those within his own pledge. This office is now called a *high constable*. The *head-borrow* was the chief of ten pledges: the other 9 were called *HAND-BOROWS*, or *plegi manuales*. See *BOROUGH-HEAD*, and *CONSTABLE*. § 6.

(1.) \* *HEADDRESS*. *n. f.* [*head* and *dress*.] 1. The covering of a woman's head.—There is not so variable a thing in nature as a lady's *headdress*: we have known it rise and fall. *Addison.*—

If ere with airy horns I planted heads,

Or discompos'd the *headdresses* of a prude. *Pope*. 2. Any thing resembling a *headdress*, and prominent on the head.—Among birds the males often appear in a most beautiful *headdress*, whether it be a crest, a comb, a tuft of feathers, or a natural little plume, erected like a kind of papacle on the very top of the head. *Addison.*

(2.) The *HEAD-DRESS*, amongst the ancient Jewish, Grecian, and Roman ladies, as amongst ourselves, was various, according to the times and the fluctuations of fashion. It principally consisted of their hair differently tricked out. It was usually divided before, with a bodkin, into two equal parts; sometimes it was covered with a net, or put into a kind of purse, or tied behind in the form of a knot, or bound back and fastened with ribbands. It was washed with great care, and essence and perfumes were applied to it, and gold dust sometimes made use of as powder. Pearls and jewels made a part of their ornaments; pendants were worn in the ear. To cover the front of hair, perukes were made use of by the gentlemen of Rome. Otho had a covering of his hair. See *HAIR*, § 5, and *JEWELS*. Both Grecian and Roman ladies wore *têtes*. But what they ever built up their heads so high as the English and French did a few years ago, is doubtless.

\* *HEADER*. *n. f.* [from *head*.] 1. One of the heads nails or pins, or the like. 2. The first brail in the angle.—If the *header* of one side of the war is toothed as much as the stretcher on the outside it would be a stronger toothing, and the joint of the *headers* of one side would be in the middle of the *headers* of the course they lie upon, of the other side. *Maxon.*

*HEAD-FAST*, a rope employed to fasten a vessel to a wharf, chain, or buoy, or to some other vessel along-side.

*HEADFORD*, a town of Ireland, in the county of Galway, 11 miles N. of Galway, and 153 W. of Dublin. Lon. 9. 3. W. Lat. 53. 29.

*HEADGARGLE*. *n. f.* [*head* and *gargle*.] A decoction, I suppose, in cattle.—For the *head-gargle* give powder of fenugreek. *Mortimer.*

\* *HEADINESS*. *n. f.* [from *head*.] Hurry; rashness; stubbornness; precipitation; obstinacy.—If any will rashly blame such his choice of oil and unwonted words, him may I more justly blame and condemn, either of witless *headiness* in judging, or of headless hardiness in condemning. *Spenser.*

\* *HEADLAND*. *n. f.* [*head* and *land*.] 1. Promontory; cape.—An heroic play ought to be an imitation of an heroic poem, and consequently love and valour ought to be the subject of it: but these Sir William Davenant began to shadow; but

It was so as discoverers draw their maps, with  
*badlands* and promontories. *Dryden.* 2. Ground  
 under bed, &c.—

Now down with the grass upon *badlands*  
 about,

Tha groweth in shadow so rank and so stout.

*Tupper.*

\* *HEADLESS.* *adj.* [from *head*.] 1. Without  
 a head; beheaded.—

His shining helmet he 'gan soon t' unlace,  
 And left his *headless* body bleeding at the place.

*Spenser.*

Woe I a man, a duke, and next of blood,  
 I would remove these tedious stumbling blocks,  
 And smooth my way upon their *headless* necks.

*Shak.*

On the cold earth lies th' unregarded king,  
 A *headless* carcase, and a nameless thing. *Doubt.*

Prickly stubs, instead of trees, are found;

*Headless* the most, and hideous to behold.

*Dryden.*

1. Without a chief.—They rested not until they  
 had made the empire stand *headless* about seven-  
 teen years. *Raleigh.* 3. Obstinate; inconfide-  
 nt; ignorant; wanting intellects: perhaps for  
*headless*.—Him may I more justly blame and con-  
 demn, either of witless headiness in judging, or  
 of *headless* hardness in condemning. *Spenser.*

*HEADLEY*, Henry, B. A. an ingenious young  
 poet, born at Norwich in 1765, and educated un-  
 der Dr Parr. He studied at Trinity College, Ox-  
 ford, where he took his degree. He published a  
 volume of Poems; several pieces in the *Olla Pod-  
 rica*; and a curious work entitled, *Select Beau-  
 ties of ancient English Poetry*, with remarks: in  
 1786. He died at Norwich in 1788, aged 23.

(1.) \* *HEADLONG.* *adj.* 1. Steep; precipi-  
 tous. 2. Rash; thoughtless. 3. Sudden; precipi-  
 tate.—It suddenly fell from an excess of favour,  
 which, my examples having taught them, ne-  
 ver before was, 'till it came to a *headlong* over-  
 throw.—

(2.) \* *HEADLONG.* *adv.* [*head* and *long*.]  
 1. With the head foremost. It is often doubtful  
 whether this word be adjective or adverb.—

I'll look no more,

Let my brain turn, and the deficient sight

Tumble down *headlong*.

*Shak.*

Woe, while he steering view'd the stars, and  
 bore

His course from Africk to the Latian shore,

He *headlong* down.

*Dryden.*

*Headlong* from thence the glowing fury springs,  
 And o'er the Theban palace spreads her wings.

*Pope.*

1. Rashly; without thought; precipitately.—To  
 the such warning, as might infallibly have  
 prevented his destruction, was esteemed by him  
 good, and to push him on *headlong* into it, because  
 he was fond of it, was accounted good. *South.*—

Some ask for envy'd pow'r, which publick  
 hate

Perfect and hurries *headlong* to their fate;

Down go the titles.

*Dryden.*

2. Hastily without delay or respite.—

Unhappy offspring of my teeming womb!

Dragg'd *headlong* from thy cradle to thy tomb.

*Dryden.*

4. It is very negligently used by *Shakespeare*.—

Hence will I drag thee *headlong* by the heels,

Unto a dunghill, which shall be thy grave. *Shak.*

*HEADMOST*, *adj.* the situation of any ship or  
 ships which are most advanced in a fleet, or line  
 of battle.

(1.) \* *HEADMOULD-SHOT.* *n. f.* [*head*, *mould*,  
 and *shot*.] This is when the sutures of the skull,  
 generally the coronal, ride; that is, have their  
 edges shot over one another; which is frequent  
 in infants, and occasions convulsions and death.  
*Quincy.*

(2.) *The HEAD-MOULDSHOT* is a disease where-  
 in the sutures are so close locked together, as to  
 compress the internal parts, the meninges, or e-  
 ven the brain. It is supposed to admit of no cure  
 from medicine, unless room could be given by  
 manual operation or a divulsion of the sutures.  
 It is the opposite of the horse shoe head.

(3.) *HEADON*, or *HEYDON*, a borough of  
 Yorkshire, in the E. Riding, which sends two mem-  
 bers to parliament. It has a market on Sat. and  
 fairs on Feb. 14. Aug. 2. Sep. 15 and Nov. 17.  
 It is seated on a river, that runs into the Humber,  
 8 miles E. of Hull, and 181. N. of London.

(4, 5.) *HEADON*, two villages; 1. in Northum-  
 berland, S. of the Picts Wall: 2. in Nottingham,  
 SE. of Redford.

*HEAD-PENCE*, an exaction of a certain sum  
 formerly collected by the sheriff of Northumber-  
 land from the inhabitants of that county, without  
 any account to be made to the king. It was abo-  
 lished by Stat. 23 Hen. VI. cap. 7.

\* *HEADPIECE.* *n. f.* [*head* and *piece*.] 1. Ar-  
 mour for the head; helmet; morion.—I pulled  
 off my *headpiece*, and humbly intreated her par-  
 don, or knowledge why she was cruel. *Sidney.*—

The word is giv'n; with eager speed they lace  
 The shining *headpiece*, and the shield embrace.

*Dryden.*

—A reason for this fiction of the one-eyed Cyclops,  
 was their wearing a *headpiece*, or martial vizor,  
 that had but one sight. *Broome.*—This champion  
 will not come into the field, before his great  
 blunderbuss can be got ready, his old rusty breast-  
 plate scoured, and his cracked *headpiece* mended.  
*Swift.* 2. Understanding; force of mind.—

'Tis done by some severals

Of *headpiece* extraordinary, lower messes

Perchance are to this business purblind. *Shak.*

—Eumenes had the best *headpieces* of all Alexan-  
 der's captains. *Prideaux.*

\* *HEADQUARTERS.* *n. f.* [*head* and *quarters*.]  
 The place of general rendezvous, or lodgment for  
 soldiers. This is properly two words.—Those  
 spirits, posted upon the out-guards, immediately  
 scour off to the brain, which is the *headquarters*,  
 or office of intelligence, and there they make their  
 report. *Collier.*

*HEAD-ROPS*, that part of the bolt-rope which  
 terminates any of the principal sails on the upper  
 edge, which is accordingly sewed thereto. See  
*BOLT-ROPS.* § 2.

*HEAD-SAILS*, a general name for all those sails  
 which are extended on the fore-mast and bowsprit,  
 and employed to command the fore part of the  
 ship: such are the fore-sail, fore top sail, fore-top-  
 gallant-sail, jib, fore-stay-sail, and the sprit sail

with

with its top sail. This term is used in opposition to *after-sails*, viz. all those which are extended on the mizen-mast, and on the stays between the mizen and main masts.

\* **HEADSHIP**. *n. f.* [from *head*.] Dignity; authority; chief place.

\* **HEADSMAN**. *n. f.* [*head* and *man*.] Executioner; one that cuts off heads.—

Rods broke on our associates bleeding backs,  
And *headsmen* lab'ring till they blunt their ax?

*Dryden.*

\* **HEADSTALL**. *n. f.* [*head* and *stall*.] Part of the bridle that covers the head.—His horse, with a half-check'd bit, and a *headstall* of sheep's leather, which being restrained to keep him from stumbling hath been often burst, and now repaired with knots. *Shak.*

\* **HEADSTONE**. *n. f.* [*head* and *stone*.] The first or capital stone.—The stone, which the builders refused, is become the *headstone*. *Pf. cxviii. 22.*

\* **HEADSTRONG**. *adj.* [*head* and *strong*.] Unrestrained; violent, ungovernable; resolute to run his own way: as a horse whose head cannot be held in.—An example, for *headstrong* and inconsiderate zeal, no less fearful than Achitophel for proud and irreligious wisdom. *Hooker.*—

How now, my *headstrong*! where have you been gadding?

—Where I have learnt me to repent the sin  
Of disobedient opposition. *Shak.*

But such a *headstrong* potent fault it is,

That it but mocks reproof. *Shak.*

He ill aspires to rule

Cities of men or *headstrong* multitudes,

Subject himself to anarchy within. *Milton.*

—There's no opposing the torrent of a *headstrong* multitude. *L'Estrange.*—

Now let the *headstrong* boy my will controul:  
Virtue's no slave of man; no sex confines the  
soul:

I, for myself, th' imperial seat will gain,  
And he shall wait my leisure for his reign. *Dryd.*

Your father's folly took a *headstrong* course;  
But I'll rule your's, and teach you love by force.

*Dryden.*

Can we forget how the mad *headstrong* rout  
Defy'd their prince to arms, nor made account  
Of faith or duty, or allegiance sworn? *Phillips.*

I'll try if yet I can reduce to reason

This *headstrong* youth, and make him spurn at  
Cato. *Addis.*

—You will be both judge and party: I am sorry  
thou discoverest so much of thy *headstrong* hu-  
mour. *Arbutnot.*

**HEAD TIN**, in metallurgy, is a preparation of tin ore toward the fitting it for working into metal. When the ore has been pounded and twice washed, that part of it which lies uppermost, or makes the surface of the mass in the tub, is called the *head-tin*; this is separated from the rest, and after a little more washing becomes fit for the blowing-house.

**HEAD TO WIND**; the situation of a ship or boat, when her head is turned to windward.

**HEAD-WAY**, the motion of advancing at sea. It is generally used when a ship first begins to advance; or when it is doubtful whether she is in a state of rest or motion. It is in both senses opposed

to retreating, or moving with the stern foremost. See **STERNWAY**.

\* **HEADWORKMAN**. *n. f.* [*head*, *work* and *man*.] The foreman, or chief servant over the rest. Properly two words.—Can Wood be otherwise regarded than as the mechanick, the *headworkman*, to prepare furnace and stamps? *Swift.*

\* **HEADY**. *adj.* [from *head*.] 1. Rash; precipitate; hasty; violent; ungovernable; hurried on with passion.—

Take pity of your town and of your people  
While yet the cool and temperate wind of grace  
O'erblows the filthy contagious clouds  
Of *heady* murder, spoil and villany. *Shak.*

I am advised what I say:

Neither disturb'd with the effect of wine,  
Nor, *heady* rash, provok'd with raging ire;  
Albeit my wrongs might make one wiser mad. *Shak.*

I'll forbear,

And am fall'n out with my more *heady* will,  
To take the indispos'd and sickly fit  
For the sound man. *Shak.*

Wives, the readiest helps

To betray *heady* husbands, rob the easy. *B. Jon.*  
—Those only are regarded who are true to the party; and all the talent required is to be hot. To be *heady*, to be violent on one side or other. *Temple.*—Men, naturally warm and *heady*, transported with the greatest flush of good nature. *Addison.* 2. Apt to affect the head.—was entertained with a sort of wine which was very *heady*, but otherwise seemed to be sack. *Boylan.*

Since hearty beef and mutton will not do,  
Here's julep-dance, ptisan of song and show:  
Give you strong sense, the liquor is too *heady*;  
You're come to farce, that's asses milk, alas! *Dryd.*

Flow, Wellsted! flow, like thine inspiring  
beer;

*Heady*, not strong; and foaming, though not full. *Pope.*

3. Violent; impetuous.—

Never came reformation in a flood  
With such a *heady* current scow'ring faults;  
Nor ever hydra-headed wilfulness  
So soon did lose his seat. *Shak.*

(1.) \* **To HEAL**. *v. a.* [*halgan*, Gothick; *halan*, Saxon; *heelen*, Dutch.] 1. To cure a person; to restore from hurt or sickness.—I will restore health, and *heal* thee of thy wounds. *J. xxx.*—Who would not believe that our Saviour *healed* the sick, and raised the dead, when it was published by those who themselves often did the same miracles? *Addison.*—Physicians, by just observations, grow up to an honourable degree of skill in the art of *healing*. *Watts.* 2. To cure a wound or distemper.—Thou hast no *healing* medicines. *J. xxx. 13.*—A fontanel had been made in the infant's leg, which he was forced to *heal* up, by reason of the pain. *Wifeman.* 3. To perform the act of making a sore to cicatrize, after it is cleansed. After separation of the eschar, I deterged and *healed*. *Wifem.* 4. To reconcile: as, he *healed* all dissensions.

(2.) \* **To HEAL**. *v. n.* To grow well. Used of wounds or sores.—

Those wounds *heal* that men do give themselves. *Shakespeare.*

Abscesses will have a greater or less tendency to *heal*, as they are higher or lower in the body. *Sharp.*

\* **HEALER**. *n. s.* [from *heal*.] One who cures or heals.—I will not be an *healer*. *Isaiah.*

(1.) **HEALFANG**, **HEALSFANG**, or **HALSFANG**; from *heaf*, neck, and *fangen*, to contain, Sax.] in the ancient English customs, signifies *collustrigium*, or the punishment of the pillory: *Pena julecet qualem collum strigatur*. It cannot, however, signify a pillory in the charter of Canute; *De Foresta* cap. xiv. *Et pro culpa solvat regi duos solidos, qui Dasi vocant healfang.*

(2.) **HEALFANG** is also taken for a pecuniary punishment or mulct, to commute for standing in the pillory; and is to be paid either to the king or the chief lord. *Qui falsum testimonium dedit, reddat regi vel terre domino healfang.*

(3.) \* **HEALING**. *participial adj.* [from *heal*.] Mild; mollifying; gentle; assuasive: as he is of a *healing* pacific temper.

(4.) **HEALING**, *part. sub.* in its general sense, includes the whole process of curing a disorder, and restoring health. In this sense medicine is defined the art of healing. In its more restrained use, as used in surgery, &c. healing denotes the uniting or consolidating the lips of a wound or ulcer. The medicines proper for this intention are called *incarnatives*, *agglutinatives*, *vulneraries*, &c.

(5.) **HEALING**, in architecture, denotes the covering the roof of a building; whether with lead, tiles, slate, Horsham stone, shingles, reeds, or straw.

(6.) \* **HEALTH**. *n. s.* [from *heal*, Saxon.] 1. Freedom from bodily pain or sickness.—*Health* is the faculty of performing all actions proper to a human body, in the most perfect manner. *Quincy.*—Our father is in good *health*, he is yet alive. *Gen.*

May be he is not well;  
Idleness doth still neglect all office,  
Wherein our *health* is bound. *Shakespeare.*

2. *Health* of mind; purity; goodness; principle of salvation.—There is no *health* in us. *Common Prayer.*—The best preservative to keep the mind *healthy*, is the faithful admonition of a friend.

3. Salvation spiritual and temporal.—My God, my God, why hast thou forsaken me, and art so far from my *health*, and from the words of thy complaint? *Psalms.* 4. Wish of happiness usually in drinking.—

Come, love and *health* to all;  
Drink to th' general joy of the whole table. *Shak.*  
—Heasted leave to begin two *healths*: the first unto the king's mistress, and the second to his self. *Howell.*

For peace at home, and for the public wealth,  
I mean to crown a bowl to Cæsar's *health*. *Dryd.*

(7.) **HEALTH**, (*§ 1, def. 1.*) is a right disposition of the body, and of all its parts; consisting in a due temperature, a right conformation, just action, and ready and free exercise of all the vital functions. Health admits of latitude, as not being the same in all subjects, who may yet be said to enjoy health. That part of medicine which shows the means of preserving health, is termed *hygiene*. See **MEDICINE**. The Greeks and Romans desired Health. See **HYGIEA**, and **SALUS**.

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(3.) **HEALTH OF MARINERS**, METHODS OF PRESERVING THE. See **SEAMEN**.

\* **HEALTHFUL**. *adj.* [from *health* and *full*.] 1. Free from sickness.—Adam knew no disease, so long as temperance from the forbidden fruit secured him: Nature was his physician, and innocence and abstinence would have kept him *healthful* to immortality. *South.* 2. Well disposed.—

Such an exploit have I in hand,  
Had you an *healthful* ear to hear it. *Shak.*

3. Wholesome; salubrious.—Many good and *healthful* airs do appear by habitation and proofs, that differ not in smell from other airs. *Bacon.*—

While they pervert pure nature's *healthful* rules  
To loathsome sickness; worthily since they  
God's image did not reverence in themselves, *Milton.*

Our *healthful* food the stomach labours thus,  
At first embracing what it straight doth crush. *Dryden.*

4. Salutary; productive of salvation.—Pour upon them the *healthful* spirit of thy grace. *Com. Prayer.*

\* **HEALTHFULLY**. *adv.* [from *healthful*.] 1. In health. 2. Wholesomely.

\* **HEALTHFULNESS**. *n. s.* [from *healthful*.] State of being well. 2. Wholesomeness; salubrious qualities.—You have tasted of that cup whereof I have liberally drank, which I look upon as God's physick, having that in *healthfulness* which it wants in pleasure. *King Charles.*—We ventured to make a standard of the *healthfulness* of the air from the proportion of acute and epidemical diseases. *Graunt.*—To the winds the inhabitants of Geneva ascribe the *healthfulness* of their air; for as the Alps surround them on all sides, there would be a constant stagnation of vapours, did not the north wind put them in motion. *Addison on Italy.*

\* **HEALTHILY**. *adv.* [from *healthy*.] Without sickness or pain.

\* **HEALTHINESS**. *n. s.* [from *healthy*.] The state of health.

\* **HEALTHLESS**. *adj.* [from *health*.] 1. Weak; sickly; infirm. 2. Not conducive to health.—He that spends his time in sports, is like him whose garment is all made of fringes, and his meat nothing but sauces; they are *healthless*, chargeable, and useless. *Taylor.*

\* **HEALTHSOME**. *adj.* [from *health*.] Wholesome; salutary. Not used.

Shall I not then be stilled in the vault,  
To whose foul mouth no *healthsome* air breathes in,  
And there be strang'd ere my Romeo comes? *Shakespeare.*

\* **HEALTHY**. *adj.* [from *health*.] 1. Enjoying health; free from sickness; hale; sound.—The husbandman returns from the field, and from mowing his ground, strong and *healthy*, because innocent and laborious. *South.*—Temperance, industry, and a public spirit, running thro' the whole body of the people in Holland, hath preserved an infant commonwealth, of a sickly constitution, through so many dangers, as a much more *healthy* one could never have struggled against without those advantages. *Swift.*—Air and exercise contribute to make the animal *healthy*. *Arbutnot.* 2. Conducive to health; wholesome.—Gardening or husbandry, and working in wood, are fit and *healthy* recreations for a man of study or business. *Locke.*



(1.) \* **HEAM**. *n. f.* In beasts the same as the after-birth in women.

(2.) **HEAM**. Thyme, penny-royal, winter savory, and common hore-hound, boiled in white wine, and given to a mare, are esteemed good to expel the heam. Ditany, applied in a pessary, expels the heam, as well as the dead foal; so also do fennel, hops, favin, angelica, &c.

**HEAN**, a town of Tonquin, on the Domae, 20 miles S. of Cachao, and 80 N. of Tonquin Bay.

\* **HEAP**. *n. f.* [*heap*, Saxon; *heep*, Dutch and Scottish.] 1. Many single things thrown together; a pile; an accumulation.—

The way to lay the city flat,  
And bury all which yet distinctly ranges,  
In *heaps* and piles of ruin. *Shak.*  
—The dead were fallen down by *heaps*, one upon another. *Wisd.* xviii. 23.—

Huge *heaps* of slain around the body rise. *Dryd.*  
—Venice in its first beginnings had only a few *heaps* of earth for its dominions. *Addison on Italy.*

'Tis one thing, only as a *heap* in one. *Blackm.*  
2. A crowd; a throng; a rabble.—A cruel tyranny; a *heap* of vassals and slaves, no freemen, no inheritance, no stirp or ancient families. *Bacon.*—  
3. Cluster; number driven together.—

An universal cry resounds aloud;  
The sailors run in *heaps*, a helpless crowd. *Dryd.*

\* **TO HEAR**. *v. a.* [from the noun.] 1. To throw on *heaps*; to pile; to throw together.—*Heap* on wood, kindle the fire. *Ezek.* xxiv. 10. 2. To accumulate; to lay up.—Though the wicked *heap* up silver as the dust, and raiment as the clay; but the just shall put it on, and the innocent shall divide the silver. *Jab* xxvii. 16.—How great the credit was, wherein that oracle was preserved, may be gathered from the vast riches which were there *heaped* up from the offerings of all the Grecian nations. *Temple*—They who will make profession of painting, must *heap* up treasures out of their reading, and there they will find many wonderful means of raising themselves above others. *Dryden.*

3. To add to something else.—

For those of old,  
And the late dignities *heap'd* up to them,  
We rest your hermits. *Shakesp.*

\* **HEAPER**. *n. f.* [from *heap*.] One that makes piles or *heaps*.

**HEAPHAM**, a village in Lincolnshire, SE. of Gainsborough.

\* **HEAPY**. *adj.* [from *heap*.] Lying in *heaps*.—Where a dim gleam the paly lanthorn throws  
O'er the mid pavement, *heapy* rubbish grows.

Scarce his head  
Rais'd o'er the *heapy* wreath, the branching elk  
Lies slumb'ring fullen in the white abyss. *Thomf.*

(1.) \* **TO HEAR**. *v. n.* [*hyran*, Saxon; *hooren*, Dutch.] 1. To enjoy the sense by which sounds are distinguished.—Sound is nothing but a certain modulation of the external air, which, being gathered by the external ear, beats, as is supposed, upon the membrana tympani, which moves the four little bones in the tympanum: in like manner as it is beat by the external air, these little bones move the internal air which is in the tympanum and vestibulum; which internal air makes an impression upon the auditory nerve in the laby-

rinth and cochlea, according as it is moved by the little bones in the tympanum: so that, according to the various reflexions of the external air, the internal air makes various impressions upon the auditory nerve, the immediate organ of *hearing*, and these different impressions represent different sounds. *Quincy*.—The object of *hearing* is sound whose variety is so great, that it brings in admirable store of intelligence. *Holder*.—Princes can not see far with their own eyes, nor *hear* with their own ears. *Temple*. 2. To listen; to hearken to; as, he *heard* with great attention.—

So spake our mother Eve, and Adam *bears*  
Well-pleas'd, but answer'd not. *Milton*

Great laughter was in heav'n,  
And looking down, to see the hubbub strange,  
And *bear* the din. *Milton*

3. To be told; to have an account: with of—  
have *heard* by many of this man. *Acts*, ix. 13.—  
was bowed down at the *hearing* of it; I was dismayed at the seeing of it. *Hosca*.—

*Hear* of such a crime  
As tragick poets, since the birth of time,  
Ne'er feign'd. *Tate's Juvenal*

—This, of eldest parents, leaves us more in the dark, who, by divine institution, has a right to evil power, than those who never *heard* any thing at all of heir or descent. *Locke*.

(2.) \* **TO HEAR**. *v. a.* 1. To perceive by the ear.—The trumpeters and singers were as of sound to be *heard* in praising the Lord. *1 Chron* v. 13.—

And sure he *heard* me, but he would not *hear* *Dryden*

2. To give an audience, or allowance to speak—  
He sent for Paul, and *heard* him concerning the faith in Christ. *Acts* xxiv. 24.—I must beg the forbearance of censure, 'till I have been *heard* out in the sequel of this discourse. *Locke*. 3. To attend to listen; to obey.—A scorner *heareth* not rebuke. *Proverbs*.—*Hear* the word at my mouth, and give them warning from me. *Ezek.* iii. 17.—Today ye will *hear* his voice, harden not your ears. *Hebrews*. 4. To attend favourably.—They think they shall be *heard* for their much speaking. *Mary*.

Since it is your command, what you so well  
Are pleas'd to *hear*, I cannot grieve to tell. *Dehaim*

The goddess's *heard*. *Pope*

5. To try; to attend judicially.—*Hear* the causes and judge righteously. *Deut.* i. 16. 6. To attend as to one speaking.—

On earth  
Who against faith or conscience can be *heard*  
Infallible? *Milton*

7. To acknowledge a title. A Latin phrase.—  
Or *hear'st* thou rather pure ethereal stream,  
Whose fountain who shall tell? *Milton*  
*Hear'st* thou submissive, but a lowly birth? *Prior*

\* **HEARD** signifies a keeper, and is sometime initial; as *beardbearht*, a glorious keeper: sometime final, as *cynebeard*, a royal keeper. *Guyon's Camden*. It is now written *berd*: as, *cowberd*, cowkeeper; *byrd*, Saxon.

\* **HEARER**. *n. f.* [from *hear*.] 1. One who hears.—And so was she dulled withal, that we could come so near as to hear her speeches, and yet

yet he not perceive the *bearers* of her lamentation.  
*Say.*—St John and St Matthew, which have recorded these sermons, heard them; and being *hovers*, did think themselves as well respected as the *pharisees*. *Hooker.*—Words, be they never so few, are too many, when they benefit not the *hearers*. *Hooker.*—

The *bearers* will shed tears,  
 And say, Alas! it was a piteous deed! *Shak.*  
 Tell thou the lamentable fall of me,  
 And send the *bearers* weeping to their beds.

*Shakespeare.*

1. One who attends doctrine or discourse orally delivered by another; as, the *bearers* of the gospel.  
 2. One of a collected audience.—

Plays in themselves have neither hopes nor fears;

Their fate is only in their *bearer's* ears.

*Ben Jonson.*

Her *bearers* had no share

In all she spoke, except to stare.

*Swift.*

(1.) \* **HEARING**. *n. f.* [from *hear*.] 1. The sense by which sounds are perceived.—Bees are clothed with sound upon brass, and therefore they *hear* *turning*. *Bacon's Nat. Hist.* 2. Audience.—

The French ambassador upon that instant

Could audience; and the hour, I think, is come  
 To give him *hearing*.

*Shakespeare.*

3. Judicial trial.—Agrippa and Bernice entered into the place of *hearing*. *Acts.*—The readers are the jury to decide according to the merits of the case, or to bring it to another *hearing* before some other court. *Dryden.*—Those of different

peoples may be betrayed to give you a fair *hearing*, and to know what you have to say for yourself.

4. Note by the ear; reach of hearing.—If we profess as Peter did, that we love the

Lord, and profess it in the *hearing* of men; charity is to hear all things, and therefore charity

men are likely to think we do so. *Hooker.*—*How hearing* the king charged thee, beware

that thou touch Absalom. 2 Sam. xviii. 12.—

You have been talk'd of since your travels

much,  
 And that in Hamlet's *hearing*, for a quality

Wherein they say you shine.

*Shakespeare.*

—The king had the good luck to be within *hearing*.

5. *L'Esperance.*

(1.) **HEARING** (§ 1. def. 1.) may be scientifically defined, a sensation, whereby, from a due motion

impressed on the fibrillæ of the auditory nerve, and communicated thence to the sensory, the

mind perceives and gets the idea of sounds. See *ANATOMY, INDEX.*

(2.) **HEARING** in different animals. See *ENTOMOLOGY, ICHTHYOLOGY, and ZOOTOMY.*

\* **TO HEARKEN**. *v. n.* [*hearken*, Sax.] 1. To listen; to listen eagerly or curiously.—

The youngest daughter, whom you *hearken* for,  
 Her father keeps from excess of suitors. *Shak.*

He *hearkens* after prophecies and dreams.

*Shak.*

They do me too much injury,  
 That ever said I *hearkend* for your death:

If it were so, I might have let alone

Th' insulting hand of Douglas over you.

*Shakespeare.*

The gaping three-mouth'd dog forgets to snarl;

The furies *hearken*, and their snakes uncurl,

*Dryden.*

Louder, and yet more loud, I hear the alarms  
 Of human cries:

I mount the terraces, thence the town survey,

And *hearken* what the fruitful sounds convey.

*Dryden.*

—He who makes much necessary, will want much; and, wearied with the difficulty of the attainment, will *hearken* after any expedient that offers to shorten his way to it. *Rogers.* 2. To attend; to pay regard.—*Hearken* unto me thou son of Zippor. *Numbers.*—Those who put passion in the place of reason, neither use their own, nor *hearken* to other people's reason, any farther than it suits their humour. *Locke.*—

There's not a blessing individuals find,

But some way leans and *hearkens* to the kind.

*Pope.*

\* **HEARKENER**. *n. f.* [from *hearken*.] Listener; one that hearkens.

**HEARNE**, Thomas, a celebrated antiquarian, eminent for his writings and editions of MSS. His father was parish clerk of Little Waltham in Berkshire, where he was born in 1680. He had a liberal education by the patronage of Mr Cherry of Shottesbrooke, and even when a boy discovered a strong propensity to the study of antiquities. He did great service to the Bodleian library, and died at Oxford in 1735.

(1.) \* **HEARSAY**. *n. f.* [*hear* and *say*.] Report; rumour; what is not known otherwise than by account from others.—

For prey these shepherds two he took,

Whose metal stiff he knew he could not bend

With *hearsay* pictures, or a window look.

*Sidney.*

—He affirms by *hearsay*, that some giants saved themselves upon the mountain Baris in Armenia. *Raleigh.*—All the little scaramblers after fame fall upon him, publish every blot in his life, and depend upon *hearsay* to defame him. *Addison.*

(2.) **HEARSAY**, *adj.* Rumoured; by report. This word is much oftener used as an *adjective*, than as a substantive noun; as *hearsay evidence*, *hearsay testimony*, &c. In the above quotation from *Sidney* (§ 1.) it is evidently an adjective. Dr Johnson ought therefore to have made it a separate article.

(1.) \* **HEARSE**. *n. f.* [of unknown etymology.] 1. A carriage in which the dead are conveyed to the grave. 2. A temporary monument set over a grave.—

To add to your laments,

Wherewith you now bedew King Henry's *hearse*,  
 I must inform you of a dismal sight.

*Shak.*

(2.) **HEARSE**, among hunters, a hind in the ad year of her age. See *HUNTING.*

(1.) \* **HEART**. *n. f.* [*heort*, Sax. *bertz*, German.] 1. The muscle which by its contraction and dilatation propels the blood through the course of circulation, and is therefore considered as the source of vital motion. 2. It is supposed in popular language to be the seat sometimes of courage, sometimes of affection, sometimes of honesty.

ty or baseness.—He with providence and courage so passed over all, that the mother took such pitiful grief at it, that her *heart* brake withal, and she died. *Sidney*.—

Thou would have left thy dearest *heart's* blood there,

Rather than made that savage duke thine heir,  
And disinherited thine only son. *Shak.*

Snakes, in my *heart's* blood warm'd, that sting my *heart*. *Shak.*

Our battle is more full of names than yours,  
Our men more perfect in the use of arms,  
Our armour all is strong, our cause the best;  
Then reason wills our *hearts* should be as good. *Shak.*

I thank you for my venison, master Shallow.

—Master Page, much good do it your good *heart*. *Shak.*

But since the brain doth lodge the pow'rs of sense,

How makes it in the *heart* those passions spring?

The mutual love, the kind intelligence

'Twixt *heart* and brain, this sympathy doth bring. *Davies.*

—We all let our *hearts* at rest, since whatever comes from above is for the best. *L'Estrange*.—

The only true zeal is that which is guided by a good light in the head, and that which consists of good and innocent affections in the *heart*. *Spratt.*

Prest with *heart* corroding grief and years,

To the gay court a rural shade prefers. *Pope.*

3. The chief part; the vital part; the vigorous or efficacious part.—Barley being steeped in water, and turned upon a dry floor, will sprout half an inch; and, if it be let alone, much more, until the *heart* be out. *Bacon.* 4. The inner part of a thing.—Some Englishmen did with great danger pass by water into the *hearts* of the country. *Abbot's description of the World*.—The king's forces are employed in appeasing disorders more near the *heart* of the kingdom. *Hayward*.—Generally the inside or *heart* of trees is harder than the outward parts. *Boyle*.—

Here in the *heart* of all the town I'll stay,

And timely succour, where it wants convey. *Dryden.*

—If the foundation be bad, provide good piles made of *heart* of oak, such as will reach ground. *Maxon.*

5. Person; character. Used with respect to courage or kindness.—

The king's a bawcock, and a *heart* of gold,

A lad of life, an imp of fame. *Shak.*

Hey, my *hearts*; cheerly, my *hearts*. *Shak.*

—What says my *heart* of elder? Ha! is he dead? *Shak.*

6. Courage; spirit.—If it please you to make his fortune known, I will after take *heart* again to go on with this falsehood. *Sidney*.—There did other like unhappy accidents happen out of England, which gave *heart* and good opportunity to them to regain their old possessions. *Spenser on Ireland*.—

Wide was the wound; and a large lukewarm flood,

Red as the rose, thence gushed grievously,

That when the painim spy'd the streaming blood,

Gave him great *heart* and hope of victory.

*Fairy Queen.*

*Eve, recover'ing heart reply'd.* *Mil.*

—Having left that city well provided, and in good *heart*, his majesty removed with his little army to Bewdley. *Clarendon*.—Finding that it did them no hurt, they took *heart* upon't, went up to and viewed it. *L'Estrange*.—The expelled nation take *heart*, and when they fly from one country invade another. *Temple.* 7. Seat of love.—

Ah! what avails it me the flocks to keep,  
Who lost my *heart* while I preserv'd my liberty. *Jon.*

8. Affection; inclination.—Joab perceived that the king's *heart* was towards Absalom. 2 *Samuel* xiv. 1.—

Means how to feel, and learn each other's *heart*,

By th' abbot's skill of Westminster is found. *Dan.*

Nor let thy *heart*,

Thus over fond, on that which is not thine. *Mil.*

—'Tis well to be tender; but to set the *heart* too much upon any thing, is what we cannot justify. *L'Estrange*.—A friend makes me a feast, and is all before me; but I set my *heart* upon one alone, and if that happen to be thrown down, scorn all the rest. *Temple*.—

Then mixing pow'rful herbs with magic  
She chang'd his form who could not change her *heart*. *Dryd.*

What did I not her stubborn *heart* to gain

But all my vows were answer'd with disdain. *Dryd.*

9. Memory: though South seems to distinguish—Whatsoever was attained to, concerning God and his working in nature, the same was deliver'd over by *heart* and tradition from wife to wife to a posterity equally zealous. *Raleigh*.—We call the committing of a thing to memory setting it by *heart*; for it is the memory that we transmit it to the *heart*; and it is in vain to expect that the *heart* should keep its hold of any truth when the memory has let it go. *South*.—

Shall I in London act this idle part?

Composing songs for fools to get by *heart*. *Pope*

10. Good-will; ardour of zeal. To take to *heart* any thing, is to be zealous, or solicitous, or ardent about it.—If he take not their causes to *heart*, how should there be but in them frozen collections when his affections seem benumbed, from whom theirs should take fire? *Hooker*.—If he would take the business to *heart*, and deal in it effectually, would succeed well. *Bacon*.—The lady marriage of Hertford engaged her husband to take the business to *heart*. *Clarendon*.—Amongst those, who took it most to *heart*, Sir John Stawel was the chief. *Clarendon*.—Every prudent and honest man would join himself to that side, which had the good of their country most at *heart*. *Addison*.—Learned men have been now a long time mourning after the happy country from which our forefathers were exiled: if they can find it, with my *heart*. *Woodward*.—I would not be sorry find the Presbyterians mistaken in this point, when they have most at *heart*. *Swift*.—What I have most at *heart* is, that some method should be thought on for ascertaining and fixing our language. *Swift*. 11. Passions; anxiety; concern.

Set your heart at rest ;

The fairy land buys not the child of m<sup>r</sup>. *Shak.*  
 11. Secret thoughts ; recesses of the mind.—Mir-  
 cel saw king David leaping and dancing before  
 Belshazzar, and she despised him in her heart. 2  
*Sam.* vi. 16.—The next generation will in  
 tongue and heart, and every way else, become  
 lecher ; so as there will be no difference or dis-  
 tinction, but the Irish sea betwixt us. *Devises.*—  
 Two sweet the difference between my heart and  
 hand. *King Charles.*—Would you have him open  
 his heart to you, and ask your advice, you must  
 begin to do so with him first. *Locke.*—

Men, some to pleasure, some to business take ;  
 But every woman is, at heart, a rake. *Pope.*  
 12. Disposition of mind.—Doing all things with  
 simplicity a grace, that it seem'd ignorance could  
 not make him do amiss, because he had a heart to  
 do well. *Sidney.* 13. The heart is considered as  
 the seat of tenderness : a hard heart therefore is  
 cruel.—

I've seen thee stern, and thou hast oft beheld  
 Hardening spectacles. *Shak.*

Such iron hearts we are, and such  
 The late barbarity of human kind. *Rome.*

14. *Fixed in the HEART.* To be not wholly a-  
 void.—For my breaking the laws of friendship  
 with you, I could find in my heart to ask your par-  
 don for it, but your now handling of me gives  
 me reason to confirm my former dealing. *Sidney.*  
 15. Secret meaning ; hidden intention.—

I will on with my speech in your praise,  
 And then shew you the heart of my message. *Shak.*

16. Conscience ; sense of good or ill.—Every  
 man's heart and conscience doth in good or evil,  
 constantly committed, and known to none but  
 his, either like or disallow itself. *Hooker.* 17.  
 Strength ; power ; vigour ; efficacy.—Try whe-  
 ther men of trees, swept together, with some  
 mud and dung mixed, to give them more heart,  
 could not make a good compost. *Bacon.*—

That the spent earth may gather heart again,  
 And, better'd by cessation, bear the grain. *Dryden.*

18. It must be taken not to plow ground out of  
 it, because if 'tis in heart, it may be improved  
 by it again. *Mortimer.* 19. Utmost degree.—

This gay charm,  
 Like a right gipsy, hath, at fast and loose,  
 Suppl'd me to the very heart of loss. *Shak.*  
 20. Life. For my heart trembles sometimes to signi-  
 fy life was at stake ; and sometimes for tender-  
 ness.—

I bid the rascal knock upon your gate,  
 And could not get him for my heart to do it. *Shak.*

I gave it to a youth,  
 A prating boy, that begg'd it as a fee ;  
 I could not for my heart deny it him. *Shak.*

Profoundly skill'd in the black art,  
 As English Merlin for his heart. *Hadibras.*

(2.) HEART, § 1. *def.* 1. See ANATOMY, *Ind.*

(3.) HEART, EXPERIMENTS TO ASCERTAIN  
 THE FORCE OF THE BLOOD IN THE. Physiolo-  
 gists and Anatomists have from time to time at-  
 tempted to make estimates of the force of the  
 blood in the heart and arteries ; but have differed  
 as widely from each other, as they have from the  
 truth, for want of sufficient data. This set the  
 ingenious Dr Hales upon making proper experi-  
 ments, to ascertain the force of the blood in the  
 veins and arteries of several animals. If, accord-  
 ing to Dr Keil's estimate, the left ventricle of a  
 man's heart throws out in each systole an ounce  
 or 1.638 cubic inches of blood, and the area of  
 the orifice of the aorta be = 0.4187, then dividing  
 the former by this, the quotient 3.9 is the length  
 of the cylinder of blood which is formed in pass-  
 ing through the aorta in each systole of the ven-  
 tricle ; and in the 75 pulses of a minute, a cylin-  
 der of 292.5 inches in length will pass : this is at  
 the rate of 1462 feet in an hour. But the systole  
 of the heart being performed in one third of this  
 time, the velocity of the blood in that instant will  
 be thrice as much, viz. at the rate of 4386 feet in  
 an hour, or 73 feet in a minute. And if the ven-  
 tricle throws out one ounce in a pulse, then in  
 the 75 pulses of a minute, the quantity of blood  
 will be equal to 4.4lb. 11 oz. and, in 34 minutes,  
 a quantity equal to a middle-sized man, viz. 158 lb.  
 will pass through the heart. But if, with Dr Har-  
 vey and Dr Lower, we suppose 3 oz. of blood,  
 that is, 3.276 cubic inches, to be thrown out at  
 each systole of the ventricle, then the velocity of  
 the blood in entering the orifice of the aorta will  
 be double the former, viz. at the rate of 146 feet  
 in a minute, and a quantity of blood equal to the  
 weight of a man's body will pass in half the time,  
 viz. 17 minutes. If we suppose, what is proba-  
 ble, that the blood will rise 7 + 1/4 feet high in a  
 tube fixed to the carotid artery of a man, and  
 that the inward area of the left ventricle of his  
 heart is equal to 15 square inches, these, multipli-  
 ed into 7 + 1/4 feet, give 1350 cubic inches of blood,  
 which presses on that ventricle, when it first be-  
 gins to contract a weight equal to 135 pounds.  
 What Dr Hales thus calculated from supposition,  
 with regard to mankind, he actually experiment-  
 ed upon horses, dogs, fallow-dees, &c. by fixing  
 tubes in orifices opened in their veins and arteries ;  
 by observing the several heights to which the blood  
 rose in these tubes as they lay on the ground ; and  
 by measuring the capacities of the ventricles of  
 the heart and orifices of the arteries. And, that  
 the reader may the more readily compare the said  
 estimates together, he has given a table of them,  
 ranged in the following order.

(4.) HEART,



(4.) HEART, TABLE OF THE VELOCITY, &amp;c. OF THE BLOOD IN THE, OF DIFFERENT ANIMALS.

The several animals.	Weight of each.	Height of the blood in the tube from the jugular vein.	Height of the blood in tubes fixed to arteries.	Capacity of the left ventricle of the heart.	Area of the orifice of the aorta.	Velocity of the blood in the aorta.	Quantities of blood equal to the weight of the animal, in what time.	How much in a minute.	Weight of the blood contained in the left ventricle contracting.	N <sup>o</sup> of pulses in a minute.	Area of transverse section of descending aorta.	Area of the transverse section of ascending aorta.
	Pounds.	Inches.	Pect. Inches.	Cubic inches.	Square inches.	Feet and inches in a minute.	Minutes.	Pounds.	Pounds.		Square inches.	Square inches.
Man	160	On straining.	7 6	1'659	0'4187	156.65	34'12	8'32	51'5	75		
Horse 1st			8 3	4'318		113.3	17'5	9'36				
2d			9 8									
3d	825	12 52	9 6	10	1'036	86'85	60	13'75	113'22	86	0'677	0'369
Ox	1600			12'5	1'539	76'95	88	18'14		38	0'912	0'24
Sheep	91	5 1/2	9 6	1 85	0'172	174'5	20	4'593	36'56	65	0'094	right. left.
Doc			4 2	9	0'476						0'383	0'07 0'013
Dog 1st	52	0 6	6 8	1'172	0'196	144.7	11'9	4'34	33'61	97	0'106	0'041 0'034
2d	24	5 7	2 8	1	0'185	130'9	6'48	3'7			0'103	0'031 0'009
3d	18	5	4 8	0'633	0'118	130	7'8	2'3	19'8		0'07	0'022 0'009
4th.	12 1/2	4	3 3	0 5	0'101	120	6'7	1'85	11'1		0'061	0 015 0'007

\* **HEART-ACH.** *n. f.* [*heart and ach.*] Sorrow; pang; anguish of mind.—

To die—to sleep—

No more; and, by a sleep, to say we end

The *heartach*, and the thousand natural shocks  
That flesh is heir to. *Shak.*

\* **HEART-BREAK.** *n. f.* [*heart and break.*] Overpowering sorrow.—Better a little chiding than a great deal of *heartbreak*. *Shak.*

\* **HEART-BREAKER.** *n. f.* A cant name for a woman's curls, supposed to break the heart of all her lovers.—

Like Samson's *heartbreakers*, it grew

In time to make a nation rue. *Hudibras.*

(1.) \* **HEART-BREAKING.** *adj.* Overpowering with sorrow.—

Those piteous plaints and sorrowful sad time,  
Which late you poured forth, as ye did fit

Beside the silver springs of Helicone,

Making your musick of *heartbreaking* mone. *Spenser.*

(2.) \* **HEART-BREAKING.** *n. f.* Overpowering grief.—What greater *heartbreaking* and confusion can there be to one, than to have all his secret faults laid open, and the sentence of condemnation passed upon him? *Hakewill.*

**HEART-BURN,** *n. f.* a disease usually called **CARDIALGIA** by physicians. In surfeits, or upon swallowing without due mastication; when meats are eat tough and fat, or with farinaceous substances unfermented; or when by any accident the saliva is vitiated, too scanty, or not intimately mixed with the food, the fermentation becomes

tumultuous, the stomach swells with air, and extraordinary commotion being attended with unusual heat, brings on the uneasiness called *heart-burn*; which is remedied by whatever promotes a greater secretion of saliva, or helps to mix it with our aliment. The testaceous powders, as oyster-shells, crabs eyes, chalk, &c. are the usual remedies for the *heart-burn*.

\* **HEART-BURNED.** *adj.* [*heart and burn.*] Having the heart inflamed.—How tartly that gentleman looks! I never can see him but I am *heart-burn'd* an hour after. *Shak.*

\* **HEART-BURNING.** *n. f.* [*heart and burn.*] Pain at the stomach, commonly from an acrid humour.—Fine clean chalk is one of the most noble absorbents, and powerfully corrects and subdues the acrid humours in the stomach: this property renders it very serviceable in the *cardialgia*, or *heart-burning*. *Woodew.* 2. Discontent; secret enmity.—In great changes, when right of inheritance is broke, there will remain much *heart-burning* and discontent among the meaner people. *See to Pope.*

\* **HEART-DEAR.** *adj.* Sincerely beloved.—

The time was, father, that you broke your word,

When you were more endear'd to it than now  
When your own Percy, when my *heart-dear* Harry,

Threw many a northward look to see his father  
Bring up his pow'rs; but he did long in vain! *Shak.*

\* **HEART-EASE.** *n. f.* Quiet; tranquillity.—*Wha*

What infinite *heart ease* must kings neglect,  
That private men enjoy? *Shak.*

\* **HEART-EASING.** *adj.* Giving quiet.—

But come, thou goddess fair and free,

In heav'n yclep'd Euphrosyne,

And by men *heart-easing* mirth. *Milton.*

\* **HEARTED.** *adj.* It is only used in composition: as, hard *hearted*.—

He ne'er like bullies coward-*hearted*,

Attacks in public to be parted. *Gay.*

\* **To HEARTEN.** *v. a.* [from *heart*.] 1. To encourage; to animate; to stir up.—Palladius naming those that were slow, *heartening* them that were forward, but especially with his own example leading them, made an impression into the squadron. *Sidney.*—

My royal father, cheer these noble lords,  
And *hearten* those that fight in your defence:

Do heath your sword, good father; cry, St  
George. *Shak.*

This rare man, Tydides, would prepare;

That he might conquer, *hearten'd* him. *Chapm.*

Thus *hearten'd* well, and flesh'd upon his prey,

The youth may prove a man another day. *Dryd.*

2. To meliorate or renovate with manure.—

The ground one year at rest; forget not then

With richest dung to *hearten* it again. *May's Virg.*

\* **HEART-FELT.** *adj.* Felt in the conscience.—

What nothing earthly gives, or can destroy,

The soul's calm sun-shine, and the *heart-felt* joy,

Is virtue's prize. *Pope.*

\* **HEARTH.** *n. f.* The pavement of a room on which a fire is made; the ground under the chimney.—

Hoop'd out of Rome: now this extremity

Has brought me to this *hearth*. *Shak.*

Cicket, to Windsor chimney shalt thou leap,

When thou find'st fires unrak'd, and *hearths*

unswept,

Thou pinch the maids as blue as bilberry. *Shak.*

Good luck befriend thee, son; for at thy birth

The fairy ladies danc'd upon the *hearth*. *Milt.*

The vanquish'd fires withdraw from every

place;

On fall with feeding, sink into a sleep:

Each household genius shews again its face,

And from the *hearths* the little Larcs creep.

*Dryden.*

**HEARTH MONEY, or CHIMNEY MONEY,** a duty

on the crown on houses. By stat. 14. Char. II.

every fire hearth, and stove of every dwelling

or other house, within England and Wales

at such as pay not to church and poor), was

levied with 2s. per annum, payable at Michaelmas

and Lady-day to the king and his heirs

successors, &c. This tax, being much complained

of as burdensome to the people, has been

taken off, and others imposed in its stead;

among which that on windows has by some been

regarded almost equally grievous.

\* **HEARTILY.** *adv.* [from *heart*.] 1. From

heart; fully.—

I bear no malice for my death;

But those that fought it, I could with more

Christians;

Be what they will, I *heartily* forgive them. *Shak.*

If to be sad is to be wise,

I do most *heartily* despise

;

Whatever Socrates has said,

Or Tully writ, or Wanley read. *Prior.*

2. Sincerely; actively; diligently; vigorously.—

Where his judgment led him to oppose men on a

publick account, he would do it vigorously and

*heartily*; yet the opposition ended there. *Atterb.*

3. Eagerly; with desire.—As for my eating *heartily*

of the food, know that anxiety has hindered

my eating till this moment. *Addison.*

\* **HEARTINESS.** *n. f.* [from *heart*.] 1. Sincerity;

freedom from hypocrisy.—This entertainment may a free face put on; derive a liberty from

*heartiness*, and well become the agent. *Shak.* 2.

Vigour; eagerness.—The anger of an enemy represents

our faults, or admonishes us of our duty,

with more *heartiness* than the kindness of a friend.

*Taylor.*

\* **HEARTLESS.** *adj.* [from *heart*.] Without

courage; spiritless.—

I joyed oft to chase the trembling pricket,

Or hunt the *heartless* hare till she were tame.

*Spenser.*

Then hopeless, *heartless* 'gan the cunning thief,

Persuade us die, to flint all further strife.

*Fairy Queen.*

What, art thou drawn among these *heartless*

hinds?

Turn thee, Benvolio; look upon thy death.

*Shak.*

Thousands besides stood mute and *heartless*

there,

Men valiant all; nor was I us'd to fear. *Cowley.*

—The peasants were accustomed to payments,

and grew *heartless* as they grew poor. *Temple.*—

*Heartless* they fought, and quitted soon their

ground,

While our's with easy victory were crown'd.

*Dryden.*

\* **HEARTLESSLY.** *adv.* [from *heartless*.]

Without courage; faintly; timidly.

\* **HEARTLESSNESS.** *n. f.* [from *heartless*.]

Want of courage or spirit; dejection of mind.

(1.) \* **HEART-PEAS.** *n. f.* A plant with round

seeds in form of peas, of a black colour, having

the figure of an heart of a white colour upon each.

*Miller.*

(2.) **HEART-PEAS.** See **CARDIOSPERMUM.**

\* **HEART-QUELLING.** *adj.* Conquering the af-

fection.—

And let fair Venus, that is queen of love,

With her *heart-quelling* son, upon you smile.

*Spenser.*

\* **HEART-RENDING.** *adj.* Killing with anguish.

*Heart-rending* news, and dreadful to those few

Who her resemble, and her steps pursue;

That death should licence have to rage among

The fair, the wise, the virtuous, and the young!

*Waller.*

\* **HEART-ROBBING.** *adj.* Ecstatick; depriving

of thought. Obsolete.—

Sweet is thy virtue, as thyself sweet art;

For when on me thou shinedst, late in sadness,

A melting pleasure run through every part,

And me revived with *heart-robbing* gladness.

*Spenser.*

(1.) \* **HEARTS-EASE.** *n. f.* A plant.—*Hearts-*

*ease* is a sort of violet that blows all Summer, and

often in Winter: it sows itself. *Mortimer.*

(2.) **HEART**

(1.) **HEART**

(2.) **HEART'S EASE.** See *VIOLA*, N° 3.

**HEART-SEED.** See *CARDIOSPERMUM*.

\* **HEART-SICK.** *adj.* 1. Pained in mind.—If we be *heart-sick*, or afflicted with an uncertain soul, then we are true desirers of relief and mercy.

*Taylor.* 2. Mortally ill; hurt in the heart.—

Good Romeo, bide thyself.

—Not I, unless the breach of *heart-sick* grows  
Mist-like, in fold me from the search of eyes.

*Shak.*

\* **HEART-SORE.** *n. f.* That which pains the mind.—

Wherever he that godly knight may find,  
His only *heart-fore* and his only foe. *Fairy Q.*

\* **HEART-STRING.** *n. f.* [*string* and *heart*.] The tendons or nerves supposed to brace and sustain the heart.—

He was by Jove deprived  
Of life himself, and *heart strings* of an eagle rived

*Spenser.*

—How, out of tune on the strings?—Not so;  
but yet so false, that he grieves my very *heart-strings*. *Shak.*

That grates my *heart-strings*: what should  
discontent him!

Except he thinks I live too long. *Denham.*

—If thou thinkest thou shalt perish, I cannot blame  
thee to be sad 'till thy *heart strings* crack. *Taylor.*

There's the fatal wound  
That tears my *heart-strings*; but he shall be  
found,

My arms shall hold him. *Granville.*

\* **HEART-STRUCK.** *adj.* 1. Driven to the heart;  
infixed for ever in the mind.—

Who is with him?

—None but the fool who labours to out-jeat  
His *heart-struck* injuries. *Shak.*

2. Shocked with fear or dismay.—

He added not; for Adam, at the news

*Heart-struck*, with chilling gripe of sorrow stood,

That all his senses bound! *Milton.*

\* **HEART-SWELLING.** *adj.* Rankling in the mind.—

Drawn into arms, and proof of mortal fight,  
Through proud ambition and *heart-swelling* hate.

*Spenser.*

\* **HEART-WHOLE.** *adj.* 1. With the affection  
yet unfixed.—You have not seen me yet, and  
therefore I am confident you are *heart-whole*. *Dryd.*

—Cupid hath clapt him o' th' shoulder; but I'll  
warrant him *heart-whole*. *Shak.* 3. With the vi-  
tals yet unimpaired.

\* **HEART-WOUNDED.** *adj.* Filled with passion  
of love or grief.—

Mean time the queen, without reflection due,  
*Heart-wounded*, to the bed of state withdrew.

*Pope.*

\* **HEART-WOUNDING.** *adj.* Filling with grief.

With a shrill *heart-wounding* loud the cry'd,  
While down her cheeks the gushing torrents ran,  
Fast falling on her hands. *Rowe.*

\* **HEARTY.** *adj.* [from *heart*.] 1. Sincere;  
undissembled; warm; zealous.—They did not  
bring that *heartly* inclination to peace, which they  
hoped they would have done. *Clarendon.*

But the kind hosts their entertainment grace  
With *heartly* welcome and an open face;

In all they did, you might discern with ease

A willing mind, and a desire to please. *Dryd.*

—Every man may pretend to any employments  
provided he has been loud and frequent in dec-  
ring himself *heartly* for the government. *Swift.*

In full health. 3. Vigorous; strong.—

Whose laughs are *heartly*, though his jests  
coarse,

And loves you best of all things but his horse.

*P.*

4. Strong; hard; durable.—Oak, and the  
true *heartly* timber, being strong in all positions  
may be better trusted in cross and transverse work.  
*Wotton's Architecture.*

\* **HEARTY-HALE.** *adj.* [*heartly* and *hale*.] Go  
for the heart.—

Vein-healing verben, and head-purging dill  
Sound savory, and basil *heartly-hale*. *Spa.*

(1.) \* **HEAT.** *n. f.* [*beat*, *bet*, Saxon; *hætt*,  
Danish.] 1. The sensation caused by the appli-  
cation or touch of fire.—Heat is a very brisk agitation  
of the insensible parts of the object, which produces  
in us that sensation from whence we denominate  
the object hot; so what in our sensation is heat  
in the object is nothing but motion. *Locke.*—

The word *heat* is used to signify the sensation we have  
when we are near the fire, as well as the cause  
of that sensation, which is in the fire itself.

thence we conclude, that there is a sort of fire  
the fire resembling our own sensation: where  
the fire there is nothing but little particles of mat-  
ter, of such particular shapes as are fitted to  
press such motions on our flesh as excite the  
sensation of heat. *Watts.* 2. The cause of the sensation  
of burning.—The sword which is made fiery  
not only cut by reason of the sharpness which it  
hath, but also burns by means of the heat which  
it hath from fire. *Hooker.* 3. Hot weather.

—After they came down into the valley, and  
the intolerable heats there, and knew no more  
lighter apparel, they were forced to go naked.

*Bacon.*—

Mark well the flow'ring almonds in the wood,  
The globe will answer to the sylvan rood.

Great heats will follow, and large crops will grow.

*It.*

—The pope would not comply with the proposal  
as fearing the heats might advance too far that  
they had finished their work, and produce a bal-  
ance among the people. *Addison.* 4. State of  
any body under the action of the fire.—The  
smiths take of their iron are a blood-red heat,  
white flame heat, and a sparkling or welding heat.  
*Moxon.* 5. Fermentation; effervescence. 6. A  
violent action unintermitted.—The continual  
agitations of the spirits must needs be a weakness  
of any constitution, especially in age; and  
causes are required for refreshment between the  
heats. *Dreder.* 7. The state of being once to  
a huge effort.—

I'll strike my fortune with him at a heat,  
And give him not the leisure to forget.

They the turn'd lines on golden anvils beat,  
Which look as if they struck them at a heat.

*It.*

8. A course at a race, between each of which  
courses there is an intermission.—

*It.*

Feigned zeal, you saw, set out the speedier  
pace;

But the last best, plain dealing won the race.

*Dryden.*

9. Pimples in the face; *Booth*.—It has ruffled animosities in their hearts, and *beats* in their faces, and broke out in their ribbons. *Addison*. 10. Accession of sudden or violent passion; vehemence of action.—They seeing what forces were in the city with them, issued against the tyrant while they were in this *beat*, before practices might be used to differ them. *Sidney*.—

The friend hath lost his friend;

And the best quarrels, in the *beat*, are curst

By those that feel their sharpness.

*Shak.*

—It might have pleased in the *beat* and hurry of his rage, but must have displeased in cool sedate reflection. *Smith*.—We have spilt no blood but in the *beat* of the battle, or the chase. *Atterb.*—One playing at hazard, drew a huge heap of gold; but in the *beat* of the play, never observed a sharper who swept it into his hat. *Swift*. 11. Faction; contest; party rage.—They are in a most warlike preparation, and hope to come upon them in the *beat* of their division. *Shak*.—I was sorry to hear with what partiality and popular *beat* elections were carried. *King Charles*.—

What can more gratify the Phrygian foe

Than those distemper'd *beats*?

*Dryden.*

12. Ardour of thought or elocution.—

Plead it to her

With all the strength and *beat* of eloquence,

Paternal love and friendship can inspire.

*Addison's Cato.*

(2.) HEAT, DIFFICULTY OF INVESTIGATING THE NATURE OF. Heat, in physiology, has a double meaning: being put either for that peculiar sensation which is felt on the approach of burning bodies, or for the cause of that sensation: in which last it is synonymous with FIRE. This mode of speaking, however, is inaccurate, and, by confounding the effect with the cause, sometimes produces obscurity: it were to be wished therefore that the word *beat* was used only to denote the effect; and *fire*, or some other term, to denote the cause of that effect. The disputes formerly so much agitated in the learned world concerning the nature of heat, viz. whether it consisted merely in the motion of the terrestrial particles of bodies, or in that of a subtle fluid, are now mostly ceased, and it is almost universally believed to be the effect of a fluid. From the promiscuous use, however, of the words *fire* and *beat*, an opinion seems to have gained ground, that there is in nature a fluid essentially *beat*; and that wherever the opposite sensation prevails, the former fluid is in part absent. Hence have arisen numberless speculations concerning the attraction, absorption, and capacities of bodies for heat; all of which being built on a false principle, have served no other purpose but to involve this part of natural philosophy in obscurity and confusion. Under CHEMISTRY, COMBUSTION, ELECTRICITY, &c. it is fully shown that *beat* properly so called is not a fluid, that it is superfluous to say any more on this part of the subject. This being admitted, it will evidently follow, that *beat* can neither be absorbed nor attracted; neither can any body have

a greater capacity for it than another, except in proportion to its bulk, which allows a larger quantity of the fluid to enter and to assume the particular motion which constitutes heat. From some of Dr Black's experiments indeed it would appear at first view, that heat was absorbed, or attracted in the strictest sense of the word; but this must be attributed merely to the transferring of the modification of the fluid from one substance to another, without regarding whether it is the identical quantity of fluid which acts as heat in one substance that is transferred to the other, or whether only by some unknown means a similar motion is produced in another portion of the same. At any rate, some word must be made use of to express this operation; and *absorption* or *attraction* will answer the purpose as well as any other; but still we ought to remember, that these are inaccurate; and when we begin to argue from them as if they fully and exactly determined the mode in which the fluid acts, or rather is acted upon (for both these words suppose heat to be passive, and not active), we must certainly err. As to the phrases *capacity for containing heat*, *absolute heat*, &c. they are still more inaccurate than the words *absorption* and *attraction*, and cannot convey any distinct idea; whence the systems founded upon the explanations of these terms, assumed without proof, are liable to endless and insuperable objections. It is not indeed easy, nay we may say it is impossible, for human genius to investigate all the phenomena of this subtle and invisible element. All that can be done is, to discover a few general rules according to which the fluid acts in certain cases. From these we can only reason analogically to cases where its action is less obvious. But we are not to expect that by reasoning in this manner we can solve every phenomenon; nor can it be any recommendation to an hypothesis, merely that it solves some phenomena, unless we are able by its means to solve them all; but this no wise man will pretend to do, say, not even to know them all. It is exceedingly fallacious therefore to invent solutions of certain phenomena, and then to argue for the truth of the hypothesis from the facility with which the phenomena are explained by it. The proper method of proceeding is to lay down certain principles established from the obvious phenomena of nature, and to reason from them fairly as far as we can; but where this ends, our knowledge must stop, and we cannot proceed farther with any certainty.

(3.) HEAT, ESTABLISHED PRINCIPLES RESPECTING. The general principles established from obvious phenomena upon this subject are the following: 1. Heat and cold are found to expel each other: Hence we conclude, that heat and cold are both *positives*; for a negative can neither be expelled nor accumulated. 2. Heat is visibly occasioned by the rays of the sun concentrated, and likewise by the fluid of electricity concentrated. If FIRE, therefore, properly so called, be the cause of heat, than which nothing can be more evident to our senses, we may certainly conclude, that both the light of the sun and the electric fluid are *elementary fire*. Hence also we conclude their identity; for two different substances cannot by any means produce constantly the same effect



when put in the same circumstances, which both light and electricity do in this case, merely by *concentration*, or discharging a great quantity of the fluid upon a small portion of any terrestrial body. 3. Heat expands bodies in every direction; hence we conclude, that the fluid, when producing heat, acts from a centre towards a circumference; and by analogy, that when it produces cold it acts from a circumference towards a centre. 4. It appears from undeniable experiments, that heat, somehow or other, is the cause of fluidity. As the action of the fluid, when it produces heat, is from a centre to a circumference, it follows, that when the expansive action of the fluid is confined within the surface of any body, this may be called its *latent heat*; because it extends not beyond the surface, and therefore cannot affect the thermometer, or be known to us as heat by the sense of feeling. But when this expansive action is transferred from the internal parts of the substance to the surface, it then affects the thermometer, and the body is said to become *hotter*, at the same time that it congeals or is said to be *frozen*. This is what some philosophers call the conversion of the *latent* into *sensible* heat; others, the alteration of the *capacity*: but whatever term we give to the effect, the cause must remain the same, viz. the opposite actions of the same fluid; the expansive power in some cases counteracting or overcoming the condensing one, and *vice versa*. 5. Though sometimes the expansive action is sufficiently strong to produce fluidity *naturally*, and in most cases may be made so strong *artificially* as to make bodies fluid, yet in all cases it is not so. A certain degree of expansive power exists in all bodies whatever, and this by philosophers is called the *specific heat* of the body. 6. Whatever is called the *cooling* of any body is only the diminution of the expansive action upon its surface, or, that of its particles. This is accomplished by an opposite power or modification of the fluid taking place on the outside; but when this becomes sufficiently strong to penetrate the whole substance, it then expels part of the fluid acting in the opposite direction, and then some change takes place in the texture of the body. It is, however, impossible to speak very perspicuously upon this subject, as the subtilty and invisibility of the fluid render all reasonings upon it very indecisive. 7. It is altogether impossible to calculate the quantity of absolute heat contained in any substance, because this depends on the proportion betwixt the quantity of fluid acting expansively and that acting in the opposite direction in the same. These two must some way or other counterbalance each other throughout the whole system of nature; and we may say with certainty, that any substance in which the one exists without the other, is none of those subject to the investigation of our senses, and all speculations concerning it must be vain. 8. When the fluid contained in any substance is vehemently agitated, this naturally produces an expansion in it; and therefore bodies become hot by violent friction, percussion, &c. In these cases, however, we have no right to say that the fluid is *expelled*, but only that its mode of action is altered; for this is constantly sufficient to produce heat, and in this indeed the very essence of heat consists. 9. When the ex-

pansive action of elementary fire within any substance becomes greater than is consistent with the cohesion of that substance, it is dissipated or resolved into vapour. This, however, may be done in such a manner, that the heat still acts upon the separated parts of the body without spending any of its force upon external substances. Hence vapour continues to exist in a temperature much below that in which it was originally produced; nay, will sometimes be excessively cold to the touch, when it really contains as much heat, though in a *latent* state, as before. 10. When this latent heat is transferred to external bodies, the vapour then ceases to be vapour, or is *condensed*, and in some cases returns to its original state; in others, it is productive of light and vehement sensible heat: whence all the phenomena of COMBUSTION, DISTILLATION, EVAPORATION, FIRE, FLAME, IGNITION, &c. These are the principal facts which can be looked upon as *established* with regard to heat considered in a philosophical view.

(4.) HEAT, EXPANSION OF METALS BY. See PYROMETER.

(5.) HEAT, EXPERIMENTS RESPECTING THE ACCUMULATION OF Heat, in common discourse, is always spoken of as a substance distinct from all others, and may properly enough be reckoned so with regard to all the purposes of life. In this sense, heat is accumulated by certain bodies in a much greater proportion than others. Dr Franklin made the experiments with pieces of cloth of various colours, laid upon snow and exposed to the sunshine, and in all cases found that the piece dyed with the darkest colours sunk deepest in the snow. Mr Cavallo examined the matter more accurately; first by observing the height to which a thermometer with a blackened bulb rose in comparison with one of clear glass, and then by comparing the heights of different thermometers whose bulbs were painted of various colours. Having therefore constructed two thermometers whose scales exactly corresponded with each other, he fixed them both upon the same frame, about an inch asunder, having the balls quite detached from the frame; and in this manner exposed them to the light of the sun or of a lamp. When they were exposed to the sun or kept in the shade with the glass of both bulbs clear, they showed precisely the same degree; and the difference between the degree shown by the thermometer when exposed to the sun and when kept in the shade, at about the same time of the day, was very trifling. The ball of one of the thermometers being painted black, and that of the other left clean, they showed different degrees of temperature on being exposed to the sun; the difference sometimes amounting to 20°: but was never constant; varying according to the clearness of the sun's light as well as of the air, and likewise according to the different degrees of temperature in the atmosphere. On keeping the thermometer with the painted ball on the inside of a window Mr Cavallo observed that strong day-light had a effect in raising the mercury as well as the sun's light. To ascertain this, he cleaned the bulb of the painted thermometer, and blackened that of the other; but the effect was constant, on the quicksilver in the tube of the thermometer

whole ball was painted black, was constantly higher than the other whenever they were exposed to the strong day light. The difference was commonly about one 3d of a degree, but sometimes amounted to three 4ths, or even to a whole degree; and the experiment answered even when the sun was hid by clouds, which seems to indicate that every degree of light is accompanied with a corresponding one of heat. By this confirmation Mr Cavallo was induced to try whether, by directing the concentrated light of the moon upon the blackened bulb of a thermometer, it would be raised higher than a clean one standing at the same. The experiment was several times tried with a large lens, and afterwards with a burning mirror of 18 inches diameter; yet sometimes for want of proper means of observing the height of the mercury in the tubes of the thermometers, sometimes for want of a continued clear light of the moon, or in short from some unfavorable circumstance or other, he was never able to make a fair and decisive trial of this experiment. In trying the heat of a lamp, he found that it had a considerable effect. The ball of one being blackened, and both set at two inches distance from the flame of a lamp, they both rose from 51 to 65½ deg. and the thermometer which was blackened to 67½. Another time the uncoloured thermometer rose to 67½, and the coloured one to 64½. From a number of trials it at last appeared, that the difference at this distance from the lamp amounted generally to about a degree. When the thermometers were removed farther than two inches from the lamp, the difference decreased; and at the distance of about 14 or 15 inches vanished entirely. On this occasion Mr Cavallo had an opportunity of making a curious observation concerning the decrease of heat at different distances from the centre. "It is mathematically true, that emanations which proceed from a centre, and expand in a sphere, must become more and more rare in proportion to the square of the distances from the centre. Thus it is evident, that the intensity of light proceeding from a luminous body, at the double, treble, quadruple, &c. distance from that body, must be respectively 4, 9, 16, times, &c. less dense. The same may be said of heat; but with respect to the flame, it appeared, that its intensity did not decrease exactly in the duplicate proportion of the distance from the flame of the lamp, but showed a very odd irregularity. It seemed to decrease faster than the duplicate proportion of the distance for the space of 2½ or 3 inches, after which it decreased much slower; but whether this proceeded from some different state of the air's purity at different distances from the flame of the lamp, or from the vapours coming from the flame, I cannot take upon me to determine." Mr Cavallo also made some experiments upon thermometers, the bulbs of which were painted of various colours. His view was to examine with precision the degrees of heat imbibed by differently coloured substances, to determine whether they kept any proportion to the spaces occupied by the prismatic colours in the prismatic spectrum, or if they followed any other law. But in these experiments he met with considerable difficulties, chiefly arising

from the different nature of the colours with which the bulbs were painted; and the result was not decisive.

(6.) HEAT, EXPERIMENTS RESPECTING THE DEGREES OF, WHICH ANIMALS CAN BEAR. The ancients were of opinion, that all countries lying within the tropics were uninhabitable by reason of their heat: but time has discovered their mistakes; and it is now found, that no part of the world is too hot for mankind to live in. The learned Dr Boerhaave, in his chemistry, relates certain experiments made with great accuracy by the celebrated Fahrenheit, and others at his fire, on this subject, in a sugar-baker's office; where the heat, at the time of making the experiments, was up to 145 degrees of Fahrenheit's thermometer. A sparrow, subjected to air thus heated, died, after breathing very laboriously, in less than 7 minutes. A cat resisted this great heat somewhat above a quarter of an hour; and a dog about 18 minutes, discharging before his death a considerable quantity of a ruddy-coloured foam, and exhaling a stench so peculiarly offensive, as to throw one of the assistants into a fainting fit. This dissolution of the humours, or great change from a natural state, the professor attributes not to the heat of the stove alone, which would not have produced any such effect on the flesh of a dead animal; but also to the vital motion, by which a still greater degree of heat, he supposes, was produced in the fluids circulating through the lungs, in consequence of which the oils, salts, and spirits of the animal became so highly exalted. Messieurs Du Hamel and Tillet having been sent into the province of Augois, in 1760 and 1761, with a view to destroy an insect which consumed the grain of that province, effected the same in the manner related in the Memoirs for 1761, by exposing the affected corn, with the insects included in it, in an oven, where the heat was sufficient to kill them without injuring the grain. This operation was performed at Rochefoucault, in a large public oven, where, for economical views, their first step was to assure themselves of the heat remaining in it on the day after bread had been baked in it. This they did, by conveying in a thermometer on the end of a shovel, which, on its being withdrawn, indicated a degree of heat considerably above that of boiling water: but M. Tillet, convinced that the thermometer had fallen several degrees in drawing to the mouth of the oven, and appearing under some embarrassment on that head, a girl, one of the attendants on the oven, offered to enter, and mark with a pencil the height at which the thermometer stood within the oven. M. Tillet appearing to hesitate at this strange proposition, the girl smiled, and entering the oven, marked the thermometer with a pencil, after staying two or three minutes, standing at 100° of Reaumur's scale, or, at near 160° of Fahrenheit's. M. Tillet began to express an anxiety for the welfare of his female assistant, and to press her return. This female salamander, however, assuring him that she felt no inconvenience from her situation, remained there 10 minutes longer; that is, near the time when Boerhaave's cat parted with her nine lives, under a much less degree of heat; when, the thermometer standing at 188°, or 76° above that of boiling

water, she came out of the oven, her complexion indeed considerably heightened, but her respiration by no means quick or laborious. After M. Tillet's return to Paris, these experiments were repeated by M<sup>ons</sup> Marantin, commissary of war at Rochefoucault, an intelligent and accurate observer, on a 21 girl belonging to the oven, who remained in it, without much inconvenience, under the same degree of heat, as long as her predecessor; and even breathed in air heated to about 325° for five minutes. M. Tillet endeavoured to clear up the apparent contrariety between these experiments and those made under the direction of Boerhaave, by subjecting various animals, under different circumstances, to great degrees of heat. From his experiments, in some of which the animals were swaddled with clothes, and were thereby enabled to resist for a much longer time the effects of the extraordinary heat, he inferred, that the heat of the air received into the lungs was not, as was supposed by Boerhaave, the only or principal cause of the anxiety, laborious breathing, and death, of the animals on whom his experiments were made; but that the hot air, which had free and immediate access to every part of the surface of their bodies, penetrated the substance on all sides, and brought on a fever, from whence proceeded all the symptoms: on the contrary, the girls at Rochefoucault, having their bodies in great measure protected from this action by their clothes, were enabled to breathe the air, thus violently heated, for a long time without great inconvenience. The bulk of their bodies appears also to have contributed not a little to their security. In common respiration, the blood, in its passage through the lungs, is cooled by being brought into contact with the external air inspired: In these experiments, on the contrary, the vessels and vessels of the lungs receiving at each inspiration an air heated to 300° must have been continually cooled and refreshed, as well as the subcutaneous vessels, by the successive arrival of the whole mass of blood contained in the interior parts of the body, whose heat might be supposed at the beginning of the experiment not to exceed 100°. Not to mention, that M. Tillet's two girls may not possibly have been subjected to so great a degree of heat as that indicated by the thermometer; which appears to have always remained on the stove, in contact with the earth. These experiments soon excited other philosophers to make similar ones, of which some very remarkable ones are those of Dr Dobson at Liverpool, related in the *Philos. Transf.* vol. 12v. "I. The sweating room of our public hospital at Liverpool, which is nearly a cube of nine feet, lighted from the top, was heated till the quicksilver stood at 224° on Fahrenheit's scale, nor would the tube of the thermometer indeed admit the heat to be raised higher. The thermometer was suspended by a string fixed to the wooden frame of the sky-light, and hung down about the centre of the room. Myself and several others were at this time inclosed in the stove, without experiencing any oppressive or painful sensation of heat proportioned to the degree pointed out by the thermometer. Every metallic article about us soon became very hot. II. My friend Mr Park, an insatiable surgeon of this place, whilst in the stove

heated to 203°. After ten minutes, I found the pulse quickened to 120. And to determine the increase of the animal heat, another thermometer was handed to him, in which the quicksilver already stood at 98°; but it rose only to 99½, whether the bulb of the thermometer was inclosed in the palms of the hands or received in the mouth. The natural state of this gentleman's pulse is about 65. III. Another gentleman went through the same experiment in the same circumstances, and with the same effects. IV. One of the patients to the hospital, a healthy young man, his pulse 75, was inclosed in the stove when the quicksilver stood at 219, and he remained there, with little inconvenience, for 20 minutes. The pulse, now 164, and the animal heat, determined by another thermometer as in the former experiments, was 201½. V. A young gentleman of a delicate and irritable habit, whose natural pulse is about 60, remained in the stove ten minutes when heated to 224°. The pulse rose to 145, and the animal heat to 203°. This gentleman, who had been frequently in the stove during the course of the dysentery, found himself feeble, and disposed to break out into sweats for 24 hours after the experiment. Even these experiments do not show the utmost degrees of heat which the human body is capable of enduring. Some others, still more remarkable (as in them the body was exposed to the heat without clothes), by Drs Forryce and Blagden, are also recorded in the *Philos. Transf.* They were made in rooms heated by fires in the floor, and by pouring upon it boiling water. There was no chimney in them, nor any vent for the air, excepting through crevices at the door. In the first room were placed 3 thermometers, one in the hottest part of it, another in the coolest part, and one on a table, to be used occasionally in the course of the experiment. Of these experiments, the following may be taken as a specimen. "About 10 hours after break'ast, Dr Forryce having taken off all his clothes, except his shirt, and being furnished with wooden shoes tied on with lark, went to one of the rooms, where he stood 5 minutes in a heat of 90, and began to sweat gently. He then entered another room, and stood in a part of it heated to 110°. In about half a minute he became so wet that he was obliged to throw it aside, and then the water poured down in streams over his whole body. Having remained in this heat for ten minutes, he removed to a part of the room heated to 120°; and after staying there 20 minutes found that the thermometer placed under his tongue, and held in his hand, stood just at 100, and that his urine was of the same temperature. His pulse had gradually risen to 145 pulsations in a minute. The external circulation was greatly increased, the veins had become very large, and an universal redness had diffused itself all over the body, attended with a strong feeling of heat; his respiration, however, was little affected. He concluded this experiment by plunging in water heated to 100°; and after being wiped dry, was carried home in a chair; but the circulation did not subside for two hours. Dr Blagden took off his coat, waistcoat, and shirt, and went into one of the rooms, as soon as the thermometer had indicated a degree of heat above that of boiling water.

The first impression of this hot air upon his body was exceedingly disagreeable, but in a few minutes all his uneasiness was removed by the breaking out of a sweat. At the end of 12 minutes he left the room very much fatigued, but no otherwise disordered. His pulse beat 136 in a minute, and the thermometer had risen to 110°. In other experiments it was found, that a heat even of 160° of Fahrenheit could be submitted to with tolerable ease. It was also observed, that in these great heats every kind of metal they carried about with them became tolerably hot. Small quantities of water placed in metallic vessels quickly boiled; but in a common earthen vessel it required an hour and an half to raise it to a temperature of 140°, nor could it be brought near the boiling point. Neither did the people, who with impunity breathed the air of the very hot room at 164°, bear to put their hands into the boiling water, which indicated only a heat of 112°. So far from this, they could not bear the touch of quicksilver heated only to 100°, nor could but just bear spirit of wine at 130°.

(1.) **HEAT, HYPOTHESES AND EXPERIMENTS RESPECTING.** See CHEMISTRY, *Index*; COMBUSTION, § 11—VI; ELECTRICITY, *Index*; FIRE, § 16; FLAME, § 3; &c.

(2.) **HEAT, INTERNAL, OF THE EARTH.** That there is a very considerable degree of heat always existing to great depths in the earth, is asserted upon by all naturalists: but the quantity of heat hath seldom been measured in any part: what is known, whether in digging to an equal depth in different parts of the earth, the heat is always the same. In digging mines, wells, &c. they find that at a little depth below the surface it is cold. A little lower it is colder still, as being beyond any immediate influence of the sun's rays; so much that water will freeze almost at any time of the year: but when we go to the depth of 20 or 30 feet, it begins to grow warm, so that we can bear it; and then the deeper we go, still the greater the heat, until at last respiration grows difficult, and the candles go out. The heat of the earth has been variously explained. Some suppose an immense body of fire lodged in the centre of the earth, which they consider as a central fire, and the great principle of the motion, vegetation, nutrition, &c. of fossil and igneous bodies. But Mr Boyle, who had been at the bottom of some mines himself, suspected that the degree of heat, at least in some of them, may arise from the peculiar nature of the minerals generated therein. In proof of this, he found a mineral of a vitriolic kind, dug up in great quantities in many parts of England, which by the mere effusion of common water will grow so hot, that it will almost take fire.—These hypotheses are liable to the following objections: 1. If there is within the earth a body of actual fire, it is difficult to show why that fire should not consume the outer shell of earth, till either the earth was totally destroyed, or the fire extinguished. 2. If the internal heat of the earth is owing to the action of water upon mineral substances, the action through time must have ceased, and the heat have totally vanished; but we have no reason to think that the heat of the earth is any thing less now than it was 1000 years ago.

The phenomenon is easily explained by the propositions above laid down. (§ 1, 3) If heat is nothing else than a certain mode of action in the ethereal fluid, or the matter of light, by which it flows out from a body in all directions, as radii drawn from the centre to the circumference of a circle; it will then follow, that if an opaque body absorbs any considerable quantity of light, it must necessarily grow hot. The reason is plain. The body can hold no more than a certain quantity of ethereal matter, if more is continually forcing itself in, that which has already entered must go out. But it cannot easily get out, because it is hindered by the particles of the body among which it is detained. It makes an effort therefore in all directions to separate these particles from each other; and hence the body expands, and the effort of the fluid to escape is felt when we put our hands on the body, which we then say is hot. Now, as the earth is perpetually absorbing the ethereal matter, which comes from the sun in an immense stream, and which we call his *rays*, it is plain, that every pore of it must have been filled with this matter long ago. The quantity that is lodged in the earth, therefore, must be continually endeavouring to separate its particles from each other, and consequently must make it hot. The atmosphere, which is perpetually receiving that portion of the ethereal matter which issues from the earth, counteracts the force of the internal heat, and cools the external surface of the earth, and for a considerable way down; and hence the earth for 20 or 30 feet down, shows none of that heat which is felt at greater depths.

(9.) **HEAT, METHODS OF MEASURING.** See THERMOMETER.

(10.) **HEAT, NOXIOUS EFFECTS OF IMMEDIATE.** Great heats are rather the remote, than the immediate cause of epidemical diseases, by relaxing the fibres, and disposing the juices to putrefaction; especially among soldiers and persons exposed the whole day to the sun; for the greatest heats are seldom found to produce epidemic diseases, till the perspiration is stopped by wet clothes, fogs, dews, damps, &c. and then some bilious or putrid distemper is the certain consequence, as fluxes and ardent intermitting fevers. Sometimes however, heats have been so great as to prove the more immediate cause of particular disorders; as when sentinels have been placed without cover or frequent reliefs in scorching heats; or when troops march or are exercised in the heat of the day; or when people imprudently lie down and sleep in the sun. All these circumstances are apt to bring on distempers, varying according to the season of the year, in the beginning of summer, they produce inflammatory fevers; and in autumn, remitting fevers or dysenteries. To prevent, therefore, the effects of immoderate heats, commanders have found it expedient so to order the marches, that the men come to their ground before the heat of the day; and to give strict orders, that none of them sleep out of their tents, which, in fixed encampments, may be covered with boughs to shade them from the sun. It is likewise a rule of great importance to have the soldiers exercised before the cool of the morning is over; as thus not only the sultry heats are



are avoided, but the blood being cooled, and the fibres braced, the body will be better prepared to bear the heat of the day. Lastly, in very hot weather, it has often been found proper to shorten the centinel's duty, when obliged to stand in the sun.

(11.) **HEAT OF ANIMALS.** Of the natural heat of animals, there are various degrees; some preserving a heat of 100° or more in all the different temperatures of the atmosphere; others keeping only a few degrees warmer than the medium which surrounds them; and in some of the more imperfect animals, the heat is scarcely one degree above that of the air or water in which they live. The phenomenon of animal heat has, from the earliest ages, been the subject of philosophical discussion; and like most other subjects of this nature, its cause is not yet ascertained. "The ancients (says Dr Duguid Leslie,) possessed not the requisites for minutely investigating the science of nature; and, prone to superstition, attributed every phenomenon which eluded their investigation, to the influence of a supernatural power. Hippocrates, the father and founder of medicine, accounted animal heat a mystery, and bestowed on it many attributes of the Deity. In treating of the subject, he says in express terms, "what we call heat appears to me to be something immortal, which understands, sees, hears, and knows every thing present and to come." Aristotle seems to have considered it particularly, but nothing is to be met with in his works that can be said to throw light upon it. Galen tells us that the dispute between the philosophers and physicians of his time was, "whether animal heat depended on the motion of the heart and arteries; or whether, at the motion of the heart and arteries was innate, the heat was not also innate." Both these opinions, however, he rejects; and attempts a solution of the question on his favourite system, namely, the peripatetic philosophy; but his leading principles being erroneous, his deductions are of course inadmissible." The heat of the human body in its natural state, according to Dr Boerhaave, is such as to raise the mercury in the thermometer to 98° or at most to 94°; and Dr Pitcairn makes the heat of the human skin the same. Indeed it is evident that different parts of the human body, and its different states, as well as the different seasons, will make it shew of different temperatures. Thus, by various experiments at different times, the heat of the human body is variously estimated by the following authors: Boerhaave and Pitcairn, 93°. Amontons, 91, 93, or 93. Sir Isaac Newton, 95½, Fahrenheit and Mulchenbroek, the blood, 96; Dr Martine, the skin, 97 or 98; the urine, 99; Dr Hales, the skin 97; the urine, 101; Mr John Hunter, his tongue, 97; in his rectum, 98½; his urethra at 1 inch, 91; at 2 inches, 93; at 4 inches, 94; the ball of the thermometer at the bulb of the urethra, 97.

(12.) **HEAT OF ANIMALS, HYPOTHESES RESPECTING THE CAUSE OF THE.** There is hardly any subject of philosophical investigation that has afforded a greater variety of hypotheses, conjectures, and experiments, than the cause of animal heat. The first opinion, which

has very generally obtained, is, that the heat of animal bodies is owing to the attrition between the arteries and the blood. All the observations and reasoning brought in favour of this opinion, however, only shew, that the heat and the motion of the arteries are generally proportional to each other; without shewing which is the cause, and which the effect; or indeed that either is the cause or effect of the other, since both may be the effects of some other cause. Dr Douglas, in his *say on the Generation of Heat in Animals*, shews it solely to the friction of the globules of blood in their circulation through the capillary vessels. Another opinion is, that the lungs are the source of heat in the human body; and this opinion is supported by much the same sort of arguments as the former, and seemingly to little better purpose. A 3d opinion is, that the cause of animal heat is owing to the action of the solid parts upon each other. And as the heart and arteries move, it has been thought natural to expect that the heat should be owing to this motion. But even this does not seem very plausible, from the following considerations: 1st. The moving parts, however we term them solid, are neither hard nor smooth, which two conditions are absolutely requisite to make them fit to generate heat by attrition. None of their motions are swift enough to produce heat in this way. 3d. They have but a small change of surface in their attritions. 4thly. The moveable fibres have fat, mucous, and liquors every way surrounding them, to prevent their being destroyed, or heated by attrition. 5th cause assigned for the heat of our bodies, is that process by which our aliment and fluids are perpetually undergoing some alteration. An opinion is chiefly supported by Dr Stern, in the *Edinburgh Medical Essays*, vol. 3, art. 77. The late ingenious Dr Franklin inclines to this opinion when he says, that the fluid fire, as well as fluid air, is attracted by plants in their growth, and becomes consolidated with the other materials of which they are formed, and makes a part of their substance; that when they come to be digested, and to undergo a kind of fermentation in the vessels, part of the fire, as well as of the air, recovers its fluid active state again, and suffuses itself on the body, digesting and separating &c. *Exper. and Obs. on Electr.* p. 346. Dr Linnæus thinks the heat of animals explicable by the phosphorus and air they contain. Phosphorus exists, at least in a dormant state, in all fluids, and it is also known that they all contain air: it is therefore only necessary to bring the phosphoreal and aerial particles into contact, and heat must be generated; and were it not for the quantity of aqueous humours in animals, fatal accensions would frequently happen. See *Phil. Trans* N° 476. Dr Black supposes, that animal heat is generated altogether in the lungs, the action of the air on the principle of inflammability, and is thence diffused over the rest of the body by means of the circulation. But Dr Linnæus urges several arguments against this hypothesis, tending to show that it is repugnant to the known laws of the animal machine; and he advances another hypothesis, viz. that the phlogiston, which enters into the composition of natural bodies,

consequence of the action of the vascular system actually evolved through every part of the animal machine, and that during this evolution heat is generated. This opinion, he candidly acknowledges, was first delivered by Dr Duncan of Edinburgh; and that something similar to it is to be found in Dr Franklin's works, and in a paper of Dr Humer's in the *Philos. Transl.* The last hypothesis we shall mention, is that of Dr Crawford, in his *Experiments and Observations on Animals*. This ingenious gentleman has inferred, from a variety of experiments, that heat and phlogiston, so far from being connected, as most philosophers have imagined, are in some measure opposite to each other. By the action of heat, the force of their attraction of phlogiston is diminished, and by the action of phlogiston, part of their absolute heat is expelled. He has demonstrated, that atmospherical air contains more quantity of absolute heat than the air which is expired from the lungs of animals: he shows the proportion of the absolute heat of atmospherical air, to that of fixed air, as 67 to 1; and the heat of dephlogisticated air to that of unphlogisticated air as 46 to 1; and observing that Dr Priestley has proved, that the power of this phlogisticated air in supporting animal life is 5 times as great as that of atmospherical air, he concludes that the quantity of absolute heat, contained in any kind of air fit for respiration, is very nearly in proportion to its purity or to its power in supporting animal life; and since the air expired in respiration is found to contain only the 1/5 part of the heat which was contained in the atmospherical air, previous to inspiration, it is manifestly inferred, that the latter must necessarily contain a very great proportion of its absolute heat in phlogiston. Dr Crawford has also shown, that the blood which passes from the lungs to the pulmonary vein, contains more absolute heat than that which passes from the heart to the lungs by the pulmonary artery; the absolute heat of solid arterial blood being to that of venous blood as 11 1/4 to 10: therefore, since the blood which is returned by the pulmonary vein to the heart has the quantity of its absolute heat increased, it must have acquired this heat in its passage through the lungs; so that in the process of respiration a quantity of absolute heat is separated from the air, and absorbed by the blood. Dr Crawford has also proved, that, in respiration, phlogiston is separated from the blood, and combined with air. This theory however has been objected and disputed, particularly by M. Thevenaz Berlinghieri; and Dr Crawford's experiments have been repeated, with contrary results though no regular and systematical theory was formed in its stead. Indeed these theories of Dr Lavoisier and all others founded upon the doctrine of phlogiston, must prove fallacious; the existence of that principle, being now satisfactorily proved by the latest discoveries in Chemistry. See CHEMISTRY, *Index*; and PHLOGISTON.

(11.) HEAT OF BURNING BODIES. See COMBUSTION, § I—VII.

(12.) HEAT OF CHEMICAL MIXTURES. This is a phenomenon necessarily resulting from the

change of form produced in the different substances which are mixed together; and the manner in which it happens may be easily understood from the example of oil of vitriol and water. If equal quantities of concentrated vitriolic acid and water are mixed together, a very great degree of heat immediately takes place; inasmuch, that if the vessel which contains the mixture is made of glass it will probably break; and after it is cold, the mixture will be found to have shrunk in its dimensions, or will occupy less space than the bulk of the water and acid taken separately. The reason is, that the water in its fluid state, has as much latent heat as it can contain; i. e. the elementary fire within it expands or separates its parts from each other, as much as is consistent with the constitution of the body. If any more is added, it cannot be absorbed, or direct its force upon the particles of the water, without raising them in vapour, and the rest will be discharged upon the neighbouring bodies, i. e. will be converted into sensible heat. The vitriolic acid in its concentrated state, contains a quantity of latent heat, which is necessary to preserve its fluidity. But when it is mixed with the fluid water, the latent heat contained in the latter is abundantly sufficient for both: of consequence, the great expansive power in the oil of vitriol itself becomes now totally useless, and therefore exerts its force upon the neighbouring bodies; and when the mixture returns to the original temperature of the oil of vitriol and water, it shows a loss of substance by its diminution in bulk. This will explain all cases in chemistry where heat or cold is produced: and it will generally be found, that where bodies by being mixed together, produce heat, they shrink in their dimensions; but when they produce cold, they are enlarged. See CHEMISTRY, *Index*.

(13.) HEAT OF SPRINGS. The mean heat of springs, near Edinburgh is estimated at 47° and of those near London, at 51°. *Philos. Transl.* vol. 65. art. 44. See SPRING.

(14.) HEAT OF THE ATMOSPHERE. The mercury seldom falls under 16° in Fahrenheit's thermometer; but we are apt to reckon it very cold at 24°, and it continues cold to 40° and a little above. However, such colds have been often known as bring it down to 0°, the beginning of the scale, or nearly the cold produced by a mixture of snow and salt, often near it, and in some places below it. Thus, the degree of the thermometer has been observed at various times and places as follows:

Places.	Lat.	Year.	Therm.
Pennsylvania	40° 0'	1732	5°
Paris	48 30	1709 & 1710	8
Leyden	52 20	1719	5
Utrecht	52 8	—	4
London	51 32	1709 & 1710	0
Copenhagen	55 43	1709	0
Upsal	59 36	1732	—1
Petersburg	59 56	—	—28
Torneo	65 52	1736-7	—33
Hudson's Bay	52 24	1775	—37

The middle temperature of our atmosphere is about 48°, being nearly a medium of all the seasons. The French make it somewhat higher, reckoning it equal to the cave of their national observatory, or

1693; by John Philips, nephew to Milton, 1696, folio. 2. *Plagellum; or, The Life and Death, Birth and Burial, of Oliver Cromwell*, 1663. The 3d edition came out with additions in 1665, 8vo. 3. *A New Book of Loyal English Martyrs and Confessors, who have endured the Pains and Terrors of Death, Arraignment, &c. for the Maintenance of the just and legal Government of these Kingdoms both in Church and State*, 1663; 2amo. Heath, who perhaps had nothing but pamphlets and newspapers to compile from, frequently relates facts that throw light upon the history of those times, which Clarendon, though he drew every thing from the most authentic records, has omitted.

(3.) *HEATH*, Thomas, brother of Benjamin, (N<sup>o</sup> 1.) an alderman of Exeter, and father of John Heath, Esq. one of the judges of the Common pleas, was author of *An Essay towards a new English Version of the Book of Job*, from the original Hebrew; with some account of his Life, 1755, 8vo.

(4.) \* *HEATH*. *n. f.* [*ericæ*, Lat.] 1. A shrub of low stature: the leaves are small, and abide green all the year. *Müller*.—In Kent they cut up the *beath* in May, burn it, and spread the ashes. *Mortimer*.—

On with bolder wing they soaring dare  
The purple *beath*. *Thomson*.

2. A place overgrown with heath.—

Say, from whence

—You owe this strange intelligence! or why,  
Upon this blasted *beath*, you stop our way  
With such prophetick greeting. *Shak.*

—Heath and long life have been found rather on  
the peak of Derbyshire, and the *beaths* of Staf-  
fordshire, than on fertile soils. *Temple*. 3. A place  
of shrubs of whatever kind.—Some woods of oran-  
ges, and *beaths* of rosemary, will smell a great  
way into the sea. *Bacon*.

(5.) *HEATH*, in botany, § 4. *def.* 1. See *ERICA*.

(6.) *HEATH*, BERRY-BEARING. See *EMPE-  
TRUM*.

(7.) *HEATH*, LOW PINE. See *CORIS*, N<sup>o</sup> 1.

(8.) *HEATH*, MOUNTAIN. See *SAXIFRAGA*.

(9.) *HEATH*, in geography, a township of Mas-  
sachusetts, in Hampshire county, 18 miles NNW.  
of Northampton. and 225 NW. of B. ton.

(10—18.) *HEATH*, 9 English villages; in Bed-  
ford, Derby, Gloucester, Hampshire, Middlesex,  
Oxford, Salop, Warwick, and York shires.

\* *HEATH-COCK*. *n. f.* [*beath* and *cock*.] A large  
fowl that frequents heaths.—Cornwall hath quail,  
rail, partridge, pheasant, *beath cock*, and *powte*.  
*Carew*.

*HEATHCOTE*, Ralph, D. D. a learned Eng-  
lish divine of considerable abilities, born in 1724.  
He was educated and graduated at Cambridge.  
He wrote, 1. *A Treatise against the Hutchinsoni-  
ans*; 2. *A Sketch of Lord Bolingbroke's Philoso-  
phy*; 3. *Sylva, or the Wood*; and several other  
pieces.

(1.) \* *HEATHEN*, *adj.* Gentile; pagan.—  
It was impossible for a *heathen* author to relate  
these things, because, if he had believed them,  
he would no longer have been a heathen. *Addison*.

(2.) \* *HEATHEN*. *n. f.* [*heiden*, German] The  
gentiles; the pagans; the nations unacquainted  
with the covenant of grace.—Deliver us from the

*heathen*, that we may give thanks to thy hol-  
y name. 1 *Cor.* xvi. 35.—If the opinions of others  
whom we think well of, be a ground of assen-  
sion, men have reason to be *heathens* in Japan, maho-  
metans in Turkey, papists in Spain, and protes-  
tants in England. *Locke*.—In a paper of morality  
I consider how I may recommend the particu-  
lar virtues I treat of, by the precepts or example  
of the ancient *heathens*. *Addison*.

(3.) *HEATHENS*. See *PAGANS*.

\* *HEATHENISH*. *adj.* [from *heathen*.] 1. Bel-  
onging to the Gentiles.—When the apostles  
our Lord and Saviour were ordained to alter the  
laws of *heathenish* religion, chosen they were, &  
Paul excepted; the rest unschooled, unlettered  
and unlettered men. *Hooker*. 2. Wild; savage;  
rapacious; cruel.—The Moors did tread under  
their *heathenish* feet whatever little they found  
there standing. *Spenser*.—That execrable Cromwell  
made a *heathenish* or rather inhuman edict, against  
the episcopal clergy, that they should neither  
preach, pray in publick, baptize, marry, bury,  
nor teach school. *South*.

\* *HEATHENISHLY*. *adv.* [from *heathen*.] In  
After the manner of heathens.

\* *HEATHENISM*. *n. f.* [from *heathen*.] Gen-  
tilism; paganism.—It signifies the acknowledgement  
of the true God, in opposition to *heathenism*.  
*Hammond*.

*HEATHFIELD*, Lord. See *ELIOT*.

(1.) \* *HEATH-FRAS*. *n. f.* A species of bitu-  
minous earth, which see.

(2.) *HEATH FRAS*. See *ORONUS*.

*HEATH-POINT*, a cape on the island of Ant-  
icosti, in the Gulf of St Lawrence. Lon. 61. 4.  
W. Lat. 49. 6. N.

\* *HEATH-POUT*. *n. f.* [*beath* and *pout*.] A bird  
Not *beath-pout*, or the rarer bird  
Which Phælia or Ionia yields,

More pleasing morsels would afford  
Than the fat olives of my fields. *Dryden*

\* *HEATH-ROSE*. *n. f.* [*beath* and *rose*.] A plant  
in *Windsor*.

\* *HEATHY*. *adj.* [from *beath*.] Full of heath.  
—This sort of land they order the same way with  
the *beathy* land. *Mortimer*.

*HEATON*, 6 English villages, viz. two each  
in Lancashire and Northumberland, and one each  
in Stafford and York shires.

(1.) \* *HEAVE*. *n. f.* [from the verb.] 1. Lift-  
ing or exertion or effort upwards.—None could give  
whether the next *heave* of the earthquake would  
tettle them on the first foundation, or swallow  
them! *Dryden*. 2. Rising of the breast.—

There's matter in these sighs; these profound  
*heaves*

You must translate; 'tis fit we understand them  
*Shak*

3. Effort to vomit. 4. Struggle to rise.—  
But after many strains and *heaves*,  
He got up to his saddle eaves. *Hudibras*

(2.) \* *HEAVE OFFERING*. *n. f.* An offering  
among the Jews.—Ye shall offer a cake of the first  
of your dough for an *heave offering*, as ye do the  
*heave offering* of the threshing floor. *Numb*.

(3.) \* *TO HEAVE*. *v. a.* pret. *heaved*, *hoisted*,  
*hoisted*; part. *heaved*, or *hoisted*. 1. To lift; to  
raise from the ground.—

So stretch'd out huge in length the arch  
 bend lay,  
 Chain'd on the burning like; nor ever hence  
 Had ris'n, or *beav'd* his head, but that the will  
 And high permission of all-ruling heaven  
 Left him at large. *Milton.*  
 & To carry.—

Now we bear the king  
 Tow'rd Calais: grant him there; and there  
 being seen,  
 Have him away upon your winged thoughts  
 Althwart the sea. *Shak.*

& To raise; to lift.—  
 So daunted, when the giant saw the knight,  
 His heavy hand he *beav'd* up on high,  
 And him to dust thought to have batter'd quite.  
*Spenser.*

I cannot *beave*  
 My heart into my mouth. *Shak.*  
 He dy'd in fight;  
 Fought next my person, as in comfort fought,  
 When he *beav'd* his shield in my defence,  
 And on his naked side receiv'd my wound.  
*Dryden.*

& To cause to swell.—  
 The groans of ghosts, that cleave the earth  
 with pain,  
 And *beave* it up: they pant and stick half way.  
*Dryden.*

The glittering finny swarms,  
 That *beave* our sinthe and croud upon our  
 shores. *Thomson.*

& To force up from the breast.—  
 Made she no verbal quest?  
 —Yes, once or twice she *beav'd* the name of  
 father  
 Piningly forth, as if it prest her heart. *Shak.*  
 The wretched animal *beav'd* forth such  
 groans,  
 As their discharge did stretch his leathern coat  
 Almost to bursting. *Shak. As you like it.*

& To exalt; to elevate.—  
 Poor shadow, painted queen;  
 Out *beav'd* on high, to be hurl'd down below.  
*Shak.*

& To puff; to elate.—The Scots, *beav'd* up in  
 high hope of victory, took the English for fool-  
 birds fallen into their net, forsook their hill,  
 and marched into the plain. *Hayward.*

(2.) \* To HEAVE. v. n. 1. To pant; to breathe  
 with pain.—

'Tis such as you,  
 That creep like shadows by him, and do sigh  
 At each his needless *beavings*; such as you  
 Nourish the cause of his awaking. *Shak.*  
 He *beaves* for breath, which, from his lungs  
 supply'd,  
 And fetch'd from far, distends his lab'ring side.  
*Dryden.*

& To labour.—The church of England had strug-  
 gled and *beav'd* at a reformation ever since Wick-  
 lif's days. *Atterbury.* 3. To rise with pain; to  
 swell and fall.—

Thou hast made my curdled blood run back,  
 My heart *beav'd* up, my hair to rise in bristles.  
*Dryden.*

The wind'ring breath was on the wing to  
 part;

Weak was the pulse, and hardly *beav'd* the  
 heart. *Dryden.*

—No object affects my imagination so much as  
 the sea or ocean: I cannot see the *beaving* of this  
 prodigious bulk of waters, even in a calm, with-  
 out a very pleasing astonishment. *Addison.*

Frequent for breath his panting bosom *beaves*.  
*Prior.*

The *beaving* tide  
 In widen'd circles beats on either side. *Gay.*

4. To heave; to feel a tendency to vomit.  
 (3.) To HEAVE THE LOG. See LOG.  
 (1.) \* HEAVEN. n. s. [*heafon*, which seems  
 to be derived from *beaf*, the places over the  
 head, Saxon.] 1. The regions above; the ex-  
 pansive of the sky.—

A station like the herald Mercury,  
 New lighted on a *beaven* kissing hill. *Shak.*

Thy race in time to come  
 Shall spread the conquests of imperial Rome;  
 Rome, whose ascending tow'rs shall *beav'n* in-  
 vade,

Involving earth and ocean in her shade. *Dryd.*  
 —The words are taken more properly for the  
 air and ether than for the *beavens*. *Raleigh.*

This act, with shouts *beav'n* high, the friendly  
 band  
 Applaud. *Dryden.*

—Some fires may fall from *beavens*. *Temple.* 2.  
 The habitation of God, good angels, and pure  
 souls departed.—

It is a knell  
 That summons thee to *beavens*, or to hell. *Shak.*  
 These, the late  
*Heav'n*'s banish'd host, left desert utmost hell.  
*Milton.*

All yet left of that revolted rout,  
*Heav'n*'s fall'n, in station stood, or just array,  
 Sublime with expectation. *Milton.*

3. The supreme power; the sovereign of heaven.  
 Now *beavens* help him! *Shak.*

The will  
 And high permission of all ruling *beav'n*'s  
 Left him at large. *Milton.*

—The prophets were taught to know the will of  
 God, and thereby instruct the people, and enabled  
 to prophesy, as a testimony of their being sent  
 by *beaven*. *Temple.* 4. The pagan gods; the  
 celestials.—

Take physick, pomp;  
 Expose thyself to feel what wretches feel,  
 That thou may'st shake the superflux to them,  
 And show the *beavens* more just. *Shak.*

They can judge as fitly of his worth,  
 As I can of those mysteries which *beavens*  
 Will not have earth to know. *Shak.*

*Heav'n*! what a spring was in his arm, to  
 throw!

How high he held his shield, and rose at ev'ry  
 blow. *Dryden.*

5. Elevation; sublimity.—  
 O, for a muse of fire, that would ascend  
 The brightest *beaven* of invention. *Shak.*

6. It is often used in composition.  
 (2.) HEAVEN, (§ 1. def. 2.) among Christian  
 divines and philosophers, is considered as a place  
 in some remote part of infinite space, in which  
 the



The omnipresent Deity affords a nearer and more immediate view of himself and a more sensible manifestation of his glory, than in the other parts of the universe. This is often called the *empyrean* heaven, from that splendor with which it is supposed to be invested; and of this place the inspired writers give us the most noble and magnificent descriptions.

(3.) HEAVEN, among Pagans, was considered as the residence only of the celestial gods, into which no mortals were admitted after death, unless they were deified. As for the souls of good men, they were consigned to the *elysian fields*. See ELYSIUM, § 1, 2.

(4.) HEAVEN, in astronomy (§ 1, *def.* 1.) called also the *æthereal* and *starry* heaven, is that immense region wherein the stars, planets, and comets, are disposed. See ASTRONOMY. This is what Moses calls the *firmament*, speaking of it as the work of the second day's creation; at least it is thus the word *רָקִיעַ* is usually rendered by his interpreters; though somewhat abusively, to countenance their own notion of the heavens being *firm* or *solid*. But the word properly signifies no more than *expanse* or *extension*; a term very well adapted by the prophet to the impression which the heavens make on our senses; whence, in other parts of scripture, the heaven is compared to a curtain, or a tent stretched out to dwell in. The LXX first added to this idea of expansion that of *firm* or *solid*; rendering it by *στέρεα*, according to the philosophy of those times; in which they have been very injudiciously followed by the modern translators. Des Cartes, Kircher, &c. demonstrated this heaven not to be solid, but fluid; but they still supposed it full, or perfectly dense, without any vacuity, and partitioned out into many vortices. But others have overturned not only the solidity, but the supposed plenitude, of the heavens. Sir Isaac Newton has abundantly shown the heavens void of almost all resistance, and, consequently, of almost all matter: this he proves from the phenomena of the celestial bodies; from the planets persisting in their motions without any sensible diminution of their velocity; and the comets freely passing in all directions towards all parts of the heavens. Heaven, taken in a general sense, for the whole expanse between our earth and the remotest regions of the fixed stars, may be divided into two very unequal parts, according to the matter found therein; viz. the atmosphere, or aerial heaven, possessed by air; and the *æthereal* heaven, possessed by a thin, unresisting medium, called *Æther*.

(5.) HEAVEN is also used, in astronomy, for an orb, or circular region, of the *æthereal* heaven. The ancient astronomers supposed as many different heavens as they observed motions therein. These they supposed all to be solid, as thinking they could not otherwise sustain the bodies fixed in them; and sphericall, that being the most proper form for motion. Thus they had 7 heavens for the 7 planets; viz. the heavens of the Moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn. The 8th was for the fixed stars, which they called the *firmament*. Ptolemy adds a 9th heaven, which he called the *primum mobile*. Two

crystalline heavens were added by king Alphonsus X. &c. to account for some irregularities in the motions of the other heavens; and lastly, an *empyrean* heaven was drawn over the whole, for the residence of the Deity; which made the number twelve. But others admitted many more heavens according as their different views and hypotheses required. Eudoxus supposed 33, Calippus 34, Regiomontanus 33, Aristotle 47, and Fracastor a less than 70. The astronomers, however, did not much concern themselves whether the heavens they thus allowed of were real or not; provided they served a purpose in accounting for any of the celestial motions, and agreed with the phenomena.

\* HEAVEN-BEGOT. Begot by a celestial power.  
If I am *heav'n's* begot, assert your son  
By some sure sign. *Dryden*

\* HEAVEN-BORN. Descended from the celestial regions; native of heaven.—

If once a fever fires his sulph'rous blood,  
In every fit he feels the hand of God,  
And *heav'n's* born flame. *Dryden*

Oh *heav'n's* born sisters! source of art!  
Who charm the sense, or mend the heart;  
Who lead fair virtue's train along,  
Moral truth, and mystick song! *Pope*

\* HEAVEN-BRED. Produced or cultivated in heaven.—

Much is the force of *heav'n's* bred poetry. *Shakspeare*

\* HEAVEN-BUILT. Built by the agency of gods.—

His arms had wrought the destin'd fall  
Of sacred Troy, and raz'd her *heav'n's* built wall. *Pope*

\* HEAVEN-DIRECTED. 1. Raised towards the sky.—

Who taught the *heav'n's* directed spire to rise! *Pope*

2. Taught by the powers of heaven.—

O sacred weapon; left for truth's defence;  
To all but *heaven-directed* hands deny'd!  
The muse may give it, but the gods must guide. *Pope*

(1.) \* HEAVENLY. *adj.* [from *heaven*] 1. Resembling heaven; supremely excellent.—As the love of heaven makes one *heavenly*, the love of virtue, virtuous, so doth the love of the world make one become worldly. *Sidney*—

Not Maro's muse, who sung the mighty man;  
Nor Pindar's *heav'nly* lyre, nor Horace when I swan. *Dryden*

2. Celestial; inhabiting heaven.—

Adoring first the genius of the place,  
Then earth, the mother of the *heav'nly* race. *Dryden*

(2.) \* HEAVENLY. *adv.* 1. In a manner resembling that of heaven.—

In these deep solitudes and awful cells,  
Where *heav'nly* pensive contemplation dwells,  
And ever musing melancholy reigns,  
What means this tumult in a vestal's veins? *Pope*

2. By the agency or influence of heaven.—

Truth and peace and love shall ever shine  
About the supreme throne  
Of him, t' whose happy-making sight alone,  
Our *heav'nly* guided soul shall climb. *Milton*

\* HEAVEN-

\* **HEAVENWARD.** *adv.* [*heaven and onward, Sax.*]

Towards heaven.—

I prostrate lay,  
Various doubts impell'd, or to obey,  
Or object; at length, my mournful look  
Heavenward cast, determin'd, thus I spoke.

*Prior.*

**HAVER,** *n. s.* a wooden staff used by seamen  
to set up the top-mast shrouds,  
the standing rigging, &c.

\* **HEAVILY.** *adv.* [*from heavy.*] 1. With  
ponderousness. 2. Grievously; afflictively.  
It must be impracticable to the curious: they  
under a double misfortune; common calamities  
and common blessings fall heavily upon them.  
*Mr. 3.* Sorrowfully; with grief.—

I came hither to transport the tydings,  
Which I have heavily borne. *Shak.*

The O'Neil took very heavily, because his con-  
dition in the army was less pleasant to him. *Clon-  
don.* 4. With an air of dejection.—

Why looks your grace so heavily to-day?  
—O, I have past a miserable night. *Shak.*

\* **HEAVINESS.** *n. s.* [*from heavy.*] 1. Pon-  
derousness; the quality of being heavy; weight.  
The subject is concerning the heaviness of sev-  
eral, or the proportion that is required be-  
tween weight and the power which may move  
it. *Wilks.* 2. Dejection of mind; depression of  
spirits.—We are, at the hearing of some, more in-  
clined to sorrow and heaviness; of some more  
cheerful, and softened in mind. *Hooker.*—

Against ill chances men are ever merry;  
But heaviness foreruns the good event. *Shak.*

Let us not burthen our remembrance with  
heaviness; that's gone. *Shak.*

Heaviness is the heart of man maketh it stoop;  
A sad word maketh it glad. *Prov. xii. 25.*—

They joy; though now for a season ye  
are heaviness, through manifold temptations.

*Ps. lxxiii. 12.* 3. Inaptitude to motion or thought;  
torpidness; dulness of spirit; lan-  
guor.—

Our strength is all gone into heaviness,  
That makes the weight. *Shak.*

What means this heaviness that hangs upon  
us?

This lethargy that creeps through all my senses?

*Addison.*

He would not violate that sweet recess,  
And loosed besides a welcome heaviness,

Which seal'd his eyes. *Dryden.*

Indication of drowsiness, oppression, heaviness,  
stupidity, are signs of a too plentiful meal.

*Mr. 4.* Oppression; crush; affliction: as,  
heaviness of taxes. 5. Deepness or richness of  
soil.—

—As Alexandria exported many commodities,  
received some, which, by reason of the fat-  
ness and heaviness of the ground, Egypt did not  
bear; such as metals, wood and pitch. *Arbuth.*

(1.) \* **HEAVY.** *adj.* [*heaf, Sax.*] 1. Weighty;  
burdenous; tending strongly to the centre; con-  
trary to light.—

Mercurius tells us, that a little  
weight, with an engine of an hundred double pul-  
leys, might move this earth, though it were much  
heavier than it is. *Wilkins.* 2. Sorrowful; deject-  
ed; depressed.—

Let me not be light;

For slight wife doth make a heavy husband. *Shak.*  
3. Grievous; oppressive; afflictive.—Menelot bore  
an heavy hand over the citizens, having a malle-  
ous mind. *Mac. v. 23.*—

Let not your ears despise my tongue for ever,  
Which shall possess them with the heaviest sound  
That ever yet they heard. *Shak. Macbeth.*

—If the cause be not good, the king himself hath  
a heavy reckoning to make. *Shak. Henry V.*—

Pray for this good man, and for his issue,  
Whose heavy hand hath bow'd you to the grave,  
And beggar'd yours for ever. *Shak. Macbeth.*

Chartres, at the levee,

Tells with a sadder the tydings heavy. *Swift.*  
4. Wanting alacrity; wanting briskness of appear-  
ance.—

My heavy eyes, you say, confess  
A heart to love and grief inclin'd. *Prior.*

5. Wanting spirit or rapidity of sentiment; una-  
nimated.—A work was to be done, a heavy writer  
to be encouraged, and accordingly many thou-  
sand copies were bespoke. *Swift.* 6. Wanting ac-  
tivity; indolent; lazy.—

Fair, tall, his limbs with due proportion join'd;  
But of a heavy, dull, degenerate wind. *Dryden.*

7. Drowsy; dull; torpid.—Peter and they that  
were with him were heavy with sleep. *Luke, ix.  
33.* 8. Slow; sluggish.—

But let thy spiders that suck up thy venom,  
And heavy gaited toads lie in their way. *Shak.*

9. Stupid; foolish.—

This heavy headed revel, East and West  
Makes us traduc'd, and tax'd of other nations.

*Shaksp.*

—I would not be accounted so base minded, or  
heavy headed, that I will confess that any of them  
is for valour, power, or fortune better than my-  
self. *Kneles.* 10. Burdensome; troublesome; ta-  
dious.—I put into thy hands what has been the  
diversion of some of my idle and heavy hours.

*Lect's Epistle to the Reader.*—When alone, your  
time will not lie heavy upon your hands for want  
of some trifling amusement. *Swift.* 11. Loaded;  
encumbered; burthened.—

Hearing that there were  
forces coming against him, and not willing that  
they should find his men heavy and laden with  
booty, he returned unto Scotland. *Bacon's Henry  
VII.* 12. Not easily digested; not light to the  
stomach.—Such preparations as retain the oil or  
fat, are most heavy to the stomach, which makes  
baked meat hard of digestion. *Arbuthnot.* 13.  
Rich in soil, fertile, as heavy lands. 14. Deep;  
cumbersome, as heavy roads.

(2.) \* **HEAVY.** *adv.* As an adverb it is only u-  
sed in composition; heavily.—Your carriages were  
heavy laden; they are a burden to the weary beast.

*Isa. xlv. 1.*—Come unto me all ye that labour and  
are heavy laden, and I will give you rest. *Matth.  
xi. 28.*

**HEBDEN,** a river in Yorkshire, which runs in-  
to the Calder, near Midley.

\* **HEBDOMAD.** *n. s.* [*hebdomas, Latin.*] A  
week; a space of seven days.—Computing by the  
medical month, the first hebdomad or septenary  
consists of six days, seventeen hours and a half.

*Arbuthnot.*

(s.) \* **HEBDOMADAL.** } *adj.* [from *hebdomada*, Lat.] *Week-*  
 (s.) \* **HEBDOMADARY.** } *ness, Lat.] Week-*  
*ly*: consisting of seven days.—As for *hebdomadal*  
*periods*, or weeks, in regard of their sabbaths,  
 they were observed by the Hebrews. *Brown.*

(s.) **HEBDOMADARY,** (*HEBDOMADARIUS*, or  
*HEBDOMADUS*, from *ἑβdomas*, Gr. seven,) a mem-  
 ber of a chapter or convent, whose week it is to  
 officiate in the choir, to rehearse the anthems and  
 prayers, and to perform the usual functions which  
 the superiors perform at solemn feasts, and other  
 extraordinary occasions. He generally collates to  
 the benefices which become vacant during his  
 week. In cathedrals, the hebdomadary was a  
 canon or prebendary, who had the peculiar care  
 of the choir, and the inspection of the officers for  
 his week. In monasteries, he waits at table for a  
 week, or other stated period; directs and assists  
 the monk, &c.

**HEBDOMAGENES**, (from *ἑβdomas*, seven, and  
*γεννη*, birth,) a title of Apollo, so named from  
 his being born on the 7th day of the month;  
 whence the 7th days were held sacred to him. See  
**HEBDOMAS**.

**HEBDOMARIUS,** } the same with **HEBDOMA-**  
**HEBDOMARY,** } **DARY.**

**HEBDOME**, (*ἑβdomas*, Gr. the seventh day,) a  
 solemnity of the ancient Greeks, in honour of A-  
 pollo, in which the Athenians sang hymns to his  
 praise, and carried in their hands branches of lau-  
 rel. It was observed on the seventh day of every  
 lunar month.

**HEBE**, in ancient mythology, a goddess, the  
 idea of whom, among the Romans, seems to have  
 been that of eternal youth, or immortality of bliss.  
 She is fabled to have been a daughter of Jupiter  
 and Juno. According to some she was the daugh-  
 ter of Juno only, who conceived her after eating  
 lettuce. She was fair and always in the bloom  
 of youth, being the goddess of youth, and made  
 by her mother cup-bearer to the gods. She was  
 dismissed from her office by Jupiter, because she fell  
 down in an indecent posture as she was pouring ne-  
 ctar to the gods at a grand festival; and Ganymedes,  
 his favourite, appointed cup-bearer in her place.  
 She was employed by her mother to prepare her cha-  
 riot, and to harness her peacocks. When Hercu-  
 les was raised to the rank of a demigod, he was  
 reconciled to Juno by marrying Hebe, by whom  
 he had two sons, Alexiares and Anticetus. As  
 Hebe had the power of restoring gods and men to  
 the vigour of youth, she, at the request of her  
 husband, performed that kind office to his friend  
 Iolauus. She was worshipped at Sicyon, under  
 the name of *Die*, and at Rome under that of *Ju-*  
*VENIAS*.

**HEBENSTREIT**, John Ernest, M. D. a learn-  
 ed physician, born at Leipzig in 1704. He wrote  
*De usu partium*, and several other works;  
 and died in 1756, aged 54. His brother, John  
 Christian Hebenstreit, was an eminent Hebraist.

**HEBENSTRETIA**, in botany, a genus of the  
 angiospermia order, belonging to the didynamia  
 class of plants; and in the natural method ranking  
 under the 48th order, *aggregata*. The calyx is  
 emarginated, and divided below; the corolla uni-  
 labiate; the lip rising upwards, and quadrifid;

the capsule dispermous; the stigma inserted in  
 the margin of the limb of the corolla.

**HEBER**, the son of Salah, great-grandson  
 Shem, and father of Peleg, from whom the  
 Hebrews derived their name, according to Joseph  
 Eusebius, Jerome, Bede, and most of the in-  
 terpreters of the sacred writings: but Huet has  
 attempted to prove, that the Hebrews took the  
 name from the word *Heber*, which signifies *to*  
 because they came from beyond the Euphrates.  
 Heber lived 464 years, and is supposed to be  
 born born A. A. C. 2281.

\* **HEBETATE.** *n. s.* [*hebetus*, Latin; *hebeté*,  
*ter*, French.] To dull; to blunt; to stupor.  
 The eye, especially if *hebetated*, might cause  
 same perception. *Harvey on Consumption.*—It  
 may confer a robustness on the limbs of an old  
 but will *hebetate* and clog his intellectual  
*business and Pope.*

\* **HEBETATION.** *n. s.* [from *hebetate*.]  
 The act of dulling. 2. The state of being dull.

\* **HEBETUDE.** *n. s.* [*hebetudo*, Latin.] Dull-  
 ness; obtuseness; bluntness.—The pestilent in-  
 naries, according to their grossness or subtilty,  
 tivity or *hebetudo*, cause more or less true  
 plagues. *Harvey on the Plague.*

\* **HEBRAISM.** *n. s.* [*hebraismus*, French;  
*hebraismus*, Latin.] A Hebrew idiom.—Milton  
 infused a great many Latinisms, as well as Ge-  
 cisms, and sometimes *Hebraisms*, into his po-  
*etaster.*

\* **HEBRAIST.** *n. s.* [*hebraicus*, Latin.] A  
 skilled in Hebrew.

**HEBREW**, *adj.* (from **HEBER**,) something  
 relating to the Hebrew: as,

(I.) **HEBREW BIBLE.** See **BIBLE**, § III; VI  
 N° 30.

(II.) **HEBREW CHARACTER.** There are  
 kinds of Hebrew characters: the ancient, or  
 and the modern, or rabbinical characters.

I. **HEBREW CHARACTER, ANCIENT,** or  
**SQUARE HEBREW**, takes this last denomination  
 from the figure of its characters, which are  
 more square, and have their angles more ex-  
 than the other. This character is used in the  
 of holy scripture, and their principal and most  
 portant writings. When both this and the  
 binical character are used in the same work,  
 former is for the text, or the fundamental part,  
 and the latter for the accessory part, as the  
 notes, commentaries, &c. The best and  
 beautiful characters of this kind, are those  
 from the characters in the Spanish MSS.; or  
 those from the Italian MSS.; then those from  
 French; and lastly, those of the Germans, who  
 characters are much the same, with respect to  
 other genuine square Hebrew characters, than  
 Gothic or Dutch characters are with respect  
 the Roman. Several authors contend, that  
 square character is not the real ancient Hebr-  
 character, written from the beginning of the  
 guage to the time of the Babylonish captivity; but  
 that it is the Assyrian, or Chaldean character, which  
 the Jews assumed, and accustomed themselves to  
 during the captivity, and retained afterwards.  
 They say, that the Jews, during their captivity,  
 had quite disused their ancient character; so that

has found it necessary to have the sacred books transcribed into the Chaldean square character. Some authors add, that what we call the Samaritan character, is the genuine ancient Hebrew. Of these are Scaliger, Bochart, Casaubon, Vossius, Ortelius, Walton, Capellus, &c. and among the monks, Jerome and Eusebius. On this side it is urged, that the present characters are called Samaritan by the ancient Jewish writers of the Talmud, and therefore must have been brought from Syria; but to this argument it is replied, that there were two sorts of characters anciently in use, the sacred or present square character, and the profane or civil, which we call Samaritan; that the sacred is called *Affyrian*, because it began in Assyria to come into common use. It is further alleged, that the Chaldean letters, which the Jews now use, were unknown to the Jews before the captivity, from Dan. i. 4. It is also inferred from 2 Kings, xvii. 34. where it is said, that a Jewish priest was sent to teach the Samaritans the worship of Jehovah; on which occasion he must have taught them the law; and yet it is known to be made of his teaching them the language, a character, that the law was then written in the character which the Samaritans used. But a third argument is taken from some ancient medals, which, with a legend on one side, *The shield of Israel*, and on the other *Jerusalem the holy*, have a Samaritan character. These shekels, it is said, must have been coined before the division of the two kingdoms of Judah and Israel, or at least before the Assyrian captivity, because the Samaritans ever afterwards reckoned Jerusalem holy. On the other side, or for the primitive antiquity of the square character, are the two Buxtorf's, Lessius, Calovius, Hottinger, Spanheim, &c. They urge, from Matthew, v. 18. that it is really the least of the consonants in the present Hebrew, whereas it is one of the largest in the Samaritan alphabet: but Walton says, that if our Saviour here speaks of the least of the alphabet, we can only infer, that the square character was used in our Saviour's time, which is not denied by those who maintain the present to be the original. They also allege, that the Jews were too obstinate and superstitious to allow their sacred character to be altered: but if it was done under the direction and authority of Ezra, the argument will be much invalidated. For, they say that Ezra could not alter the ancient character, because it was impossible to make alterations in all their copies. This argument, however, is contradicted by fact; since the old square black letter is actually changed for the present. They say, likewise, that Ezra was not allowed to profane the sacred writings with a heathen character: but this supposes that Ezra was as scrupulous as to imagine, that there was some sanctity in the shape of the letters. Moreover, the advocates for this opinion appeal to ancient coins found in Judea, with a legend in the square or Assyrian character. But the genuineness of these coins is suspected. The learned Jean Socrat maintains, with great address, that the ancient Hebrew character is that found on the medals of Sion, and others, commonly called Samaritan medals; but which, he asserts, were

really Hebrew medals, struck by the Jews, and not the Samaritans. Buxtorf endeavours to reconcile these two opinions, by producing a variety of passages from the rabbies to prove, that both these characters were anciently used; the present square character being that in which the tables of the law, and the copy deposited in the ark, were written; and the other character being used in the copies of the law which were written for private and common use, and in civil affairs in general; and that after the captivity, Ezra enjoined the former to be used by the Jews on all occasions, leaving the latter to the Samaritans and apostates. But it can hardly be allowed by any who consider the difference between the Chaldean and Samaritan characters, with respect to convenience and beauty, that they were ever used at the same time. After all, it is of no great moment which of these, or whether either of them, were the original characters; since it appears, that no change of the words has arisen from the manner of writing them, because the Samaritan and Jewish Buxtorf almost always agree, after so many ages. It is most probable that the form of these characters has varied in different periods; this appears from the testimony of Monfaucon, in his *Memoria Originalis*, vol. i. p. 22. &c. and is implied in Dr Kennicott's making the characters in which MSS. are written, one test of their age.

**II. HEBREW CHARACTER, MODERN, or the RABBINICAL HEBREW,** is a good neat character, formed of the square Hebrew, by rounding it, and retrenching most of the angles or corners of the letters, to make it the more easy and flowing. The letters used by the Germans are very different from the rabbinical characters used every where else, though all formed alike from the square character, but the German is a more slovenly manner than the rest.—The rabbies frequently make use either of their own, or the square Hebrew character, to write the modern languages in. There are even books in the vulgar tongues printed in Hebrew characters; instances whereof are seen in the late French king's library.

**(III.) HEBREW LANGUAGE,** that spoken by the Hebrews.

**I. HEBREW LANGUAGE, ANCIENT,** is the language spoken by the ancient Hebrews, and wherein the Old Testament is written. This appears to be the most ancient of all the languages in the world, at least we know of none older; and some learned men are of opinion, that this is the language in which God spoke to Adam in Paradise. Dr Sharpe adopts the opinion, that the Hebrew was the original language; not indeed that the Hebrew is the unvaried language of our first parents, but that it was the general language of men at the dispersion; and however it might have been improved and altered from the first speech of our first parents, it was the original of all the languages, or almost all the languages, and dialects, that have since arisen in the world. See **PHILOLOGY, Part I.** The books of the Old Testament are the only pieces to be found, in all antiquity, written in pure Hebrew; and the language of many of these is extremely sublime: it appears perfectly regular, and particularly so in its conjugations. Indeed, properly speaking, it has but one conjugation,



position; but this is varied in each 7 or 8 different ways, which has the effect of so many different conjugations, and affords a great variety of expressions, to represent by a single word, the different modifications of a verb, and many ideas, which in the modern, and in many of the ancient and learned languages, cannot be expressed without a periphrasis. The primitive words, which are called *roots*, have seldom more than three letters or two syllables. In this language there are 22 letters, 5 of which are vowels, viz *Alph, He, Yod, Ain* or *Om*, and *Waw*, answering to our *a, e, i, o, and u*; but then each vowel is divided into two, a long and a short, the sound of the former being somewhat grave and long, and that of the latter short and acute. And the two last vowels have sounds that differ in other respects, besides quantity and a greater or less elevation. To those 20 or 22 vowels may be added others, called *semi-vowels*, which connect the consonants, and make the easier transitions from one to another. The number of accents in this language is indeed prodigious: of these there are near 40, the use of some of which, notwithstanding all the inquiries of the learned, are not yet perfectly known. We know, in general, that they serve to distinguish the sentences, like the points called *commas, semicolons, &c.* in our language; to determine the quantity of the syllables; and to mark the tone with which they are to be spoken or sung. It is no wonder, then, that there are more accents in the Hebrew than in other languages, since they perform the office of three different things, which in other languages are called by different names. As we have no Hebrew but what is contained in the Scripture, that language to us wants many words; not only because, in those primitive times, the languages were not so copious as at present; but also on this account, that the inspired writers had no occasion to mention many of the terms that might be in the language. The Chaldee, Syriac, Ethiopic, &c. languages, are by some held to be only dialects of the Hebrew; as the French, Italian, Spanish, &c. are dialects of the Latin. It has been supposed by many very learned men, that the Hebrew letters were often used hieroglyphically, and that each had its several distinct sense understood as a hieroglyphic. Neuman, who seems to have taken vast pains to find out this secret meaning of these letters, gives the following explication: *aleph*, he says, is a character denoting motion, readiness, and activity; *beth* signifies, 1. Matter, body, substance, thing; 2. Place, space, or capacity; and, 3. In, within, or contained; *gimel* stands for flexion, bending or obliquity of any kind; *daleth* signifies any protrusion made from without, or any promotion of any kind; *reish* stands for presence, or demonstrative essence of any thing; *waw* stands for copulation or growing together of things; *zain* expresses vehement protrusion and violent compression, such as is occasioned by at once violently discharging and constringing a thing together; it also signifies sometimes the straitening of any figure into a narrow point at the end; *cheth* expresses association, society, or any kind of composition or combination of things together; *tet* stands for the withdrawing, drawing back, or recede of any thing;

*jod* signifies extension and length, whether longer or in time; *kaph* expresses a turning, a vedness, or concavity; *lamed* stands for addition, access, impulse, or advection, (sometimes for pressure; *mem* expresses any trade, or the amplifying any thing in whatever is in regard to contiguous qualities, it signifies the ding length, breadth, and circumference; and disjunct qualities it signifies multitude; *nun* signifies the propagation of one thing from another or of the same thing from one person to another; *samech* expresses cincture and constraint; *ayin* stands for observation, objection, or objection; *pe* stands for a crookedness or an angle any figure; *sade* expresses contiguity and succession; *qaph* expresses a circuit or any exterior part of a thing, and the extremity or end of any thing; *resh* signifies the number ten or the third degree, or the utmost perfection any thing; *sin* expresses a sequel, continual succession of any thing. According to this explication, as the several particular letters of the Hebrew alphabet separately signify the ideas of motion, matter, space, and several modifications of matter, space, and motion, it follows, that in this language, the words of which are composed of these expressive characters, must necessarily be of languages the most perfect and expressive, as words formed of such letters, according to their determinate separate signification, must contain the idea of all the matters contained in the letters of the several characters, and be at once a name and a definition, or succinct description of the object, and all things material as well as spiritual, objects in the natural and moral world, must be known as soon as their names are known, and their separate letters considered. Upon this account the words are thus easily explained, and are perhaps the most apposite and expressive words that were ever formed. See that article.

2. HEBREW LANGUAGE, RABBINICAL, or MODERN HEBREW, is the language used by the rabbins in their writings. The basis or bottom of it is the Hebrew and Chaldee, with great additions in the words of these two languages, and meanings whereof they have considerably raised and extended. Abundance of things they have borrowed from the Arabic: the rest is chiefly composed of words and expressions from the Greek, some from the Latin; and others from the most modern tongues; particularly that spoken in the place where each rabbin lived or wrote. The rabbinical Hebrew must be allowed to be a very copious language. M. Simon, in his *Hist. Crit. de l'Etat de l'Esprit*, liv. iii. ch. 27. observes, that there is scarce any art or science but the rabbins have treated thereof in it. They have translated all of the ancient philosophers, mathematicians, astronomers, and physicians; and have written the histories on most subjects: they do not want commentators and poets. This language, notwithstanding it is so crowded with foreign words, has many beauties in the works of those who have written well in it.

(1.) HEBREWS, *n. s.* the descendants of Israel, commonly called *Yews*. See *HEBREW* and *Jews*.

(1.) **HEBREWS**, or **EPISTLE TO THE HEBREWS**, a canonical book of the New Testament. Though St Paul did not affix his name to this epistle, the concurrent testimony of the best authors ancient and modern afford such evidence of his being the author of it, that the objections to the contrary are of little or no weight. The Hebrews, to whom the epistle was wrote, were the believing Jews of Palestine; and its design was to convince them, and by their means all the Jewish converts wherever dispersed, of the insufficiency and abolition of the ceremonial and ritual law.

\* **HEBRICIAN**. *n. f.* [from *Hebrew*.] One skilled in the Hebrew.—The words are more properly taken for the air or ether than the heavens, as the best *Hebricans* understand them. *Raleigh*—The measure of the Hebrew verse, as the meanest *Hebricans* knoweth, consists of uneven feet. *Poacham*.

(1.) **HEBRIDES**, **ÆBUDÆ**, or **WESTERN ISLANDS**, the general name of some islands, lying in the NW. of Scotland, of which kingdom they constitute a part. They are situated between 55° and 57° lat. N. are supposed to be about 300 in number, and to contain 48,000 inhabitants. The principal are **SKYE**, **MULL**, **ILAY**, **ARRAN**, **St Kilda**, **N. and S. Uist**, **Canary**, **Staffa**, **Jura**, **Lewis**, and others. See these articles, and **WESTERN ISLANDS**.

(2.) **HEBRIDES**, **NEW**, a cluster of islands in the Pacific Ocean, so named by Captain Cook. See *Cook*, N° III, § 9. The northern islands of this archipelago were first discovered by that great navigator, *Quirós*, in 1606, who supposed them to be a part of the southern continent, which, till lately, was thought to exist. They were first visited by *M. de Bougainville* in 1768, who, landing on the island of *Lepers*, discovered that the land was not connected, but composed of islands, which he called the *Great Cyclades*. Capt. *Cook* explored the whole cluster, and, besides ascertaining the extent and situation of these islands, obtained the knowledge of several others. They extend 75 miles, from NNW. to SSE. The natives are tall and hospitable; of a slender make, and dark complexion, and have mostly frizzled hair. The produce consists of coconuts, bread-fruit, plantains, sugar-cane, &c. The most northern part of this archipelago was called by *M. de Bougainville* the *Isle of the Stars*. The whole cluster consists of several islands; some of which have received names from the different European navigators, others retain the names which they bear among the natives: viz. *Tierra del Espíritu Santo*, *Malakka*, *St Bartholomew*, *Isle of Lepers*, *Aurora*, *Good Hope*, *Ambrym*, *Immer*, *Apee*, *Three Kings*, *Madwich*, *Montagu*, *Hutchinson*, *Shepherd*, *Erromanga*, *Erronan*, *Anatton*, and *Tanaka*. They are situated between 166° 40' and 170° 10' lon. E.; and between 14° 35' and 20° 4' lat. S. **HEBROMANUM**, an ancient town of Gallia Narbonensis, 4 miles from Bourdeaux, now called *Embrau*, or *Embrau*.

(3.) **HEBRON**, in ancient geography, a city situated in the hilly country of the tribe of Judah in the south. Its more ancient name was *KIRJATH-ARBA*, or *City of Four*. In antiquity it vied with the more ancient cities of Egypt, being 7

years prior to *Zoan*, translated *Tanis* by the *LXX*. *Josephus* makes it not only older than *Tanis*, but even than *Memphis*. It stood to the W. of the lake *Asphaltites*, and was for some time the royal residence of *David*. After the captivity it fell into the hands of the *Edomites*, as did all the country of *Judea*. It is now called *Hebron*. The *Arabs* call it *El-Ahli*, i. e. the well beloved; the epithet they usually apply to *Abraham*, whose sepulchral grotto they still show. It is seated at the foot of an eminence, on which are some wretched ruins of an ancient castle. The adjacent country is a sort of oblong hollow, 5 or 6 leagues in length, varied by rocky hillocks, groves of fir trees, stunted oaks, and a few plantations of vines and olive trees. These vineyards are not cultivated with a view to make wine, the inhabitants being so zealous mahometans as not to permit any Christians to live among them: they are only of use to procure dried raisins, which are badly prepared, though the grapes are excellent. The peasants cultivate cotton, which is spun by their wives, and sold at *Jerusalem* and *Gaza*. They have also some soap manufactories, the salt for which is sold by the *Bedouins*; and a very ancient glass-house, the only one in *Syria*, wherein they make a great quantity of coloured rings, bracelets for the wrists, legs, and arms, with various other trinkets, which are sent to *Constantinople*. In consequence of these manufactures, *M. Volney* says, *Hebron* is the most powerful village in all this quarter; and is able to arm 200 or 300 men, who adhere to the faction *Kaifi*, and are the enemies of the people of *Bethlehem*. This discord, which has prevailed throughout the country from the earliest times of the *Arabs*, causes a perpetual civil war. The peasants are incessantly making incursions on each other's lands, destroying their corn, dourra, sesamum, and olive trees, and carrying off their sheep, goats, and camels. The *Turks* being negligent in repressing these disorders, the *Bedouins*, who occupy the level country, are continually at hostilities with them; of which the peasants avail themselves to resist their authority, or do mischief to each other, according to their caprice. Hence arises an anarchy which is more dreadful than the despotism which prevails elsewhere, while the mutual devastations of the contending parties render the appearance of this part of *Syria* more wretched than that of any other. *Hebron* is 22 miles S. of *Bethlehem*, and 24 SW. of *Jerusalem*.

(4.) **HEBRON**, a township of Connecticut, in Tolland county, 16 miles S. of Tolland, and 18 SE. of Hartford.

(5.) **HEBRON**, a town of the district of Maine, in Cumberland county, on the *Little Androscoggin*, 135 miles N. by W. of Portland.

(6.) **HEBRON**, a township of New York, in Washington county, containing 1703 citizens in 1795, of whom 414 are electors.

(7.) **HEBRON**, a Moravian settlement in Pennsylvania, 16 miles from Litz, and between 76 and 86 from Philadelphia.

(8.) **HEBRUS**, in ancient geography, the largest river of Thrace, rising from mount *Scombrus*, running in two channels to *Philippopolis*, where they unite. It runs by two mouths into the *Ægean*

Sea, N. of Samothrace. It was supposed to roll its waters upon golden sands. The head of Orpheus was thrown into it after, it had been cut off by the Ciconian women.

(1.) **HABRUS**, a city of Thrace, on the above river.

**HESTICH**, or **HEITICH**, a town of Germany, in the ci-devant county of Sponheim, annexed to the French republic by the treaty of Luneville in 1801, and included in the dep. of the Rhine and Moselle: 2 miles SE. of Traarbach.

**HEBUDÆ**, } or **ÆBUDÆ**, in ancient geogra-  
**HEBUDÆ**, } phy, islands on the W. of Scot-  
land. The ancients differed greatly as to their situation, number, and names; said in general to lie on the N. of Ireland and W. of Scotland. They are now called the **WESTERN ISLES**, and **HEBRIDES**; which last is a modern name, supposed to be a corruption of *Hebudes*. By Beda they are called **MEVANIA**, an appellation equally obscure. See **WESTERN ISLANDS**.

**HECALE**, an ancient town of Attica, so named from a poor old woman, who vowed that she would sacrifice herself to Jupiter, if Theseus returned safe from battle, but died before his return; whereupon Theseus built this town in honour of her, and dedicated it to Jupiter.

**HECALESIA**, or **ECALLESIA**, a festival held by the Athenians, in honour of Jupiter. See **HECALA**.

**HECALESTUS**, a surname of Jupiter.

**HECATÆA**, [*ἑκαταῖα*,] in antiquity, statues erected to the goddess **HECATE**, who, the Athenians believed, was the overseer of their families, and the protectress of their children.

**HECATÆUS**, an ancient Milesian historian, the scholar of Protagoras, who is said to have been the first Grecian who wrote history in prose.

(1.) **HECATE**, in the mythology, a name of **DIANA**. She was called **Luna** in heaven, **Diana** on earth, and **Hecate** or **Proserpine** in hell; whence her name of *Divæ triformis, tergemina, triiceps*. She was supposed to preside over enchantments. She was generally represented like a woman, with the head of a horse, a dog, or a boar; and sometimes she appeared with 3 different bodies, and 3 faces, with one neck. Dogs, lambs, and honey were generally offered to her, especially in ways and cross roads, whence she obtained the name of *Triplex*. Her power was extended over heaven, earth, sea, and hell; and to her kings and nations supposed themselves indebted for their prosperity.

(2.) **HECATE**, in fabulous history, a queen of Tauris in Chersonesus, daughter of Perles and Afferia, who poisoned her father; by some confounded with Hecate, (N° 1.) the sister of Apollo.

**HECATESIA**, [*ἑκατηστία*,] in antiquity, an annual solemnity observed by the Stratonicensians, in honour of Hecate. The Athenians likewise had a public entertainment or supper every new moon, in honour of this goddess. The supper was provided at the charge of the richer sort; and was no sooner brought to the accustomed place but the poor people carried all off, giving out that Hecate had devoured it. For the rest of the ceremonies observed on this occasion, see *Poll. Arab. Græc.* lib. ii. cap. 20.

(1.) **HECATOMB**. *n. f.* [*hecatombe*, French; *hecatombē*,] A sacrifice of 100 hundred cattle.—

In rich mens homes

I bid kill some heast-, but no *hecatombs*;  
None starve, none surfeit so. *Dante.*

One of these three is a whole *hecatomb*,  
And therefore only one of them shall die. *Dryd.*

Her triumphant sons in war succeed,  
And slaughter'd *hecatombs* around 'em bleed.

*Addis.*

(2.) **A HECATOMB**, in antiquity, was a sacrifice of 100 beasts of the same kind, at 100 altars, and by 100 priests or sacrificers. The Greek word, *ἑκατόμβη*, properly signifies a magnificent sacrifice. Others derive it from the Greek *ἑκατόν*, a hundred, and *βου*, a bullock; Others from *ἑκατόν* and *μοῖ*, a song; on which principle they hold, that the hecatomb might consist of only 25 four-footed beasts; and that it did not matter what kind of beasts were chosen for victims, provided there were but 100 feet. Pythagoras is said to have sacrificed a hecatomb to the Muses of 100 oxen, in gratitude for discovering the demonstration of the 47th proposition of Euclid. Strabo relates, that there were 100 cities in Laconia, and that each city used to sacrifice a bullock every year for the common utility of the country; whence the institution of hecatombs. Others refer the origin of hecatombs to a plague, wherewith the 100 cities of Peloponnesus were afflicted; for the removal whereof, they jointly contributed to do so splendid a sacrifice. *Junius Capitolinus* relates, that for a hecatomb they erected 100 altars of turf, and on these sacrificed 100 sheep and 100 hogs. He adds, that when the emperor offered sacrifices of this kind, they sacrificed 100 lions, 100 eagles, and 100 other wild animals.

**HECATOMBEON**, [*ἑκατομβεὼν*,] in chronology, the first month of the Athenian year. It consisted of 30 days, and began on the first new moon after the summer solstice; answering to the latter part of June and beginning of July. The *Boeotians* called it **HIPPONOMOS**, and the *Macedonians* **LOUS**. See **MONTH**. The word is derived from the Greek *ἑκατόμβη*, a *hecatomb*, because of the great number of hecatombs sacrificed in it.

**HECATOMPEDON**, a temple of **MINERVA** at Athens, lying open on every side 100 feet.

**HECATOMPOLIS**, a surname of **CYRUS**, from its 100 cities. The territory of Laconia also had anciently this name for the same reason; and the custom of these 100 cities was to sacrifice a hecatomb annually.

**HECATOMPYLOS**, in ancient geography, the metropolis of Parthia, and royal residence of Artaxerxes, situated at the springs of the Araxes. Thebes in Egypt had also the same name from its 100 gates.

**HECATUS**, a name of Apollo, from Hecate.

**HECHINGEN**, a town of Suabia, 30 miles S. of Suabia, and 51 ESE. of Strasburg.

**HECHLINGEN**, a town of Upper Saxony, in Anhalt Bernburg, 10 miles NE. of Bernburg.

**HECKT**, Christian, a learned divine, born at Essen, in E. Prussia, in 1696. He wrote, 1. *Commentatio Philologica: critica exegesis*, &c. 2. *Antique Hebræorum inter Judæos in Polonia*. He died in 1748, aged 51.

**HECK**, *n. f.* a grate or engine to take fish.

**HECKDYKE**, a river in Nottinghamshire.

**HECKLE**, among hemp-dressers. See **HEAL**.

DESIGN, p. 1; and HATCHES; and Plate 151.

HECLA, a volcano of Iceland, and one of the most furious in the world. See ICELAND. It was visited in 1773 by Dr Van Troil, a Swedish physician, along with Mr (now Sir Joseph) Banks, Dr Solander, and Dr James Lind of Edinburgh. On their first landing they found a tract of land some 70 miles in extent entirely ruined by lava, which appeared to have been in the highest state of liquefaction. Having undertaken a journey to the top of the mountain, they travelled from 300 to 360 English miles over an uninterrupted tract of lava; and had at length the pleasure of being the first who had arrived at the summit of the mountain. Hecla, according to their accounts, is situated in the S. part of the island, about 4 miles from the sea coast; and is divided into three parts at the top, the middle point being the highest. From an exact observation with Ramsden's barometer, it is 5000 feet above the level of the sea. They were obliged to quit their horses at the first opening from which the lava burst. They describe this as a place with glazed walls and high glazed cliffs, unlike anything which they had ever seen before. A little higher up they found a large quantity of grit and stones; and still farther on another opening, which, though not deep, descended lower than that of the highest point. Here they imagined they plainly discerned the effects of boiling water; and not far from thence the mountain was covered with snow, excepting some spots. The reason of this difference they perceived to be the hot vapour issuing from the mountain. As they ascended higher they found the spots become larger; and about 100 yards below the summit, a hole about 8 feet and an half in diameter was observed, from which issued so hot a steam, that they could not measure the degree of heat with the thermometer. The wind now began to be very intense; Fahrenheit's thermometer, which, at the foot of the mountain was at 54, now fell to 34; the wind also became so violent, that they were sometimes obliged to lie down for fear of being blown down the most dreadful precipices. On the very summit they experienced at the same time a high degree of heat and of cold; for, in the air, Fahrenheit's thermometer stood constantly at 24, but when set in the ground, rose to 153; the barometer stood at 21.27. Though they wished very much to remain here for some time, it could not be done with safety; they therefore descended very quickly. The mountain seems to be made up, not of lava, but of sand, grit, and ashes; which are thrown up with the stones partly discoloured, and partly melted by the fire. Several sorts of pumice stones were found on it, among which was one with some sulphur. Sometimes the pumice was so much burnt, that it was as light as tow. Its form and colour were sometimes very fine, but at the same time so soft, that it was difficult to remove it from one place to another. The common lava was found in both large and small pieces; as well as a quantity of black jasper burned at the extremities, and resembling trees and branches. Some state of a strong red colour was observed a-

mong the stones thrown out by the volcano. In one place the lava had taken the form of chimney stacks half broken down.—As they descended the mountain, they observed three openings. In one, every thing looked as red as brick; from another, the lava had flowed in a stream about 50 yards broad, and after proceeding some length, had divided into three large branches. Further on they perceived an opening, at the bottom of which was a mount in form of a sugar loaf, in throwing up of which the fire appeared to have exhausted itself. The reason that no one before them had ever ascended to the top of this mountain, was partly owing to superstition, and partly to the steepness and difficulty of the ascent, which was greatly facilitated by an eruption in 1746. Most kinds of lava found in other volcanic countries are to be met with about Hecla, or other Iceland volcanoes, as the grey, dark perforated kind, similar to the Derbyshire loadstone; the Iceland agates, *pumex vitreus, niger* and *viridis*. Some have conjectured this to be the lapis obsidianus of the ancients, which they formed into statues. The lava is seldom found near the openings whence the eruptions proceed, but rather loose grit and ashes; and indeed the greater part of the Iceland mountains consist of this matter; which, when it is grown cold, generally takes an arched form. The upper crust frequently grows hard and solid, whilst the melted matter beneath it continues liquid. This forms great cavities, whose walls, bed, and roof, are of lava, and where great quantities of basaltic lava are found. There is a vast number of these caves in the island, some of which are very large, and are made use of by the inhabitants for sheltering their cattle. The largest in the island is 3034 feet long, from 50 to 54 broad, and between 34 and 36 high.—There are some prodigious clefts left by the eruptions, the largest of which is called *Almarggas*, near the water of Tingalla, in the south west part of the island. It is 105 feet broad and very long. The direction of the chasm itself is from N. to S. Its western wall, from which the other has been perpendicularly divided, is 107 feet six inches in height, and consists of many strata, of about ten inches each in height, of lava grown cold at different times. The eastern wall is only 45 feet 4 inches in height, and that part of it which is directly opposite to the highest part of the other side is only 36 feet 8 inches.

HECQUET, Philip, a French physician, of considerable eminence, and author of several works on medicine. But, being a great advocate for the use of warm water and copious bleeding, in many diseases, his practice was justly ridiculed by M. Le Sage, in his ingenious satirical novel of *Gil Blas*; wherein he is caricatured under the character of Dr Saugrado. He died in 1737.

\* HECTICAL. } *adj.* [*hectique*, Fr. from *hect.*]  
(1.) \* HECTICK. } *s.* Habitual; constitutional.  
—This word is joined only to that kind of fever which is slow and continual, and, ending in a consumption, is the contrary to those fevers which arise from a plethora, or too great fulness from obstruction. It is attended with too lax a state of the excretory passages, and generally those of the



Ein; whereby so much runs off as leaves not resistance enough in the contractile vessels to keep them sufficiently distended, so that they vibrate oftener, agitate the fluids the more, and keep them thin and hot. *Quincy.*—

A *hectic* fever hath got hold

Of the whole substance, not to be controul'd.

*Donne.*

8. Troubled with a morbid heat.—

No *hectic* student fears the gentle maid.

*Taylor.*

(2.) \* *HECTICK*. *n. f.* An *hectic* fever.—

Like the *hectic* in my blood he rages,  
And thou must cure me. *Shak. Hamlet.*

(3.) *HECTICK* *FEVER*. See *MEDICINE, Index.*

(1.) *HECTOR*, the son of Priam and Hecuba, and the father of Astyanax, celebrated for the valour with which he defended the city of Troy against the Greeks. He was killed by Achilles, who dragged his body, fastened to his chariot, thrice round the walls of Troy, and afterwards restored it to Priam for a large ransom. See *TROY*.

(2.) \* *HECTOR*. *n. f.* [from the name of *Hector*, the great *Homeric* warrior.] A bully; a blustering, turbulent, perrivacious, noisy fellow.—Those usurping *hectors*, who pretend to honour without religion, think the charge of a lye a blot not to be washed out but by blood. *South.*—

We'll take one cooling cup of nectar,

And drink to this celestial *hector*. *Prior.*

(3.) *HECTOR*, in geography, a military township of New York, on the E. side of lake Seneca; S. of Ovid, and N. of Newton.

(1.) \* *To HECTOR*. *v. a.* [from the noun] To threaten; to treat with insolent authoritative terms.—They reckon they must part with honour together with their opinion; if they suffer themselves to be *hectored* out of it. *Gov. of the Tongue.*—

The weak low spirit Fortune makes her slave;  
But she's a drudge, when *hector'd* by the brave.

*Dryden.*

1.—An honest man, when he came home at night, found another fellow domineering in his family, *hectoring* his servants, and calling for supper. *Archbishop's Hist of John Bull.*

(2.) \* *To HECTOR*. *v. n.* To play the bully; to bluster.—They have attacked me, some with piteous moans and outcries, others grinning and only shewing their teeth, others ranting and *hectoring*, others scolding and reviling. *Stillington.*—One would think the *hectoring*, the storming, the sulken, and all the different species of the angry, should be cured. *Speck.*—

Don Carlos made her chief director,

That she might o'er the servants *hector*. *Swift.*

*HECUBA*, in fabulous history, the wife of Priam, the last king of Troy, and the mother of 19 of his 33 children. She was the daughter of Dymas, according to Homer, or of Cisseus, according to Virgil. When with child of Paris she dreamed that she brought forth a firebrand. (See *PARIS, N° 1.*) After the destruction of Troy, she was carried captive by Ulysses, and in a fit of insanity for her misfortunes, threw herself into the Hellespont; whereupon she was fabled to have been turned into a bitch.

1 *HED*, a town of Sweden, in Westmania, 18 miles NW. of Stroomholm.

*HEDAMORA*, a town of Sweden, in Westmania, on the Dahl, 55 miles NW. of Upsal. Lon. 17. 7. E. Lat. 60. 14. N.

*HEDDING*, a town of Denmark, in Zealand.

*HEDE*, a town of Sweden, in W. Gothland.

*HEDZE*, a town of France, in the dep. of Lie and Vilaine. Lon. 15. 32. E. of Ferro. Lat. 48. 18. N.

*HEDELIN*, Francis, abbé of Aubignac, was born at Paris in 1604. Being of a haughty temper, he engaged in disputes with Corneille and other authors, greatly his superiors. He wrote *Zenobia*, a tragedy in prose, and several romances of little esteem. He died in 1676.

*HEDEMORA*, a town of Sweden in Dalecarlia, near a lake, famous for a large manufacture of gun-powder: 35 miles NW. of Upsal.

*HERERA*, *ivy*, in botany, a genus of the monogynia order, belonging to the pentandria class of plants; and in the natural method giving name to the 46th order, *Hederaceae*. There are 5 oblong petals; the berry is pentaspermous, girt by the calyx.

1. *HERERA DIONYSIAS*, or *Port's ivy*, a species that grows in many of the islands of the Archipelago; so named by Caspar Bauhine and Tournefort, because the ancients made crowns of it for adorning the brows of their poets. It is called *dionysias*, because they also made use of it in their public feasts, in honour of Bacchus. The berries are of a fine gold colour, whence it has been termed by others *chrysocarpus*.

2. *HERERA HELIX*, or common *ivy*, grows naturally in many parts of Britain; and, where it meets with any support, will rise to a great height, sending out roots on every side, which strike into the joints of walls or the bark of trees. If there is no support, they trail on the ground, and take root all their length, so that they closely cover the surface, and are difficult to eradicate. When these stalks are fixed to any support, or trail upon the ground, they are slender and flexible; but when they have reached to the top of their support, they shorten and become woody, forming themselves into large bushy heads; and their leaves are larger, more of an oval shape, and not divided into lobes like the lower leaves, so that it hath a quite different appearance. There are two varieties of this species, one with silver striped leaves, the other with yellowish leaves on the tops of the branches: and these are sometimes admitted into gardens. They are easily propagated and thrive in any soil. The roots are used by leather-cutters to whet their knives upon. Apricots and peaches covered with *ivy* in February, bear fruit plentifully. The leaves have a nauseous taste; Haller says, they are given to children in Germany, as a specific for the atrophy. The people of England apply them to issues; and an ointment made from them is in great esteem among our Scots Highlanders as a ready cure for burns. The berries have a little acidity. When fully ripe, a dose of them has been recommended in the plague. In warm climates, a resinous juice exudes from the stalks, which is said to be a powerful resolvent and discutient, and an excellent ingredient in plasters and ointments adapted to the

the purposes. Horses and sheep eat the plant; geese and cows refuse it.

*HEDERA QUINQUEFOLIA*, the Virginian ivy, is a native of all the northern parts of America. It was first brought to Europe from Mexico; and has been long cultivated in the British islands, chiefly to plant against walls or buildings to cover them: which these plants will do in but time; for they will shoot almost 20 feet in a year, and will mount up to the top of the tallest building: but as the leaves fall off in autumn, the plants make but an indifferent appearance in winter, and therefore are proper only for situations as will not admit of better plants; they will thrive in the midst of cities, and is not hurt by smoke or the closeness of the air. It is propagated by cuttings; which, if planted in autumn in a shady border, will take root, and the following autumn will be fit to plant in the places where they are to remain.

**HEDERACEÆ**, [from *hedera*, ivy.] The 46th class in Linnæus's fragments of a natural method. *See* *Index*.

\* **HEDERACEOUS**. *adj.* [*hederaceus*, Latin.] *See* *Index*.

**HEDERICH**, or } Benjamin, a learned lexicographer, born at Hain, 1661, 1663. He published a valuable Greek Lexicon, and an edition of *Empedocles*. He died in 1748.

**HEDSUNDA**, a town of Sweden, in the province of Gefle, 18 miles S. of Gefle.

\* **HEDGE**. *n. s.* [*hegge*, Sax.] A fence made of grounds with prickly bushes, or woven together. It is a good wood for fire, if kept dry; and very useful for stakes in hedges. *Mortimer*. The gardens unfold variety of colours to the eye every morning, and the hedges breath is beautiful perfume. *Pope*.—

Through the verdant maze  
Of hedges I pursue my walk. *Thomson*.  
A *hedge*, prefixed to any word, notes a mean, vile, of the lowest class: perhaps as *hedge born man*, a man without place of birth.—There are five in the *hedge*: the pedant, the braggart, the *hedge*-school, and the boy. *Shakespeare*—The clergy are better than a little *hedge*, contemptible, and not can be presumed to do. *Swift*.—A man, who, by his style and literature, seems to be the corrector of a *hedge-press* in Little Britain, proceeded gradually to an author. *Swift*.  
In hedges, in agriculture, are either planted in round inclosures, or to divide parts of a garden. When they are desired outward fences, they are planted either with hawthorn, crabs, or black-thorn: but those which are planted in gardens, either to bound wilderness quarters, or to screen the parts of a garden from sight, are planted according to the fancy of the owner. Some like ever-greens, in which case the holly is best; the yew, then the laurel, laurustinus, phyllyria, &c. Others prefer the beech, the hornbeam, and the elm.

\* **HEDGES**, DIRECTIONS FOR PLANTING. Before planting, it is proper to consider the nature of the land, what sort of plants

will thrive best in it; and what is the soil from whence they are to be taken. The sets ought to be about the thickness of one's little finger, and cut within about 4 or 5 inches of the ground; they ought to be fresh taken up, straight, smooth, and well-rooted. Those plants that are raised in the nursery are to be preferred. In planting outside hedges, the turf is to be laid, with the grassy side downwards, on that side of the ditch on which the bank is designed to be made; and some of the best mould should be laid upon it to bed the quick, which is set upon it at a foot asunder. When the first row of hawthorn, or quick is set, it must be covered with mould; and when the bank is a foot high, another row of sets may be laid against the spaces of the former, and covered like the others. The bank is then to be topped with the bottom of the ditch, and a dry or dead hedge laid, to shade and defend the under plantation. Stakes should then be driven into the loose earth, so low as to reach the firm ground: these are to be placed at about 2½ feet distant: To render the hedge yet stronger, edder it, that is, bind the top of the stakes with small long poles, and when the eddering is finished, drive the stakes anew. The quick must be kept constantly weeded, and secured from being cropped by cattle; and in Feb. it will be proper to cut it within an inch of the ground, which will cause it strike root afresh, and help it much in the growth. The crab is frequently planted for hedges. Plants raised from the kernels of the small wild crabs, are to be preferred to those raised from the kernels of all sorts of apples without distinction; because the plants of the true small crab never shoot so strong as those of the apples, and may therefore be better kept within the proper compass of an hedge. The black thorn, or sloe, is often planted for hedges. The best method is, to raise the plants from the stones of the fruit, which should be sown about the middle of January, if the weather permit, in the place where the hedge is intended. When they are kept longer out of the ground, it will be proper to mix them with sand, and keep them in a cool place. The same fence will do for it when sown, as when planted. The holly is sometimes planted for hedges; but where it is exposed, it is very difficult to prevent its being destroyed: otherwise, it is by far the most beautiful plant; and, being an ever-green, affords much better shelter for cattle in winter than any other sort of hedge. The best method of raising these hedges, is to sow the stones in the place where the hedge is intended. Where this can be done, the plants will make a much better progress than those that are transplanted; but these berries should be buried in the ground several months before they are sown. The method is, to gather the berries about Christmas, when they are ripe, and put them into large flower-pots, mixing some sand with them; then dig holes in the ground, into which the pots must be sunk, covering them over with earth, about ten inches thick. In this place they must remain till the following October, when they should be taken up, and sown in the place where the hedge is intended to be made. The ground should be well trenched, and cleared from the roots of all weeds, bushes, trees, &c.

These two drills should be made, about 2 foot distant, from each other, and about two inches deep, into which the seeds should be scattered pretty close, lest some should fail. When the plants grow up, they must be carefully weeded; and if they are designed to be kept very neat, they should be cut in May and in August; but if they are designed for fences, they need only be sheered in July. The fences for these hedges, while young, should admit as much free air as possible: the best sort are those made with posts and rails, or with ropes drawn through holes made in the posts; and if the ropes are painted over with a composition of melted pitch, brown Spanish colour and oil, well mixed, they will last several years.

(5.) **HEDGES, DIRECTIONS FOR PLANTING IN GARDENS.** Hedges for ornament in gardens are sometimes planted with ever-greens, in which case the holly is preferable to any other: next to this, most people prefer the yew; but the dead colour of its leaves renders those hedges less agreeable. The laurel is one of the most beautiful ever-greens; but the shoots are so luxuriant that it is difficult to keep it in any tolerable shape; and as the leaves are large, to prevent the disagreeable appearance given them by their being cut through with the shears, it will be best to prune them with a knife, cutting the shoots just down to a leaf. The laurustinus is a very fine plant for this purpose; but the same objection may be made to this as to the laurel: this, therefore, ought only to be pruned with a knife in April, when the flowers are going off; but the new shoots of the same spring must by no means be shortened. The small-leaved and rough-leaved laurustinus are the best plants for this purpose. The true phillyrea is the next best plant for hedges, which may be led up to the height of 10 or 12 feet; and if they are kept narrow at the top, that there may be not too much width for the snow to lodge upon them, they will be close and thick, and make a fine appearance. The ilex, or ever-green oak, is also planted for hedges, and is a fit plant for those designed to grow very tall.—The deciduous plants usually planted to form hedges, in gardens are, The hornbeam, which may be kept neat with less trouble than most other plants. The beech, which has the same good qualities as the hornbeam; but the gradual falling of its leaves in winter causes a continual litter. The small-leaved English elm is a proper tree for tall hedges, but these should not be planted closer than 8 or 10 feet. The lime tree has also been recommended for the same purpose; but after they have stood some years, they grow very thin at bottom, and their leaves frequently turn of a black disagreeable colour. Many of the flowering shrubs have also been planted in hedges, such as roses, honeysuckles, sweet briar, &c. but these are difficult to train; and if they are cut to bring them within compass, their flowers, which are their greatest beauty, will be entirely destroyed. A correspondent of the society for improving agriculture in Scotland, however, tried with success the glan-zine, sweet-brier, or dog-rose, when all the methods of making hedges practised in Essex and Hampshire had been tried in vain. His method was to gather the hips of this plant, and to lay

them in a tub till March: the seeds were easily rubbed out; after which they were sown in a piece of ground prepared for garden use. Next year they came up; and the year after were planted in the following manner. A marking out the ditch, the plants were laid at 18 inches asunder upon the side grass, and the roots covered with the first turfs that were taken off from the surface of the intended ditch. The earth side of these turfs was placed next to the roots, and other earth laid upon the turfs which had been taken out of the ditch. In 4 or 5 years these plants made a fence which neither horse or cattle of any kind could pass. Even in 3 years some of the larger cattle will attempt it of this kind. Sheep indeed will sometimes break but they are always entangled to such a degree that they would remain there till they died unless relieved. Old briars dug up and planted make an excellent fence; and, where this, it may be easily thickened by laying down branches which in one year will make shoots of 6 or 7 feet. They bear clipping very well.

(6.) **HEDGES, DR. ANDERSON'S DIRECTIONS FOR PLANTING.** Dr Anderson, who has treated the subject very particularly, is of opinion, some other plants besides those above-mentioned might be usefully employed in the construction of hedges. Among these he reckons the common willow. Thus, he says, by no means requires wetness of soil which is commonly supposed. It is generally imagined (says he), that the willow can be made to thrive no where except in a boggy ground; but this is one of those vulgar errors, founded upon inaccurate observation, often to be met with in subjects relating to agriculture; for experience has sufficiently convinced me, that this plant will not only grow, but flourish in any rich well cultivated soil (unless in particular circumstances that need not here be enumerated), even although it be of a very dry nature. It could not, however, in general be made so useful if planted in the same manner as those above-mentioned. Would it, in any respect, be proper to use the willow for a fence in the same way as that plant? The willow, as a fence, could seldom be successfully employed, but for dividing into separate rows any extensive field of rich ground; and, as it is always necessary to put the soil into as good a state as possible, before a hedge of this kind is planted in it, the easiest method of putting it into the necessary high tilth, will be to mark off the boundaries of your several fields in the winter, or in the spring, with a design to give a complete low to a narrow ridge, 6 or 8 feet broad, in the middle of which the hedge is intended to be planted the ensuing winter. This ridge ought to be frequently plowed during the summer, and in autumn to be well manured with dung or lime, or both (for it cannot be made too good) and be neatly formed into a ridge before the winter. Having prepared the ground in this manner, it will be in readiness to receive the hedge, which ought to be planted as early in winter as it can be got conveniently done; as the willow is much hurt by being planted late in the spring. Before you begin to make a fence of this kind, it is necessary to provide a sufficient number of

which will be best done by previously sowing them in a nursery of your own, as near the field to be inclosed as you can conveniently get; for as they are very bulky, the carriage would be troublesome if they were brought from any considerable distance. The best kinds of willow for this use, are such as make the longest and straightest shoots, and are not of a brittle nature. The large kinds of hoop willows may be employed for this use; but there is another kind with larger and more taper shoots, covered with a green bark when young, which, upon the old shoots, becomes of an ash gray, of a firm texture, and a little rough to the touch. The shoots are not so long, and a great deal broader than those of the common hoop willow, pretty much of a dark green colour. What name it bears is usually known by, I cannot tell; but it becomes very quickly of a large size at the top, and is strong and firm, it ought to be made use of for this purpose, in preference to all others that I have seen. The shoots ought to be of two or three years growth before they can be properly used, and should never be less than six or seven feet in length. These ought to be cut off close by the ground immediately before using, and carried to the field at their whole length. The planter having stretched a line, along the middle of the ridge which was prepared for the reception, begins at one end thereof, thrusts one of these plants firmly into the ground, on the side of the line, at the distance of 18 inches from one another; making them all parallel to one side in a direction parallel to the line. This being finished, let him begin at the opposite end of the line, and plant another row, making these incline as much as the others, in a direction exactly contrary; and by following these basket-ways, work them into one another, fastening the tops by plaiting the twigs with one another, which with very little trouble may be made to bind together firmly. The whole, when finished, assumes a beautiful net like appearance, and is even at a small expence, so quickly become a defence, and continues so long in good order. But it will be greatly improved by putting a plant of eglandine between each two plants of willow, which will quickly climb up and be supported by them; and by its numerous prickles would effectually prevent the defenceless willow from being browsed upon by cattle. As it will be necessary to clear the narrow ridge, upon which the hedge is raised, in culture for one year at least, that the plants of eglandine may not be choaked by weeds, and that the roots of the willow may be allowed to grow with the greater ease in the tender mold, and by this means, it will be proper to stir

the earth once or twice by a gentle horse-hoe in the beginning of summer; and, in the month of June, it may be sowed with turneps, or planted with coleworts, which will abundantly repay the expence of the fallow." Dr Anderson also gives the following useful directions for planting hedges in situations very much exposed to the weather, and recovering them when on the point of decaying. "Those who live in an open uncultivated country, have many difficulties to encounter, which others who inhabit more warm and sheltered regions never experience; and, among these difficulties, may be reckoned that of hardly getting hedges to grow with facility. For, where a young hedge is much exposed to violent and continued gusts of wind, no art will ever make it rise with so much freedom, or grow with such luxuriance, as it would do in a more sheltered situation and favourable exposure. But although it is impossible to rear hedges in this situation to so much perfection as in the others, yet they may be reared even there, with a little attention and pains, so as to become very fine fences. It is advisable in all such cases, to plant the hedges on the face of a bank; but it becomes absolutely necessary in such an exposed situation as that I have now described: for the bank, by breaking the force of the wind, screens the young hedge from the violence of the blast, and allows it to advance, for some time at first, with much greater luxuriance than it otherwise could have done. But as it may be expected soon to grow as high as the bank, it behoves the provident husbandman to prepare for that event, and guard, with a wise forecast, against the inconvenience that may be expected to arise from that circumstance. With this view, it will be proper for him, instead of making a single ditch, and planting one hedge, to raise a pretty high bank, with a ditch on each side of it, and a hedge on each face of the bank; in which situation, the bank will equally shelter each of the two hedges while they are lower than it; and, when they at length become as high as the bank, the one hedge will in a manner afford shelter to the other, so as to enable them to advance with much greater luxuriance than either of them would have done singly. To effectuate this still more perfectly, let a row of service trees be planted along the top of the bank, at the distance of 18 inches from each other, with a plant of eglandine between each two services. This plant will advance, in some degree, even in this exposed situation; and by its numerous shoots, covered with large leaves, will effectually screen the hedge on each side of it, which, in its turn, will receive some support and shelter from them; so that they will be enabled to advance all together, and form, in time, a close, strong, and beautiful fence. The service is a tree but little known in Scotland; although it is one of those that ought perhaps to be often cultivated there, in preference to any other tree whatever, as it is more hardy, and, in an exposed situation, affords more shelter to other plants, than almost any other tree I know: for it sends out a great many strong branches from the under part of the stem, which, in time, assume an upright direction, and continue to advance with vigour, and carry many leaves to the very bottom, almost as long as the tree



free exists; so that if it is not pruned, it rises a large close bush, till it attains the height of a forest tree. It is of the same genus with the sawn-tree—and has a great resemblance to it both in flower and fruit; its branches are more waving and pliant—its leaves undivided, broad and round, somewhat resembling the elm, but white and mealy on the under side. It deserves to be better known than it is at present. But if, from the poorness of the soil in which your hedge is planted, or from any other cause, it should so happen, that, after a few years, the hedge becomes sickly, and the plants turn poor and stunted in appearance, the easiest and only effectual remedy for that disease, is to cut the stems of the plants clean over, at the height of an inch or two above the ground; after which they will send forth much stronger shoots than they ever would have done without this operation. And if the hedge be kept free of weeds, and trained afterwards in the manner above described, it will, in almost every case, be recovered, and rendered fresh and vigorous. This amputation ought to be performed in autumn, or the beginning of winter; and in the spring, when the young buds begin to show themselves, the stumps ought to be examined with care, and all the buds be rubbed off, excepting one or two of the strongest and best placed, which should be left for a stem. For if the numerous buds that spring forth round the stem are allowed to spring up undisturbed, they will become in a few years as weak and stunted as before; and the hedge will never afterwards be able to attain any considerable height, strength, or healthfulness.—I have seen many hedges, that have been repeatedly cut over, totally ruined by this circumstance not having been attended to in proper time. If the ground for 16 or 20 feet on each side of the hedge be fallowed at the time that this operation is performed, and get a thorough dressing with rich manure, and be kept in high order for some years afterwards by good culture and meliorating crops, the hedge will prosper much better than if this had been omitted, especially if it has been planted on the level ground, or on the bank of a shallow ditch."

(7.) **HEDGES, DR ANDERSON'S METHOD OF REPAIRING.** "It sometimes happens (says Dr Anderson) that a hedge may have been long neglected, and be in general in a healthy state, but full of gaps and openings, or so thin and straggling, as to form but a very imperfect sort of fence. On these occasions, it is in vain to hope to fill up the gaps by planting young quicks; for these would always be outgrown, choked, and starved, by the old plants: nor could it be recovered by cutting clear over by the roots, as the gaps would still continue where they formerly were. The only methods that I know of rendering this a fence are, either to mend up the gaps with dead wood, or to *plash* the hedge; which last operation is always the most eligible where the gaps are not too large to admit of being cured by this means. The operation I here call *plashing*, may be defined, a *watling made of living wood*. To form this, some stems are first selected, to be left as stakes at proper distances, the tops of which are all cut over at the height of four feet from the root. The straggling side-branches of the other part of the

hedge are also lopped away. Several of the remaining plants are then cut over, close by the ground, at convenient distances; and the remaining plants are cut perhaps half through, so as to permit them to be bent to one side. They are then bent down almost to a horizontal position and interwoven with the upright stakes, so as to retain them in that position. Care ought to be taken, that these be laid very low at those places where there were formerly gaps; which ought to be farther strengthened by some dead stakes or truncheons of willows, which will frequently take root in this case, and continue to live. And sometimes a plant of egantine will be able to overcome the difficulties it meets with, strike root, and grow up so as to strengthen the hedge in a most effectual manner. The operator begins at one end of the field, and proceeds regularly forward, bending all the stems in one direction, so that the poles rise above the roots of the others, till the whole watling is completed to the same height as the uprights. An expert operator will perform this work with much greater expedition, than one who has not seen it done could easily imagine. As all the diagonal wattlings continue to live, they send out shoots from many parts of their length; and as the upright shoots that rise from the tops of those plants that have been cut over, quickly rush up through the whole hedge, these knots unite the whole into one entire mass, that forms a strong, durable, and beautiful fence. This is the best method of recovering an old neglected hedge that hath as yet come to my knowledge. In some cases it happens, that the young shoots of a hedge are killed every winter; in which case it soon becomes dead and unsightly, and can never rise to any considerable height. A remedy for this disease may therefore be wished for. Young hedges are observed to be chiefly affected with this disorder; and it is almost always occasioned by an injudicious management of the hedge, means of which it has been forced to send out a great number of shoots in summer, that render it thus rendered so weakly as to be unable to resist the severe weather in winter. It often happens that the owner of a young hedge, with a view to render it very thick and close, cuts it over at the shears a few inches above the ground the first winter after planting; in consequence of which many small shoots spring out from each of the stems that has been cut over:—Each of these, being afterwards cut over in the same manner, sends forth a still greater number of shoots, which are smaller and smaller in proportion to their number. If the soil in which the hedge has been planted is poor, in consequence of this management the branches, after a few years, become so numerous, that the hedge is unable to send out shoots at all, and the utmost exertion of the vegetative powers enables it only to put forth leaves. These leaves are renewed in a sickly state for many years, and at last cease to grow at all—the branches become covered with fog, and the hedge withers entirely. But if the soil be very rich, notwithstanding this great multiplication of the leaves the roots will still have sufficient vigour to send out a great many small shoots, which advance a great length, but never attain a proportionable thickness.

And as the vigour of the hedge makes them continue to vegetate very late in the autumn, the haws come on before the tops of these dangling shoots have attained any degree of woodyness, so that they are killed almost entirely by frost; the whole hedge becomes covered with these dead shoots, which are always disagreeable to look at, and usually indicate the approaching disorder of the hedge. The causes of the disorder being explained, it will readily occur, that the radical cure is amputation; which, by giving an opportunity to begin with training the hedge anew, has also an opportunity of avoiding the errors which occasioned it. In this case, care ought to be taken to cut the plants as close to the ground as possible, as there the stems will be less numerous than at any greater height. And particular attention ought to be had to allow very few shoots to spring from the stems that have been cut over, and to guard carefully against shortening them. But the roots, in the case here supposed, will be vegetating, the shoots that are allowed to spring from them will be very vigorous, and there will be no danger of their continuing to grow later in the season than they ought in safety to do; in fact, some part of the top of the shoot may perhaps be killed the first winter, which ought if possible to be prevented. This can only be effectually done by giving a check to the vegetation in autumn, so as to allow the young shoots to harden the points before the winter approaches. If the leaves or branches of a tree are cut away while it is in the state of vegetation, the whole suffers the loss, and it suffers a temporary check in its growth in proportion to the loss that it sustains. To check, therefore, the vegetation at the end of autumn, it will be proper to choose the beginning of September for the time of lopping off all the supernumerary shoots from the young hedge, and for clipping the like branches that have sprung out from the old hedge; which will, in general, be sufficient to give it a check in its growth at that season, as will prevent any of the shoots from advancing afterwards. If the hedge is extremely vigorous, a few may be allowed to grow upon the large stems in the spring, with a view to be cut off at the end of the season, which will tend to stop the vegetation of the hedge still more effectually. By this mode of management, the hedge may be preserved entire through the first winter. And as the shoots will be less vigorous every successive season, there will be less difficulty in preserving them at any period. It will always be proper, however, to trim the sides of a very vigorous hedge for some time while it is young, about the same season of year, which will tend powerfully to prevent its growing too high. But when the hedge has advanced to considerable height, it will be equally proper to clip it during any of the winter months, as the Candlemas.

**Hedges, Lord Kames's method of raising and mending.** Lord Kames, in his *Essays on Agriculture*, gives several directions for the raising and mending hedges, considerably different from those above related. For a deer-park, he recommends a wall of stone coped with turf, and laburnums planted close to it. The heads

of the plants are to be lopped off, to make the branches extend laterally, and interweave in the form of a hedge. The wall will prevent the deer from breaking through; and if the hedge be trained eight feet high, they will not attempt to leap over. He prefers the laburnum plant, because no beast will feed upon it except a hare, and that only when young and tender. Therefore, no extraordinary care is necessary except to preserve them from the hare for 4 or 5 years. A row of alders may be planted in front of the laburnums, which no hare nor any other beast will touch. The wall he recommends to be built in the following manner, as being both cheaper and more durable than one constructed entirely of stone. Raise it of stone to the height of two feet and a half from the ground, after which it is to be coped with sod as follows. First, lay on the wall, with the grassy side under, sod cut with the spade four or five inches deep, and of a length equal to the thickness of the wall. Next, cover this sod with loose earth rounded like a ridge. Third, prepare thin sod, cast with the paring spade, so long as to extend, beyond the thickness of the wall, two inches on each side. With these cover the loose earth, keeping the grassy side above; place them so much on the edge, that each sod shall cover part of another, leaving only about two inches without cover: when 20 or 30 yards are thus finished, let the sod be beat with mallets by two men, one on each side of the wall, striking both at the same time. By this operation the sod becomes a compact body that keeps in the moisture, and encourages the grass to grow. Lastly, cut off the ragged ends of the sod on each side of the wall, to make the covering neat and regular. The month of October is the proper season for this operation, because the sun and wind, during summer, dry the sod, and hinder the grass from vegetating. Moist soil affords the best sod. Wet soil is commonly too fat for binding; and, at any rate, the watery plants it produces will not thrive in a dry situation. Dry soil, on the other hand, being commonly ill bound with roots, shakes to pieces in handling. The ordinary way of coping with sod, which is to lay them flat and single, looks as if intended to dry the sod and kill the grass; not to mention that the sod is liable to be blown off the wall by every high wind. Where the wall itself is to be used as a fence without any hedge, a ditch is to be made on each side, beginning a foot from the root of the wall, and sloping outward to the depth of three feet, or at least two and an half. The ditch should be equally sloped on the other side, so as to be four feet wide. A rood of this fence, including every article, may be done for three shillings or thereabouts; and a field of 20 acres thus inclosed, for about 50*l*. It will also stand many years without any need of reparation; while stone walls require no less than 2*½* per cent. of the original cost expended annually to keep them up. The advantages of a thorn hedge, according to our author, are, that it is a very quick grower, when planted in a proper soil; shooting up six or seven feet in a season. Though tender, and apt to be hurt by weeds when young, it turns strong, and may be cut into any shape.

Even when old it is more disposed than other trees to lateral shoots; and lastly, its prickles make it the most proper of all for a fence. None of these thorns ought to be planted in a hedge till five years of age, as it is of the utmost importance that they be properly trained in the nursery. The best soil for a nursery, his Lordship observes, is between rich and poor. In the latter the plants are dwarfish: in the former, being luxuriant and tender, they are apt to be hurt during the severity of the weather; and these imperfections are incapable of any remedy. An essential requisite in a nursery is free ventilation. "How common (says his Lordship) is it to find nurseries in hollow sheltered places, surrounded with walls and high plantations, more fit for pine-apples than barren trees! The plants thrust out long shoots, but feeble and tender: when exposed in a cold situation, they decay, and sometimes die. But there is a reason for every thing: the nurseryman's view is to make profit by saving ground, and by imposing on the purchaser tall plants, for which he pretends to demand double price. It is so difficult to purchase wholesome and well nursed plants, that every gentleman farmer ought to raise plants for himself. As thorns will grow pleasantly from roots, I have long practised a frugal and expeditious method of raising them from the wounded roots that must be cut off when thorns are to be set in a hedge. These roots, cut into small parts and put in a bed of fresh earth, will produce plants the next spring no less vigorous than what are produced from seed; and thus a perpetual succession of plants may be obtained without any more seed. It ought to be a rule, never to admit into a hedge plants under five years old: they deserve all the additional sum that can be demanded for them. Young and feeble plants in a hedge are of slow growth; and, besides the loss of time, the paling necessary to secure them from cattle must be renewed more than once before they become a fence. A thorn hedge may be planted in every month of winter and spring unless it be frost. But I have always observed, that thorns planted in October are more healthy, push more vigorously, and fewer decay, than at any other time. In preparing the thorns for planting, the roots ought to be left as entire as possible, and nothing cut away but the ragged parts. As a thorn hedge suffers greatly by weeds, the ground where they are planted ought to be made perfectly clean. The common method of planting is to leave 8 or 9 inches along a side of the intended ditch, termed a *scarfment*; and behind the scarfment to lay the surface soil of the intended ditch, cut into square sods two or three inches deep, its grassy surface under. Upon that sod, whether clean or dirty, the thorns are laid, and the earth of the ditch above them. The grass in the scarfment, with what weeds are in the moved earth, soon grow up, and require double diligence to prevent the young thorns from being choked. The following method deserves all the additional trouble it requires. Leaving a scarfment as above of 10 inches, and also a border for the thorns, broad or narrow according to their size; lay behind the border all the surface of the intended ditch, champagne, with the spade, and upon it lay the

mouldery earth that fell from the spade in cutting the said surface. Cover the scarfment and border with the under earth, three inches thick at least, laying a little more on the border to raise it higher than the scarfment, in order to give room for weeding. After the thorns are prepared by smoothing their ragged roots with a knife, and lopping off their heads to make them grow better, they are laid fronting the ditch, with their roots on the border, the head a little higher than the root. Care must be taken to spread the roots among the surface earth taken out of the ditch, and to cover them with the mouldery earth to lay immediately below. This article is of importance, because the mouldery earth is the best of all. Cover the stems of the thorns with the next stratum of the ditch, leaving a way made at the top free. It is no matter how poor the stratum be, as the plants draw no nourishment from it. Go on to finish the ditch, pressing down carefully every row of earth thrown up behind the hedge, which makes a good solid mound impervious to rain. It is a safeguard to the young thorns to raise this mound as perpendicular as possible, and for that reason, it may be proper, to bind it with a row of the rough sod, which will support the earth above till it become solid by lying. In poor soil more care is necessary. Behind the line of the ditch the ground intended for the scarfment and border should be summer fallow, manured, and clear of all grass roots; and culture will make up for the inferiority of the soil. In very poor soil, it is vain to think of planting a thorn hedge. In such ground there is a seed for a stone fence. The only reason that is given for laying thorns as above described, is to give the roots space to push in all directions upward into the mound of earth. There are some advantages in this; but, in my apprehension, the disadvantage is much greater of beating much earth upon the roots as to exclude them by the sun, but the rain which runs down the sloping bank, and has no access to the roots, instead of laying the thorns fronting the ditch, would it not do better to lay them parallel to it; covering the roots with three or four inches of the earth, which would make a hollow between the plants and the sloping bank? This hollow will intercept every drop of rain that falls on the roots, to sink gradually among the roots. Why, then, should a thorn be put into the ground lying? This is not the practice with regard to any other tree; and I have heard of no one trying to persuade me that a thorn thrives better lying than erect. There occurs, indeed, one objection against planting thorns erect, that the roots have no room to extend themselves on that side of the ditch. But does it not hold, that when their progress, roots meet with a ditch, they do not push onward; but, changing their direction, push downward at the side of the ditch? If these downward roots will support the ditch, prevent it from being mouldered down by frost. One thing is evident without experiment, thorns planted erect may sooner be made a complete fence than when laid sloping as usual. In the latter case, the operator is confined to the

but do not exceed a foot or 15 inches; but some six or six feet high may be planted erect and a hedge of such thorns, well cultivated in security, will in three years arrive to greater growth than a hedge managed in the ordinary way will do in twice that time." After the hedge is finished, it is absolutely necessary to secure it for some time from the depredations of cattle; and this is by no means an easy matter. "The ordinary method of a paling (says his lordship) is no sufficient defence against cattle; and gentlemen make it a rubbing post, and the cows vainly break it down with their horns. The only effectual remedy is expensive; viz. two palings and two hedges, with a mound of earth between them. If this remedy, however, be not possible, the paling ought at least to be of the best kind. I recommend the following as the plan I am acquainted with: Drive into the ground a stake three feet and an half long, with iron hoops eight to twelve inches, according to the size of the cattle that are to be inclosed; and of the same height. Prepare plates of timber cut out of logs, every plate 3 inches broad and 12 inch thick. Fix them on the head of the stake with a nail driven down into each. The plates will be united so firmly, that one cannot be pulled out without the whole; and will be proof against the rubbing of cattle. But, after all, it is no fence against vicious cattle. The only place for it is the side of a high road, or near a plantation of trees. It will indeed be a good fence against sheep, and endure till the trees become a fence. A fence thus composed, including thorns, ditching, wood, nails, will not much exceed two shillings every six feet." His lordship discommends the ordinary method of training hedges by cutting off the top and turning the lateral branches in order to make it thick and bushy. This, as well as the method of cutting off the stems two or three inches above the ground, indeed produces a great growth of shoots, and makes a very thick fence, but becomes so weak when bare of leaves, that it breaks through it in every part. To describe the best method of proceeding in this case, his lordship made an experiment on three hedges, one twelve years old at the time he wrote. The first was annually pruned at the top and sides; the second was pruned, but not the third was allowed to grow without pruning. The first, at the time of writing, was 4 feet broad, and thick from top to bottom, but weak in the stems, and unable to resist a horned beast; the second was strong in its stems and close from top to bottom; the third was strong in its stems, but bare of branches for 3 feet from the ground; the lower ones have been deprived of air and rain by the thick growth of those above them. Hence he directs that the lower should be allowed to grow till the stems be 6 inches in circumference, which will be in 15 years; at which time the hedge will be 15 feet in height. The lateral branches next to the ground must be pruned within two feet of the ground; those above must be made shorter and shorter according to their distance from the ground; and the top must be cut close to the stems,

leaving all above full freedom of growth. By this dressing the hedge takes on the appearance of a very steep roof; and it ought to be kept in that form by pruning. This form gives free access to rain, sun, and air: every twig has its share, and the whole is preserved in vigour. When the stems have arrived at their proper bulk, cut them over at 5 feet from the ground where the lateral branches end. This answers two excellent purposes: the first is to strengthen the hedge, the sap that formerly ascended to the top, being now distributed to the branches; the next is, that a tall hedge stagnates the air, and poisons both corn and grass near it. A hedge trained in this manner is impenetrable even by a bull. With regard to the practice of *plashing* an old hedge recommended by Dr Anderson, (See § 7) his lordship observes that "it makes a good interim fence, but at the long run is destructive to the plants; and accordingly there is scarcely to be met with a complete good hedge where plashing has been long practised. A thorn is a tree of long life. If, instead of being massacred by plashing, it were raised and dressed in the way here described, it would continue a firm hedge perhaps 500 years. A hedge ought never to be planted on the top of the mound of earth thrown up from the ditch. It has indeed the advantage of an awful situation; but being planted in bad soil, and destitute of moisture, it cannot thrive: it is at best dwarfish, and frequently decays and dies. To plant trees in the line of the hedge, or within a few feet of it, ought to be absolutely prohibited as a pernicious practice. It is amazing that people should fall into this error, when they ought to know that there never was a good thorn hedge with trees in it. And how should it be otherwise? An oak, a beech, an elm, grows faster than a thorn. When suffered to grow in the midst of a thorn hedge, it spreads its roots every where, and robs the thorns of their nourishment. Nor is this all: the tree, overshadowing the thorns, keeps the sun and air from them. At the same time, no tree takes worse with being overshadowed than a thorn. It is scarce necessary to mention gaps in a hedge, because they will seldom happen where a hedge is trained as above recommended. But in the ordinary method of training gaps, are frequent, partly by the failure of plants, and partly by the trespassing of cattle. The ordinary method of filling up gaps is to plant sweet briar where the gap is small, and a crab where it is large. This method I cannot approve for an obvious reason: a hedge ought never to be composed of plants which grow unequally. Those that grow fast, overtop and hurt the slow growers; and with respect, in particular, to a crab and sweet briar, neither of them thrive under the shade. It is a better method to remove all the withered earth in the gap, and to substitute fresh lappy mould mixed with some lime or dung. Plant upon it a vigorous thorn of equal height with the hedge, which in its growth will equal the thorns it is mixed with. In that view there should be a nursery of thorns of all sizes, even to 5 feet high, ready to fill up gaps. The best season for this operation is in October. A gap filled with sweet briar, or a crab lower than the hedge, invites the cattle to break through and tramp,



trample the young plants under foot; to prevent which, a paling raised on both sides is not sufficient, unless it be raised as high as the hedge. Where a field is too poor to admit of a thorn hedge, if there be no quantity of stones easily procurable, whins are the only resource. These are commonly placed on the top of a dry earth dyke, in which situation they seldom thrive well. The following seems preferable. Two parallel ditches 3 feet wide and two deep, border a space of 12 feet. Within this space raise a bank at the fifth of each ditch with the earth that comes out of it, leaving an interval between the two banks. Sow the banks with whin seed, and plant a row of trees in the interval. When the whins are pretty well grown, the hedge on one of the banks may be cut down, then the other as soon as it becomes a fence, and so on alternately. While the whins are young, they will not be disturbed by cattle, if passages be left to go out and in. These passages may be closed up when the hedge is sufficiently strong to be a fence. A whin hedge, thus managed, will last many years, even in strong frost, unless very severe. There are many whin-hedges in the shire of Mincardine not so skilfully managed, and yet the possessors appear not to be afraid of frost. Such fences ought to be extremely welcome in the sandy grounds of the shire of Moray, where there is scarce a stone to be found. The few earth fences that are there raised, composed mostly of sand, very soon crumble down."

(9.) HEDGES, MR BAKEWELL'S METHOD OF PLANTING. Mr Young in his *Annals of agriculture*, vol. vi. says, that "Mr Bakewell plants his quicks in a different manner, from what is common in various parts of the kingdom. He plants one row at a foot from set to set, and making his ditch, lays the earth which comes out of it to form a bank on the side opposite to the quick. In the common method the bank is made on the quick side above it. Reasons are not wanting to induce a preference of this method. The plants grow only in the surface earth, uncovered from the atmosphere, which must necessarily be a great advantage; whereas, in the usual way of planting, that earth, which is always the best, is loaded by a thick covering obliquely of the earth out of the ditch. If the roots shoot in the best soil, they will be out of the reach of the influences of the air; the consequence of which is, that they cannot have so large a space of that earth as if set on the flat. The way to have a tree or a quick thrive in the best manner possible, is to set it on the surface, without any ditch or trench, that cuts off half its pasture. But if a ditch is necessary, the next best way must of course be still to keep it on the flat surface; and the worst way to cover up that surface, by loading it with the dead earth out of a trench. To say that there are good hedges in the common method is not a conclusive argument, unless both were tried on the same soil and exposure." Mr Young however observes that this method occasions a great waste of land.

(10.) HEDGES, MR MILLER'S DIRECTIONS FOR PLANTING. Mr Miller recommends the black alder as superior to any other that can be employed in moist soils. It may either be propagated by layers or transplants, about three feet

long. The best time for planting these last is in February or March. They ought to be sharpened at their largest end, and the ground well loosened before they are thrust into it, lest the bark should be torn off, which might occasion their miscarriage. They should be set at least two feet deep, to prevent their being blown out of the ground by violent winds after they have made strong shoots; and they should be kept clear of tall weeds until they have got good heads, after which they will require no farther care. When raised by laying down the branches, it ought to be done in October; and by that time twelve months they will have roots sufficient for transplantation, which must be done by digging a hole and loosening the earth in the place where the plant is to stand. The young sets must be planted at least a foot and an half deep; and their top should be cut off to within about nine inches of the ground; by which means they will shoot out many branches. This tree may be trained into very thick and close hedges, to the height of 20 feet and upwards. It will thrive exceedingly on the sides of brooks; for it grows best when part of its roots are in water; and may, if planted thus as is usual for willows, be cut for poles every 4 or 5 years. Its wood makes excellent posts and staves; for it will last a long time under ground or in water; and it is likewise in great esteem among plough-wrights, turners, &c. as well for making several of the utensils necessary for agriculture. Its bark also dyes a good black. The birch is also recommended by Mr Miller as proper for hedges; and in places where the young plants can be easily procured, he says that a plantation of an acre will not cost 40 shillings; after expence will not exceed 20 shillings; so that the whole will not come above three pounds. Ash-trees ought never to be permitted in hedges, both because they injure the corn and grass by their wide extended roots, and likewise on account of the property their leaves have of giving a taste to butter made from the milk of such cattle as feed upon the leaves. No ash trees are permitted to grow in the good dairy counties.

(11.) HEDGES OF EGLANTINE, BLACK, See FENCE, § 3.

(12.) HEDGES OF FUZZY, METHODS OF PLANTING. Under the article FENCE, (§ 3.) we quote Dr Anderson's opinion, that "whins (or furze) commonly employed are neither a strong nor lasting fence." "The first of these defects, however, (says the Dr) may in some sort be removed, by making the bank upon which they are sowed (for they never should be transplanted) of a considerable breadth; that the largest of the aggregate body, considered as one mass, in some measure make up for the want of strength in each individual plant. With this view, a hedge may be raised 5 or 6 feet in breadth at the top with a large ditch on each side of it; raising the bank as high as the earth taken from the ditch will permit; the surface of which should be kept pretty thick with whin-seeds. These will grow up very quickly; and in 2 or 3 years will form a barrier that few animals will attempt to pass through, and will continue in that state of perfection for some years. But the greatest ob-

to this plant as a fence is, that, as it advances in age, the old prickles always die away; there being never more of these alive at any time upon the plant, than those that have been the produce of the year immediately preceding: and these, thus gradually falling away, leave the stems naked below as they advance in height; so that it very soon becomes an exceeding poor and unsightly fence; the stems being entirely bare, and so tender withal as not to be able to make a sufficient resistance to almost any animal whatever. To remedy this great defect, either of the two following methods may be adopted. The first is, to take care to keep the bank always stored with young plants; never allowing them to grow to such a height as to become bare below: and it was principally to admit of this, without losing at any time the use of the fence, that I have advised the bank to be made of such an unusual breadth. For if one side of the hedge be cut quite close to the bank, when it is only 2 or 3 years old, the other half will remain as a fence till that side become strong again; and then the opposite side may be cut down in its turn; and so on alternately, as you may incline: by which means the bank will always have a strong hedge upon it without ever becoming naked at the root. And as this plant, when bruised, is one of the most valuable kinds of winter food yet known for all kinds of domestic animals, the young tops may be carried home and employed for that purpose by the farmer; which will abundantly compensate for the trouble of cutting, and the waste of ground that is occasioned by the breadth of the bank. The other method of preserving a hedge of whins thus turning open below, can only be practised when sheep are kept; but may be there employed with great propriety. In this case it will be proper to sow the seeds upon a conical bank of earth, shovelled up from the surface of the ground on each side without any ditches. If this is preserved from the sheep for two or three years at least, they may then be allowed free access to it; as they can get up close to the foot of the bank upon each side, if they have been accustomed to this kind of food, they will eat up all the young shoots that are within their reach, which will occasion them to send out a great many lateral shoots; and these, being continually browsed upon, soon become as close as could be desired, and are then in no sort of danger of becoming naked at the root, although the middle part should advance to a considerable height."

(1.) \* To HEDGE. v. a. [from the noun.] 1. To enclose with a hedge, or fence of wood dry or growing.—Hedge thy possession about with thorns. *L. l. xviii. 14.*—Those alleys must be hedged at both ends, to keep out the wind. *Bacon.* 2. To encircle.—I will hedge up thy way with thorns. *Is. li. 6.* 3. To encircle for defence.—

England, hedg'd in with the main,  
That water-walled bulwark, still secure  
And confident from foreign purposes. *Shaksp.*  
There's such divinity doth hedge a king,  
That treason can but peep to what it would.

*Shak. Hamlet.*  
4. To shut up within an inclosure.—It must not be paid and exported in ready money; so says our

law; but that is a law to hedge in the country, and serves for no purpose: for if we export not goods, for which our merchants have money due to them, how can it be paid by bills of exchange? *Locke.* 5. To force into a place already full. This seems to be mistaken for edge. To edge in, is to put in by the way that requires least room; but hedge may signify to thrust in with difficulty, as into a hedge.—

You forget yourself

To hedge me in. *Shak. Julius Caesar.*

When I was hasty, thou delay'st me longer &

I prythee, let me hedge one moment more

Into thy promise; for thy life preserv'd. *Dryden.*

—When you are sent on an errand, be sure to hedge in some business of your own. *Swift.*

(2.) \* To HEDGE. v. n. To shift; to hide the head.—I myself sometimes, hiding mine honour in my necessity, am fain to shuffle, to hedge, and to lurch. *Shak.*

\* HEDGE-BORN. adj. [hedge and born] Of no known birth; meanly born.—

He then, that is not furnish'd in this sort,

Doth but usurp the sacred name of knight,

And should, if I were worthy to be judge,

Be quite degraded, like a hedge-born swain,

That doth presume to boast of gentle blood. *Shak.*

HEDGE-BREAKERS, or HEDGE-STEALERS, n. s.

Thieves who break through hedges, to rob gardens or orchards. By 4, 3 Eliz. cap. 7. hedge-break-

ers are bound to pay such damages as a justice of

the peace shall think fit; and if not able to pay,

they shall be committed to the constable to be

whipped. And hedge-stealers may be apprehen-

ded, and the justice shall adjudge a penalty, not

exceeding 10s. to the poor; or, in want of pay-

ment, they shall be sent to the house of correction

for a month. 15 Car. II. cap. 2. And persons

convicted of buying stolen wood, shall forfeit tre-

ble the value.

\* HEDGE-CREEPER. n. s. [hedge and creep.]

One that skulks under hedges for bad purposes.

(1.) \* HEDGE-FUMITORY. n. s. A plant; *fumaria sepium.* *Ainsworth.*

(2.) HEDGE-FUMITORY. See FUMARIA.

(1.) \* HEDGE-HOG. n. s. [hedge and hog; *crin-*

*ceus.*] 1. An animal set with prickles, like thorns,

in an hedge.—

Like hedge-hogs, which

Lie tumbling in my bare-foot way, and mount

Their prickles at my foot-fall. *Shak.*

—Few have belief to swallow, or hope enough to

experience, the collyrium of Albertus; that is to

make one see in the dark: yet thus much, accord-

ing unto his receipt, will the right eye of an hedge-

hog, boiled in oil, and preserved in a brazen vessel,

effect. *Brocon's Vulgar Errors.*—The hedge-hog

bath his backside and flanks thick set with strong

and sharp prickles; and besides, by the help of a

muscle, can contract himself into a globular figure,

and so withdraw his whole under part, head, bel-

ly and legs, within his thicket of prickles. *Ray on*

*the Creation.* 2. A term of reproach.—

Did'st thou not kill this king?

—I grant ye.

—Do'st grant me, hedge-hog?

*Shak.*

3. A plant; trefoil; *medica echinata.* *Ainsworth.*

4. The globe-fish; *orbis echinatus.* *Ainsworth.*

(2.) HEDGES

(4.) **HEDGE-HOG.** See **ERINACEUS.**

(1.) **HEDGE-HOG THISTLE.** See **CACTUS.**

(4.) **HEDGE-HOG THORN.** See **ANTHYLLIS.**

(1.) \* **HEDGE-HYSSOP.** *n. f.* *hedge* and *byssop.* A species of willow-wort; *gratiola.*—*Hedge-byssop* is a purging medicine, and a very rough one; externally it is said to be a vulnerary. *Hill.*

(2.) **HEDGE-HYSSOP.** See **GRATIOLA.**

(1.) \* **HEDGE-MUSTARD.** *n. f.* A plant.

(2.) **HEDGE-MUSTARD.** See **FRYSIMUM.**

(1.) \* **HEDGE-NETTLE.** *n. f.* A plant; *galathea*. *Misfuorth.*

(2.) **HEDGE-NETTLE.** See **GALATHEA.**

(3.) **HEDGE-NETTLE, SHRUBBY.** See **BRASSICA.**

**HEDGES-NOTE.** *n. f.* [*hedge* and *note.*] A word of contempt for low writing.—When they began to be somewhat better bred, they left these *hedge-notes* for another sort of poem, which was also full of pleasant railery. *Dryden.*

\* **HEDGE-PIG.** *n. f.* [*hedge* and *pig.*] A young hedge-hog.—

Thrice the brinded cat hath mew'd,

Thrice and once the *hedge-pig* whin'd. *Shakspeare.*

**HEDGE-PRESS.** } See **HEDGE,** § 1.

**HEDGE PRIEST.** }

\* **HEDGER.** *n. f.* [from *hedge.*] One who makes hedges.—

The labour'd ox

In his loose traces from the furrow came,

And the swink'd *hedger* at his supper sat. *Milton.*

—He would be laugh'd at, that should go about to make a fine dancer out of a country *hedger* at past fifty. *Locke.*

\* **HEDGE-ROW.** *n. f.* [*hedge* and *row.*] The series of trees or bushes planted for inclosures.—

Sometimes walking not unseen

By *hedge-rows* clime, on hillocks green. *Milton.*

—The fields in the northern side are divided by *hedge-rows* of myrtle. *Berkley to Pope.*

(1.) \* **HEDGE SPARROW.** *n. f.* [*hedge* and *sparrow;* *curruca.*] A sparrow that lives in bushes, distinguished from a sparrow that builds in thatch.

The *hedge-sparrow* fed the cuckoo so long,

That it had its head bit off by its young. *Shakspeare.*

(2.) **HEDGE SPARROW.** See **MOTACILLA.**

\* **HEDGING BILL.** *n. f.* [*hedge* and *bill.*] A cutting-hook used in making hedges.—Comes master Dametas with a *hedging-bill* in his hand, chafing and swearing. *Sidney.*

**HEDJAS,** or **HEDSJAS,** a province of Arabia, bounded on the E. by Nejed; on the S. by Yemen; on the W. by the Arabic Gulph, and on the N. by the desert of Sinai. The plain from the Red Sea to the Mountains is entirely sandy and barren; but the high lands produce variety of fruits. The two chief cities are **MECCA** and **MEDINA.** "The authority of the Grand Signor" says M Neibuhr, "is here nothing but a mere shadow, which the Arabs would long since have annihilated, if they had not found their interest in preserving it. It consists only in a few slender prerogatives, and the revenues are proportionate."

(1.) **HEDIC,** an island of France, 15 miles from the coast of the dep. of Morbihan, chiefly inhabited by fishermen.

(2.) **HEDIC,** a town in the above island, with a fort named Pengarde, 7½ miles E. of Bellefleur. Lon. 14. 40. E. of Ferro. Lat. 47. 23. N.

**HEDINGHAM,** a town of Essex, with a castle, and a market on Tuesday; 48 m. NNW. of London.

**HEDYCARIA,** in botany: A genus of the polyandria order, belonging to the diœcia class of plants. The calyx of the male is cleft in 8 or 10 parts; there is no corolla, nor are there any stamens; the anthers are in the bottom of the calyx, four-furrowed, and bearded at top. The calyx and corolla of the female are as in the male; the germs pedicellated; the nuts pedicellated and monospermous.

**HEDYOTIS,** in botany: A genus of the monogynia order, belonging to the tetrandria class of plants; and in the natural method ranking under 47th order, *Stellata.* The corolla is monopetalous and funnel-shaped; the capsule is bilocular, polyspermous, inferior.

**HEDYSARUM,** **FRENCH HONEY-SUCKLE,** in botany; a genus of the decandria order, belonging to the diadelphica class of plants; and in the natural method ranking under the 32d order, *Papilionaceæ.* The carina of the corolla is transversely obtuse; the seed-vessel a legumen with monospermous joints. There are 59 species of this plant, of which the most remarkable are

1. **HEDYSARUM CORONARIUM,** the common biennial *French honeysuckle,* with large deeply-furrowing biennial roots; upright, hollow, smooth, very branchy stalks, 3 or 4 feet high, garnished with pinnated leaves; and from between the leaves proceed long spikes of beautiful red flowers, succeeded by jointed seed-pods. It is easily raised from seed in any of the common borders, and is very ornamental.

2. **HEDYSARUM GYRANS,** or sensitive *hedyasrum,* a native of the East Indies, where it is called *kurru chundalli.* It arrives at the height of 2½ feet, and in autumn produces bunches of yellow flowers. The root is annual or biennial. It is a trifolious plant, and the lateral leaves are smaller than those at the end, and all day long they are in constant motion without any external impulse. They move up and down and circularly. The last motion is performed by the twisting of the footstalks; and while the one leaf is rising, its associate is generally descending. The motion downwards is quicker and more irregular than the motion upwards, which is steady and uniform. These motions are observable for 24 hours in the leaves of a branch which is lopped off from the plant if kept in water. If from any obstacle the motion is retarded, upon the removal of that obstacle it is resumed with a greater degree of velocity. This species requires the common culture of tender exotics.

\* **HEED.** *n. f.* [from the verb.] 1. Care; attention.—

With wanton *heed* and giddy cunning,

The melting voice through mazes running. *Mil.*  
—Take *heed* that, in their tender years, ideas, that have no natural cohesion, come not to be united in their heads. *Locke.*—

Thou must take *heed*, my Portius;

The world has all its eyes on Cato's son. *Add.*  
2. Caution; fearful attention; suspicious watch.—Enter wise bearing or ignorant carriage is caught as men catch diseases, one of another; therefore, let men take *heed* of their company. *Shakspeare.*

Take *heed*; have open eye; for thieves do foot by night;

Take

Take heed ere Summer comes, or cuckoo birds  
affright. *Shak.*

; Care to avoid.—We should take heed of the neglect or contempt of his worship. *Tillotson.* 4. Notice; observation.—Speech must come by hearing and learning; and birds give more heed, and mark words more than beasts. *Bacon.* 5. Seriousness; heed. *etc.*

He did unseal them; and the first he view'd,  
He did it with a serious mind; a heed

Was in his countenance. *Shak.*

6. Regard; respectful notice.—It is a way of calling a man a fool, when no heed is given to what he says. *L'Estrange.*

\* To HEED, v. a. [*bedan*, Saxon.] To mind; to regard; to take notice of; to attend.—

With pleasure Argus the musician heeds;

But wonders much at those new vocal reeds.

*Dryden.*

—He will no more have clear ideas of all the operations of his mind, than he will have all the particular ideas of any landscape or clock, who will not turn his eyes to it, and with attention heed all the parts of it. *Locke.*

\* HEEDFUL, adj. [from *heed*.] 1. Watchful; suspicious; vigilant.—

Give him heedful note;

For mine eyes will rivet to his face;

And, after, we will both our judgments join,  
In censure of his seeming. *Shak.*

2. Attentive; careful; observing: with *of*.—

I am commanded

To tell the passion of my sovereign's heart;

Where fame, late entering at his heedful ears,

Has plac'd thy beauty's image and thy virtue. *Shak.*

To him one of the other twins was bound,

While I had been like heedful of the other. *Shak.*

Then, heedful of advice, secure proceed;

My praise the precept is, be thine the deed.

*Pope.*

\* HEEDFULLY, adv. [from *heedful*.] Attentively; carefully; cautiously.—Let the learner obtain an honourable opinion of his instructor, and heedfully listen to his instructions, as one will be led. *Watts.*

\* HEEDFULNESS, n. f. [from *heedful*.] Caution; vigilance; attention.—

\* HEEDILY, adv. Cautiously; vigilantly. *Dist.*

\* HEEDINESS, n. f. Caution; vigilance. *Dist.*

\* HEEDLESS, adj. [from *heed*.] Negligent; inattentive; careless; thoughtless; regardless; observing: with *of*.—

The heedless lover does not know

Those eyes they are that wound him so. *Wall.*

Heedless of verse, and hopeless of the crown,  
Scarce half a wit, and more than half a clown.

*Dryden.*

Some ideas, which have more than once offered themselves to the senses, have yet been little in notice of; the mind being either heedless, as children, or otherwise employed, as in men. —Surprises are often fatal to heedless unguarded innocence. *Sherlock.*

\* HEEDLESSLY, adv. [from *heedless*.] Carelessly; negligently; inattentively.—Whilst ye discharge the duties of matrimony, ye heedlessly slide  
to sin. *Arbutnot and Pope.*

\* HEEDLESSNESS, n. f. [from *heedless*.] Carelessness; thoughtlessness; negligence; inattention.—In the little harms they suffer from knocks and falls, they should not be pitied, but bid do so again; which is a better way to cure their heedlessness. *Locke.*

(1.) \* HEEL, n. f. [*bele*, Saxon.] 1. The part of the foot that protuberates behind.—If the luxated bone be distorted backward, it lieth over the heel bone. *Wifeman's Surgery.* 2. The whole foot of animals.—

The stag recalls his strength, his speed,  
His winged heels, and then his armed head;  
With these t' avoid, with that his fate to meet;  
But fear prevails, and bids him trust his feet.

*Denham.*

—Pegasus appeared hanging off the side of a rock, with a fountain running from his heel. *Addison.* 3. The feet, as employed in flight.—Nothing is commoner, in times of danger, than for men to leave their masters to bears and tigers, and shew them a fair pair of heels for't. *L'Estrange.* 2. To be at the HEELS. To pursue closely; to follow hard.

Sir, when comes your book forth?

—Upon the heels of my presentment. *Shak.*

But is there no sequel at the heels of this  
Mother's admiration? *Shak.*

5. To attend closely.—

Could we break our way

By force, and at our heels all hell should rise

With blackest insurrection to confound

Heav'n's purest light.

*Milton.*

6. To pursue as an enemy.—The Spaniards fled on towards the North to seek their fortunes, being still chased by the English navy at their heels, until they were fain to give them over for want of powder. *Bacon.*

Want! hungry want! that hungry meagre  
fiend,

Is at my heels, and chases me in view. *Orway.*

7. To follow close as a dependant.—

Through proud London he came fighting on,  
After the admired heels of Bolingbroke. *Shak.*

8. To lay by the HEELS. To fetter; to shackle; to put in gyves.—

If the king blame me for't, I'll lay ye all

By th' heels, and suddenly; and on your heads  
Clap round fines for neglect. *Shak.*

One half of man, his mind,

Is sui juris, unconfin'd,

And cannot be laid by the heels.

*Hudibras.*

—I began to smoke that they were a parcel of mummers; and wondered that none of the Middlesex justices took care to lay some of them by the heels. *Addison.* 9. Any thing shaped like a heel.—At the other side is a kind of heel or knob, to break clots with. *Mortimer's Husbandry.* 10. The back part of a stocking: whence the phrase to be out at heels, to be worn out.—

A good man's fortune may grow out at heels.  
*Shak.*

(2.) HEEL. See ANATOMY, § 160, 217, 218.

(3.) HEEL, in the sea language. If a ship leaves on one side, whether she be aground or afloat, then it is said she heels a-starboard or a-port; or that she heels offwards, or to the shore; that is, inclines more to one side than to another.

(4.) HEEL OF A HORSE, the lower hinder part



of the foot comprehended between the quarters and opposite to the toe. The heel of a horse should be high and large, and one side of it should not rise higher than the other upon the pastern. See FARRIERY, Part V.

(5.) **HEEL OF A HORSEMAN.** This being the part that is armed with the spur, the word is used for the spur itself; "This horse understands the heel well." To ride a horse from one heel to another, is to make him go sideways, sometimes to one heel and sometimes to another.

(1.) \* **To HEEL.** v. a. [from the noun.] To arm a cock.

(2.) \* **To HEEL.** v. a. 1. To dance.—

I cannot sing,

Nor heel the high lavolt, nor sweeten talk. *Shak.*

2. To lean on one side; as, the ship heels.

\* **HEELER.** n. s. [from heel.] A cock that strikes well with his heels.

\* **HEEL-PIECE.** n. s. [heel and piece.] A piece fixed on the hinder part of the shoe, to supply what is worn away.

\* **To HEEL-PIECE.** v. a. [heel and piece.] To put a piece of leather on a shoe heel.—Some blamed Mrs Bull for new heel-piecing her shoes. *Arb.*

**HEEM, John David DE,** an able painter, born at Utrecht in 1604. He excelled in painting flowers, fruit, vases, and instruments of music, which he performed in such a perfect manner, that a person was apt to attempt taking them in his hand. His colouring is agreeable, and the insects in his pictures appear alive. He died at Antwerp in 1674. Cornelius, his son, was also a good painter, though inferior to his father.

**HEEMSKIRK.** See HEMSKIRK.

**HEEMSTEDDE,** a town of the Batavian republic, in the dept. of Amstel, and late prov. of N. Holland, 3 miles S. of Haarlem.

**HEEREMBERG,** a town of the Batavian republic, in the dept. of the Rhine, and late prov. of Guelderland; 13 miles SE. of Arnheim.

**HEERINGEN,** a town of Upper Saxony, 6 miles SE. of Nordhausen, and 32 N. of Erfurt.

\* **HEFT.** n. s. [from heave.] 1. Heaving; effort.—

May be in the cup

A spider steep'd, and one may drink; depart,  
And yet partake no venom; for his knowledge  
Is not infected: but if one present

Th' abhorrent ingredient to his eye, make known  
How he hath drunk, he cracks his gorge, his sides  
With violent hefts. *Shak.*

2. [For heft.] Handle.—

His only side devours both blade and heft.

*Waller.*

**HEGAU,** a district of Suabia, on the lake of Constance.

**HEGENSDORF,** a town of Germany, in Westphalia, and bishopric of Paderborn, 2 miles SSE. of Buren.

(1.) **HEGESIPPUS,** a learned Jew of the 1d century, who embraced Christianity at Rome, A. D. 137. He was the first author of an ecclesiastical history after the death of St Luke. His work extended from the birth of our Saviour to his own time. Some extracts from it are preserved by Eusebius.]

(2.) **HEGESIPPUS,** author of an Account of the Destruction of Jerusalem still extant, flourished in the 3d century, posterior to the reign of Constantine the Great. His work was printed at Cologne, in 8vo, in 1559.

(1.) \* **HEGIRA.** n. s. [Arabick.] A term in chronology, signifying the epocha, or account of time, used by the Arabians and Turks, who begin their computation from the day that Mahomet was forced to make his escape from the city of Mecca, which happened on Friday, July 16, A. D. 610, under the reign of the emperor Heraclius. Harris.

(2.) **HEGIRA** is formed of *h*egirah, *h*egirah, *h*egirah, of *h*egirah to fly. See ARABIA, § 9. To render this epocha more creditable, the Mahometans affect to use the word *begira* in a peculiar sense for an act of religion, whereby a man forsakes his country, and gives way to the violence of persecutors and enemies of the faith: they add, that the Qurathites, being then the strongest party in the city, obliged their prophet to fly, as not being able to endure his abolishing of idolatry. This flight was not the first of Mahomet's, but it was the most famous. It happened in the 12th year from his assuming the character of prophet and apostle, and promulgating his new religion. The orientals do not agree with us as to the time of the hegira. Among the Mahometans, Amasi fixes it to A. M. 630, and from the death of Moses 2347; and Casseri to A. M. 5804: according to the Greek computation among the Christians, Said Ebn Hattik refers the hegira to A. D. 614, and A. M. 6113. Khondemir relates, that it was Omar, the second caliph, that first established the hegira as an epocha, and appointed the years to be numbered from it: at the time he made this decree there were already seven years elapsed. This establishment was made in imitation of the Christians, who, in those times, reckoned their years from the persecution of Dioclesian. But there is another hegira, and that earlier too, though of less eminence. Mahomet, in the 12th year of his mission, was obliged to relinquish Medina: the Qurathites had all along opposed him very vigorously, as an innovator and disturber of the peace; and many of his disciples, not enduring to be reputed followers of an impostor, desired of him to abandon the city, for fear of being obliged to renounce their religion. This retreat was the first hegira. These two hegiras the Mahometans, in their language, call *begiratan*. The years of the hegira consist only of 354 days. To reduce these years to the Julian calendar, i. e. to what Julian year a given year of the hegira answers to, reduce the year of the hegira given into 354, by multiplying by 354, divide the product by 355, and from the quotient subtract the intercalary days, i. e. as many days as there are four years in a century; and lastly, to the remainder add 4609. See YEAR.

**HEGOW.** See HEGAU.

**HEIBACH,** a town of Franconia, on the Rhine, 12 miles W. of Wertheim.

**HEICETÆ, HICETÆ, or EICETÆ,** he of the 7th century, who made profession of monastic life.—From that passage in Exodus, where Moses and the children of Israel are said to

long a song in praise of the Lord, after they had passed the Red Sea, wherein their enemies had perished; the Heicetæ concluded, that they must sing and dance to praise God aright; and as Mary the prophetess, sister of Moses and Aaron, took a drum in her hand, on the same occasion, and all the women did the like, to testify their joy, by playing, beating, and dancing, they, the better to imitate their conduct herein, endeavoured to draw women to them to make profession of the Jewish life, and assist in their mirth.

HEIDECRUG, a town of Prussian Lithuania, under NE. of Rusa.

(1.) HEIDEGGER, John Henry, professor of divinity at Zurich, was born in 1633. He published, 1. *Exercitationes Selectæ de Historia sacra* Jovianiburnæ, 2 vols 4to. 2. *De ratione studiorum opuscula aurea*, 12mo. 3. *Tumulus Tridentis Caroli*, 4to. 4. *Historia Papatus*, 4to.

(2.) HEIDEGGER, John James, a native of Zurich in Switzerland, who long figured in England, as *Archer Elegantiarum*, or manager of the public amusements. He was the son of a clergyman, and was married, but left his country in consequence of an intrigue. Having had an opportunity of visiting the principal cities of Europe, he acquired a taste for elegant and refined pleasures, as they are called, which, united to a strong inclination for voluptuousness, by degrees qualified him for the management of public amusements. In 1751, when he was near 30 years old, he came to England on a negociation from the Swiss at Zurich; but, falling in his embassy, he entered as a private soldier in the guards for protection. By his lively conversation and insinuating address, he soon worked himself into the good graces of the king of fashion; who called him *the Swiss Count*. He procured a subscription, with which, in 1709, he was enabled to furnish out the opera of *Thomy*, which was written in English, and performed at the queen's theatre in the Haymarket. The opera, however, was Italian; that is to say, airs and dances from sundry of the foreign operas by Buononcini, Scarlatti, Steffani, Gasparini, and Albini. Heidegger by this performance gained 500 guineas. The judicious remarks he made on several defects in the conduct of our operas in general, and the hints he threw out for improving the ornaments of the royal theatre, soon established his character as a good critic. Appeals were made to his judgment; and some very magnificent and elegant decorations introduced upon the stage in consequence of his advice, gave such satisfaction to George II. who was fond of operas, that, being informed to whose genius he was indebted for these improvements, he countenanced him, and Heidegger soon obtained the chief management of the opera-house in the Haymarket. He then set about improving another species of diversion, not less agreeable to the king, viz. the masquerades, and over these he always presided at the king's theatre. He was likewise appointed director of the revels. The nobility now cared less for much, and had such an opinion of his taste, that all splendid and elegant entertainments given on particular occasions, and all private assemblies by subscription, were submitted to his direction. From the emoluments of these employments,

he gained a considerable income, amounting, in some years, to 5000 l. which he spent with much liberality, particularly in the maintenance of a luxurious table; so that it may be said he raised an income, but never a fortune. At the same time his charities ought not to pass unnoticed, which were frequent and ample. After a successful masquerade, he has given away several hundred pounds at a time. "You know poor objects of distress better than I do," he would frequently say to a particular acquaintance; "be so kind as to give away this money for me." This well known liberality, perhaps, contributed much to his carrying on that diversion with so little opposition as he met with. He died in 1749, at the advanced age of 90 years.

(1.) HEIDELBERG, a populous town of Germany, capital of the Lower Palatinate, with a celebrated university. It is noted for its great tun, which holds 800 hogheads, generally kept full of good Rhenish wine. It stands in a pleasant rich country, and was a famous seat of learning: but has undergone many calamities. It was entirely burnt down in 1278, and 1288. In 1622, it was plundered by the Bavarians; and the rich library was transported partly to Vienna, and partly to the Vatican at Rome. After this it enjoyed peace, till 1689, when the Protestant electoral house became extinct, and a bloody war ensued, in which not only the castle was ruined, and the town burnt, but the tombs and bodies of the electors were shamefully violated and pillaged. This happened in 1693; and the people of the Palatinate were obliged to leave their dwellings, and take refuge in foreign countries. The great tun was broke to pieces in 1693 by the French, but repaired at great expence in 1729. The town stands on the Neckar, 44 miles SSE. of Mentz, and 43 S. of Francfort on the Maine. Lon. 8. 48. E. Lat. 49. 20. N.

(2.) HEIDELBERG, a town of Pennsylvania, in Dauphiné county, 74 miles NW. by W. of Philadelphia.

HEIDELSHHEIM, a town of Germany, in the Palatinate of the Rhine, 14 miles SE. of Spire.

HEIDENFELD, a town of Franconia.

(1.) HEIDENHEIM, a town of Germany, in Swabia, and in the territory of Brentzhall, with a handsome palace or castle, belonging to the house of Wirtemberg. Lon. 10. 19. E. Lat. 48. 37. N.

(2.) HEIDENHEIM, a town of Franconia, in Anspach, 15 miles SE. of Anspach.

HEIDINA, a town of Germany, in Soria.

\* HEIFER. *n. f.* [*heifer*, Sax.] A young cow.

Who finds the *heifer* dead and bleeding slain,  
And sees fast by a butcher with an axe,

But will suspect 'twas he that made the slaughter?  
*Shakspeare.*

—A *heifer* will put up her nose, and snuff in the air, against rain. *Bacon.*—

For her the *flax* refuse their verdant bow,  
Nor thirsty *heifers* seek the gliding flood. *Pope.*

\* HEIGH HO, *interj.* 1. An expression of light languor and uneasiness — *Heigh ho! an't he not four by the day, I'll be hang'd.* *Shakspeare.* 2. It is used by *Drayden*, contrarily to custom, as a voice of exultation.—

We'll toss off our ale 'till we cannot stand,

And *beigh-bo* for the honour of old England.

*Dryden.*

(1.) \* HEIGHT. *n. f.* [from *high*.] 1. Elevation above the ground: indefinite.—

Into what pit thou seest,

From what *height* fall'n!

*Milton.*

An amphitheatre's amazing *height*

Here fills the eye with terror and delight. *Addis.*

2. Altitude; definite space measured upwards.—

Abroad I'll study thee,

As he removes far off, that great *heights* takes.

*Donne.*

—There is in Ticinum a church that is in length one hundred feet, in breadth twenty, and in *height* near fifty. *Bacon.*—

An amphitheatre appear'd,

Rais'd in degrees, to sixty paces rear'd;

That when a man was plac'd in one degree,

*Height* was allow'd for him above to see. *Dryd.*

3. Degree of latitude. Latitudes are higher as they approach the pole.—Guinea lieth to the North sea, in the same *height* as Peru to the South. *Abbot's Desc. of the World.* 4. Summit; ascent; towering eminence; high place.—

From Alpine *heights* the father first descends;  
His daughter's husband in the plain attends.

*Dryden's Sen.*

5. Elevation of rank; station of dignity; great degree of excellence.—

By him that rais'd me to this careful *height*,  
From that contented hap which I enjoy'd. *Spak.*  
Ten kings had from the Norman conqueror reign'd,

When England to her greatest *height* attain'd,  
Of pow'r, dominion, glory, wealth and state.

*Daniel.*

—Every man of learning need not enter into their difficulties, nor climb the *heights* to which some others have arrived. *Watts.* 6. The utmost degree; full completion.—Putrefaction doth not rise to its *height* at once. *Bacon.*—

Did not she

Of Timon first betray me, and reveal

The secret wrested from me in the *height*

Of nuptial love profess'd?

*Milton.*

Hide me from the face

Of God, whom to behold was then my *height*  
Of happiness!

*Milton.*

Despair is the *height* of madness.

*Sherlock.*

7. Utmost exertion.—Come on, sir; I shall now put you to the *height* of your breeding. *Shakesp.*

8. State of excellence; advance towards perfection.—Social duties are carried to greater *heights*, and enforced with stronger motives, by the principles of our religion. *Addison.*

(2.) HEIGHTS, METHODS OF MEASURING. See BAROMETER, § 23, GEOMETRY, TRIGONOMETRY, MOUNTAIN, &c.

\* To HEIGHTEN. *v. a.* [from *height*.] 1. To raise higher. 2. To improve; to meliorate. 3. To aggravate.—Foreign states used their endeavours to *heighten* our confusions, and plunge us into all the evils of a civil war. *Addison.* 4. To improve by decorations.—As in a room, contrived for state, the height of the roof should bear a proportion to the area; so in the *heightenings* of poetry, the strength and vehemence of figures should be suited to the occasion. *Dryden.*

HEILA, a town of royal Prussia, in Casselia, seated at the mouth of the Vistula, on the Baltic, 12 miles N. of Dantzic. Lon. 19. 35. E. Lat. 53 N.

HEILBRONN, an imperial town of Germany, in Suabia, on the Neckar, containing 3 churches, a library and public baths, 20 miles N. of Stuttgart, and 26 E. of Heidelberg. Lon. 26. 51. E. Lat. 49. 40. N.

HEILEGEN HARE, a sea-port town of Germany, in Lower Saxony, on the Baltic, over 20 miles from Termeren. Lon. 11. 15. E. Lat. 57. 30. N.

HEILGELAND, an island in the North Sea belonging to Denmark, 9 miles in circumference, with a light-house; 23 miles NW. of the mouth of the Elbe. Lon. 7. 57. E. Lat. 54. 21 N.

HEINECCIUS, John Gotlieb, one of the best civilians of the 18th century, born at Eisenach in Altenburg, in 1681. After having studied Gossir and Leipsick, he became professor of philosophy at Hall in 1710; and in 1721, he was professor of civil law, with the title of *counsellor to the court*. His great reputation made the free Frieland invite him to Francker in 1724; but in 1727, the king of Prussia prevailed on him to accept of a professorship of law at Frankfurt on the Oder, where he distinguished himself till 1741. Becoming again professor at Hall, he remained there till his death, in 1741, though invited to Marburg, Denmark, and Holland. He wrote many works, all of them much esteemed. The principal are, 1. *Antiquitatum Romanarum jurisprudentiam illustrantium syntagma*. This exact abridgement gave rise to his reputation in foreign countries. 2. *Elementa juris civilis*. 3. *Fundamenta juris cultioris*; a most useful work for forming a Latin style. 4. *Elementa philosophiæ rationalis et moralis*. 5. *Historia juris civilis Romanæ a G. municipi*. 6. *Elementa juris naturæ & gentium*.

HEINECKEN, or } Christian, an extraordinary

HEINETKEN, } 7y child, the prodigy of the North, born at Lubeck in 1711. He spoke his maternal tongue fluently at 10 months. At one year old, he knew the principal events of pentateuch; in two months more, he was master of the entire history of the Old and New Testaments; at two years and an half, he answered the principal questions in geography, and ancient and modern history; and he spoke Latin and French with great facility before his 4th year. His constitution was so delicate, that he was not weaned till a few months before his death. M. Marck of Lubeck published a pamphlet in 1730, in which he endeavoured to give natural reasons for the extraordinary capacity of this child, who died in the 5th year.

\* HEINOUS. *adj.* [*haineux*, French, from *hate*; or from the Teutonic *loos*, shame, &c.] Heinous; wicked in a high degree.—To abrogate, innovate the gospel of Christ, if men or angels should attempt it, were most *heinous* and sacrilegious. *Hucker.*—

This is the man should do the bloody deed  
The image of a wicked *heinous* fault

Lives in his eye.

*Shaksp.*

—As it is a most *heinous*, so it is a most execrable impiety, to despise him that can destroy the world.

• **HEINOUSLY.** *adv.* [from *heinous*.] Atrociously; wickedly.

• **HEINOUSNESS.** *n. s.* [from *heinous*.] Atrociousness; wickedness.—He who can treat offences, provoking God, as jests and trifles, must have little taste of the *heinousness* of them. *Rogers*.

**HEINSBERG**, a town of Germany, in the electoral duchy of Juliers; annexed to the French republic, by the treaty of Lunéville, and included in the dep. of the Roer: 10 miles SE. of Ruremond. Lon. 27. 56. E. Ferro. Lat. 51. 3. N.

(1.) **HEINSIUS**, Daniel, professor of politics and history at Leyden, and librarian to the university there, was born at Ghent, in 1580. He became a scholar to Joseph Scaliger at Leyden, and was indebted to him for the perfection to which he attained in literature. He distinguished himself as a critic by his labours on many classical authors; and was highly honoured at home and abroad. Gustavus Adolphus gave him a place among his counsellors of state; the republic of Venice made him a knight of the order of St Mark; and pope Urban VIII. made him great offers, if he would come, as he expressed it, "to rescue Rome from barbarism." He died in 1666, leaving several works both in poetry and prose.

(2.) **HEINSIUS**, Nicholas, the son of Daniel (1.) was born at Leyden; and became as great a Latin Poet, and a greater critic, than his father. His poems have been several times printed, but the best edition is that of Amsterdam in 1666. He made editions of several of the classics, with notes; a Claudian is dedicated in a Latin poem to Christina of Sweden, and his Ovid to Thulius. He was as much distinguished by his great employments in the state, as by his talents, learning, and good qualities. He died in 1681.

**HEINZENBERG**, a mountainous but fertile part of the Helvetic Republic, in the country of the Grisons: S. of Coire.

(3.) • **HEIR.** *n. s.* [*heire*, old Fr. *heires*, Lat.] One that is inheritor of any thing after the last possessor.—An *heir* signifies the eldest, who by the laws of England, to have all his father's land. *Locke*.—

What lady is that?

—The *heir* of Alanson, Rosaline her name.

*Shak.*

That I'll give my voice on Richard's side,  
To bar my master's *heirs* in true descent,  
God knows, I will not do it. *Shak.*

Bring *heirs* together of the grace of life. *1 Pet.*

Sunk is the hero, and his glory lost,  
And I his *heir* in misery alone. *Pope.*

The *heirs* to titles and large estates have weakened their eyes, and a tenderness in their conceptions. *Swift*. 2. One newly inheriting an estate.—The young extravagant *heir* had got a new sword, and was resolved to look into his estate. *Swift*.

(4.) **HEIR**, in law, signifies the person who succeeds another by descent to lands, tenements, and hereditaments, being an estate of inheritance, or an estate in fee; because nothing passes by right of inheritance but in fee. See CONSANGUINITY, AGNATE, INHERITANCE, SUCCESSION, and LAW. If land be given to a man for ever, or to

him and his assigns for ever, this vests in him but an estate for life. This very great nicety about the insertion of the word *heirs* in all feoffments and grants, in order to vest a fee, is plainly a relic of the feudal strictness, by which it was required, that the form of the donation should be punctually pursued; or that, as Craig expresses it, in the words of Baldus, *donationes sint stricti juris, ne quis plus donasse presumatur quam in donatione expresserit*. And therefore, as the personal abilities of the donee were originally supposed to be the only inducements to the gift, the donee's estate in the land extended only to his own person, and subsisted no longer than his life; unless the donor, by an express provision in the grant, gave it a longer continuance, and extended it also to his heirs. But this rule is now softened by many exceptions. For, 1. It does not tend to devise by will; in which, as they were introduced at the time when the feudal rigour was apace wearing out, a more liberal construction is allowed: and therefore by a devise to a man for ever, or to one and his assigns for ever, or to one in fee-simple, the devisee hath an estate of inheritance; for the intention of the deviser is sufficiently plain from the words of perpetuity annexed, though he hath omitted the legal words of inheritance. But if the devise be to a man and his assigns, without annexing words of perpetuity, there the devisee shall take only an estate for life; for it does not appear that the deviser intended any more. 2. Neither does this rule extend to fines or recoveries, considered as a species of conveyance; for thereby an estate in fee passes by act and operation of law without the word *heirs*: as it does also, for particular reasons, by certain other methods of conveyance, which have relation to a former grant or estate, wherein the word *heirs* was expressed. 3. In creations of nobility by writ, the peer so created hath an inheritance in his title, without expressing the word *heirs*; for they are implied in the creation, unless it be otherwise specially provided: but in creations by patent, which are *stricti juris*, the word *heirs* must be inserted, or otherwise there is no inheritance. 4. In grants of lands to sole corporations and their successors, the word *successors* supplies the place of *heirs*; for as heirs take from the ancestor, so doth the successor from the predecessor. Nay, in a grant to a bishop, or other sole spiritual corporation, in *frank alms*, the word *frank alms* supplies the place of *successors* (as the word *successors* supplies the place of *heirs*) *ex vi termini*; and in all these cases a fee simple vests in such sole corporation. But, in a grant of lands to a corporation aggregate, the word *successors* is not necessary, though usually inserted; for, albeit such simple grant be strictly only an estate for life, yet as that corporation never dies, such estate for life is perpetual, or equivalent to a fee simple, and therefore the law allows it to be one. Lastly, in the case of the king, a fee simple will vest in him, without the word *heirs* or *successors* in the grant; partly from prerogative royal, and partly from a reason similar to the last, because the king, in judgment of the law, never dies. But the general rule is, that the word *heirs* is necessary to create an estate of inheritance.



(3.) **HEIR APPARENT** is a person so called in the lifetime of his ancestor, at whose death he is heir at law.

(4.) **HEIR PRESUMPTIVE** is one who, if the ancestor should die immediately, would, in the present circumstances of things, be his heir; but whose right of inheritance may be defeated by the contingency of some nearer heir being born.

\* **To HEIR. v. a.** [from the noun.] To inherit.

His son in blooming youth was snatch'd by fate;

One only daughter *heir'd* the royal state. *Dryd.*

(1.) \* **HEIRESS. n. f.** [from *heir*.] An inheritrix; a woman that inherits.—

An *heiress* she, while yet alive;

All that was her's to him did give. *Waller.*

—*Æneas*, though he married the *heiress* of the crown, yet claimed no title to it during the life of his father in law. *Dryden.*

(2.) **HEIRESS, STEALING AW.** See **FORCIBLE MARRIAGE**, § 4.

\* **HEIRLESS. adj.** [from *heir*.] Without an heir; wanting one to inherit after him.—

I still think of

The wrong I did myself; which was so much,  
That *heirless* it hath made my kingdom. *Shak.*

(1.) \* **HEIR-LOOM n. f.** [*heir* and *geloma*, goods, Sax.] Any furniture or moveable decreed to descend by inheritance, and therefore inseparable from the freehold.—

Achilles' sceptre was of wood,

Transmitted to the hero's line;

Thence through a long descent of kings

Came an *heirloom*, as Homer sings. *Swift.*

(2.) **HEIR-LOOM**, comprehends divers implements: as tables, presses, cupboards, bedsteads, furnaces, wainscot, and such like; which in some countries have belonged to a house for certain descents, and are never inventoried after the decease of the owner, as chattels are, but accrue by custom, not by common law, to the heir, with the house itself. The ancient jewels of the crown are held to be heir-looms, and are not devisable by will, but descend to the next successor.

(1.) \* **HEIRSHIP. n. f.** [from *heir*.] The state, character, or privileges of an heir.—A layman appoints an heir or an executor in his will, to build an hospital within a year, under pain of being deprived of his *heirship*. *Ayliffe's Parergon.*

(2.) **HEIRSHIP MOVEABLES**, in Scots law, the best of certain kinds of moveables, which the heir of line is intitled to take, besides the heritable estate. See **LAW**.

**HEISKER**, an island of Scotland, 2 miles long, which produces grain and abounds with sea ware for kelp; 6 miles N. of N. Uist.

**HEIST**, a town of Germany in Westphalia, and Nassau Siegen, 4 miles NNW. of Siegen.

**HEISTERIA**, in botany: A genus of the monogynia order, belonging to the decandria class of plants; and in the natural method ranking under the 12th order *Floraceæ*. The calyx is quinquefid, the petals five; the fruit is a plum on a very large coloured calyx.

**HEITERSHEIM**, a principality of Germany, in the Upper Rhine, 20 m. E. of Brisach.

**HEI**, a river of Cornwall, near Falmouth.

**HELAN**, a town of Bohemia.

**HELRIGSDORF**, a town of Upper Saxony.

\* **HELD**. The preterite and part. pass. of *hold*.—A rich man beginning to fall, is *held* up of friends. *Ecclef.*—If Minerva had not appeared and *held* his hand, he had executed his design. *Dryden.*

**HELDURG**, a town of Saxony, 8 miles W. of Coburg.

**HEIDER**, or } a town and fort of the Bat-

**HELDER POINT**, } viaa republic, in the dep. of the Texel, seated on a cape on the coast of the Zuyder Zee, about 14 miles from Alkmaar. It was taken by the British, under the D. of York, August 30th 1799, after a battle wherein about 3000 of the Dutch and 540 of the British were killed, wounded or missing.

**HELE**, Thomas, a dramatic author of the 17th century, born in Gloucestershire, in 1740. He acquired so complete a knowledge of the French language, that he wrote in it with all the ease and elegance of a native. After serving in the army during the German war, till the peace of 1763, he went to Italy, and thence to Paris; where he settled, and wrote comedies for the Theatre, which have been much admired. He died in 1780.

**HELEN**, or } is fabulous history, the daughter

(1.) **HELENA**, } ter of Tyndarus, or according to the poets, of Jupiter and Leda, was married to Menelaus king of Sparta, but was stolen from him by Theseus, A. A. C. 1235. She was recovered soon after, but carried off again by Paris, which occasioned the famous Trojan war. **PARIS**, N° 1, and **TRAY**.

(2.) **HALANA; ST.** the wife of the emperor CONSTANTINUS CHLORUS, and mother of CONSTANTINE the Great, was a native of South Britain; but authors differ as to the rank she held when the emperor married her. Dr Watkins, in his *Biog. Dict.* makes her "of obscure birth" but Dr Anderson, in his *Royal Genealogist*, she was the daughter of King CORIUS II. agree that she was eminent for virtue and piety. In her 80th year she went to the Holy Land, the Catholics say, she discovered the holy sepulchre. She died soon after about A. D. 328.

(3.) **HELENA, ST.** an island in the Atlantic Ocean, belonging to the English East India company. Its greatest length is about 8 miles, its circumference about 20. It has some high mountains, particularly one called *Diana's* peak, which is covered with woods to the very top. Some of the hills bear evident marks of a volcanic origin; and some have huge rocks of lava, and kind of half-vitrified slags. The country, according to Mr Forster, has a fine appearance; though in many places a rich mould, from 6 to 10 inches deep, and various plants thrive in it luxuriantly. He found many plants here which he had not observed in other parts of the world. Among these were some called by the natives *cabbage trees*, *gum-trees*, and *red wood*. The former thrive in moist places; the latter on the ridges of hills, where the soil is dry. The cabbage tree has large leaves; but Mr Forster could not find that it was used for any other purpose than that of fuel, and no reason could be assigned why it had obtained that name. It differs from the cabbage-tree of America, India, and the South Sea, which is a species of palm. The island is laid out

only in gardens and pasturage. Peaches are the only European fruits that thrive here. Cabbages and other greens are devoured by caterpillars; and corn is destroyed by rats. Furze has been of singular advantage to the inhabitants of St Helena. Before the introduction of that plant, the ground was parched by the intense heat, and all kinds of grass and herbage were shrivelled up. But the furze bushes, which thrive as it were in spite of the sun, preserved a degree of moisture in the ground, which made the grass spring up vigorously, and the country became covered with such and beautiful sod. The furze is now used for fuel. The number of inhabitants does not exceed 1000, including 500 soldiers and 600 slaves. By the India ships, which they supply with refreshments, they are provided with all sorts of necessaries; and the Company annually order one or two of their ships to touch there in their way to India, to supply them with European goods and provisions. Many of their slaves are employed in catching fish, which are very plentiful; and, by the help of these, together with their poultry, cattle, roots, and salt provisions, they subsist very happily through the year. St Helena was first discovered by the Portuguese in 1502, on St Helen's day; whence its name. They stocked it with several kinds of useful animals, but whether they ever settled a colony, is uncertain. The Portuguese having either abandoned or never taken possession of it, the Dutch became its masters; and kept possession of it till 1600, when they were driven out by the English. In 1673, the Dutch lost it by surprise; but a short time after it was recovered by the brave captain Munden, who also took Dutch East India men then lying in the harbour. The Dutch had fortified the only landing place on the island, and erected batteries of guns to prevent a descent: but the English sent a small creek, where only two men could creep up, climbed to the top of the hill in the night; and appearing the next morning behind the batteries, the Dutch were so terrified, that they surrendered at discretion. This fort has been since strongly fortified, and a battery of large cannon placed at its entrance. St Helena lies 1300 miles W. of Africa, and 1800 N. of America. Lon. 5. 49. W. Lat. 15. 55. S.

(4) HELENA, ST. an island of S. Carolina.

**HELENIUM**, BASTARD SUN-FLOWER: A genus of the polygamia superflua order, belonging to the fruges class of plants; and in the natural method ranking under the 49th order, Compositae. The receptacle is naked in the middle; the radius paleaceous; the pappus consists of short awns; the calyx is simple and multi-toothed; the florets of the radius semitrid. The rays are

1. **HELENIUM AUTUMNALE**, with spear-shaped narrow leaves: and

2. **HELENIUM LATIFOLIUM**, with pointed, lance-shaped, sawed leaves. Both are natives of North America, where they grow wild in great plenty. They rise to the height of 7 or 8 feet in good ground. The roots, when large, send up several number of stalks, which branch toward the top; the upper part of the stalk sustains one flower, shaped like the sun-flower, but

much smaller, having long rays, which are jagged pretty deep into 4 or 5 segments. These plants may be propagated by seeds, or by parting their roots; the latter is generally practised in this country. The best season to transplant and part the old roots is in October, when their leaves are past, or in the beginning of March, just before they begin to shoot. They delight in a soil rather moist than dry, provided it is not too strong; or does not hold the wet in winter.

(1.) **HELEN'S, ST.**, a town of the Isle of Wight, in E. Medina. It is seated on a bay which runs a considerable way within land, and in a war with France is often the place of rendezvous for the royal navy. At the mouth of the bay is that cluster of rocks called the **MIZEN**. It had an old church situated at the extremity of the coast, which was in danger of being washed away, with a great part of the church-yard, which occasioned a new church to be built in 1719. The priory to which the old church belonged is now converted into a gentleman's seat; is in a remarkably pleasant situation, and commands a fine prospect of Portsmouth and the Road at Spithead.

(2.) **HELEN'S, ST.**, a village near Derby.

(3.) **HELEN'S, ST.**, a town near Warrington.

(4.) **HELEN'S, ST. BAY.** See N° 1.

(5.) **HELEN'S, ST. HEAD.** See ANTRIM, N° 2.

**HELENUS**, in fabulous history, a celebrated footsayer, son of Priam and Hecuba. He was greatly respected by all the Trojans. When Deiphobus was given in marriage to Helen in preference to himself, he retired to mount Ida, where Ulysses took him prisoner by the advice of Calchas. The Greeks by threats and promises, induced him to reveal the secrets of the Trojans; and either the fear of death, or gratification of resentment, led him to disclose to the enemies of his country, that Troy could not be taken whilst it was in possession of the Palladium, nor before Polydectes came from his retreat at Lemnos and assisted in the siege. After the ruin of his country, he fell to the share of Pyrrhus the son of Achilles, and saved his life by warning him to avoid a dangerous tempest, which proved fatal to all those who set sail. This endeared him to Pyrrhus; from whom he received Andromache, the widow of his brother Hector, by whom he had a son called *Cestrimus*. He was the only one of Priam's sons who survived the ruin of his country. After the death of Pyrrhus he reigned over part of Epirus, which he called *Chironia*, in memory of his brother Chiron, whom he had inadvertently killed. Helenus received Aeneas as he voyaged towards Italy, and foretold him some of the calamities which attended his fleet.

**HELEPOLIS**, in the ancient art of war, a machine for battering down the walls of a place, the invention of which is ascribed to Demetrius Poliorcetes. Diodorus Siculus says, that each side of the Helepolis was 40 cubits in breadth, and 90 in height; that it had 9 stages, and was carried on 4 strong solid wheels 3 cubits in diameter; that it was armed with large battering rams, and had two roofs capable of supporting them; that in the lower stages there were different sorts of engines for casting stones; and in the middle they had large catapultas for discharging arrows, and smaller

smaller ones in those above, with a number of expert men for working all these machines.

**HELFENBERG**, a town of Austria.

**HELFORD**, a town of Cornwall, on the Hel.

**HELGA**, a town of Sweden, in Smaland.

**HELGEA**, a river of Sweden, which runs into the Baltic, 20 miles S. of Christianstadt.

(1.) \* **HELIACAL**, *adj.* *belique*, French, from *ἥλιος*.] Emerging from the lustre of the sun, or falling into it.—Had they ascribed the heat of the season to this star, they would not have computed from its *helical* ascent. *Brown*.

(2.) **HELIACAL**, in astronomy, is applied to the rising and setting of the stars. A star is said to rise heliacally, when, after having been in conjunction with the sun, and on that account invisible, it comes to be at such a distance from him as to be seen in the morning before sun rising; the sun, by his apparent motion, receding from the star towards the east. The heliacal setting is when the sun approaches so near a star as to hide it with his beams, which prevent the fainter light of the star from being perceived; so that the terms *apparition* and *occultation* would be more proper than *rising* and *setting*.

\* **HELIACALLY**, *adv* [from *helical*.]—From the rising of this star, not colimically, that is, with the sun, but *beliacally*, that is, its emersion from the rays of the sun, the ancients computed their canicular days. *Brown*.—He is tempestuous in the Summer, when he rises *beliacally*; and rainy in the Winter, when he rises *achronically*. *Dryden*.

**HELIADES**, in mythology, the daughters of Apollo and Clymene, who were so afflicted with the death of their brother Phaethon, that the gods, in compassion, transformed them into poplars on the banks of the Eridanus. Their names were Phaethusa, Lampetia and Phoebe. See **PHAETHON**.

**HELIJA**, in Grecian antiquity, the greatest and most frequented court in Athens for the trial of civil affairs. See **HELIASTÆ**.

**HELIANTHUS**, the GREAT SUNFLOWER; a genus of the polygamia frustanea order, belonging to the syngenesia class of plants; and in the natural method ranking under the 49th order, *Compositæ*. The receptacle is paleaceous and plane; the pappus diphylous; the calyx imbricated; the scales standing a little out at the tops. There are 22 species, most of which are now common in our gardens, though all of them are natives of America. They are all very hardy, and prosper in almost any soil or situation. They may be propagated either by seeds or by parting their roots.

**HELIASTÆ**, or } in antiquity, the judges of  
**HELIASTES**, } the court **HELIJA**. They were so called, according to Ulpian, from *ἑλίσσιν*, to assemble in a great number; or according to others, from *ἥλιος*, the sun, because they held their assemblies in an open place, and from sunrise to sun-set. They composed the most numerous and important of the Athenian tribunals. Their province was to explain obscure laws, and to give authority to those which had been violated. The *Thesmothetæ* convoked the assembly of the Heliastræ, which sometimes amounted to 2000, sometimes to 3500, judges. Mr Blanchard is of

opinion, that, to make this number, the *Thesmothetæ* sometimes summoned those of each tribe who had last quitted the public offices which they had exercised in another court. The assemblies of the Heliastræ were not frequent, as they would have interrupted the jurisdiction of the stated tribunals and the common course of affairs. The *Thesmothetæ* paid to each member of this assembly, for his attendance, 3 oboli. Hence Aristophanes terms them *the brothers of the tribune*. They were fined if they came too late, and if the orators had begun to speak, they were not admitted. They were paid out of the public treasury, and their pay was called *μισθοὶ βουλευτῶν*. The assembly met, at first, according to Aristophanes, at the rising of the sun. If the judges were obliged to meet under cover on account of frost and snow, they had a fire; but no ancient author informs us of the place where these assemblies were held. We only learn, that there was a double enclosure around the assembly, that it might not be disturbed. The first was a kind of arbor work, separated by doors, over which were painted in red the 10 or 12 first letters of the Greek alphabet, which directed the entrance of the officers who composed the tribunal, each of them entering under the letter which distinguished his tribe. The *beadles*, to whom they showed the wands which had been sent them by the *Thesmothetæ*, examined the mark, to see if it was authentic, and then introduced them. The second enclosure, which was 20 feet from the former, was a rope or cord; that the people who surrounded the first enclosure, and were desirous to see what passed within the 2d, might not be prevented from gratifying their curiosity at a proper distance. Thus the attention of the judges was interrupted by the concourse of the multitude, many of whom were heated by views of interest or of party. To each member was given 10 pieces of copper; one of which was perforated. Sea shells were at first in use. The king was present at the assembly, at whose command all been summoned. The *Thesmothetæ* read the names of those who were to compose it, and each man took his place as he was called. The *Thesmothetæ* were then sent for, whose function was to observe prodigies and to superintend the sacrifices; and if they gave their sanction, the deliberations were begun. The *EXARCTÆ* were often corrupted by those who were interested in the debates of the assembly, and even excited tumult. Of all the monuments extant relating to the Heliastræ, the most curious is the oath which the judges took before the *Thesmothetæ*: Demosthenes preserved it in his oration against Timarchus, who, having been bribed by those who had been intrusted with the effects taken on board a vessel of Naucratis, and refused to give an account of them, got a law passed, by which enlargement was granted to prisoners for public debts on giving bail. Demosthenes, in making his oration against that law, ordered the oath of the Heliastræ to be read aloud, as a perpetual auxiliary to his arguments. This oath we quote, to show how respectable a tribunal that of the Heliastræ was, and the importance of their decisions.

"I will judge according to the laws and decrees of the people of Athens, and of the senate of the people. I will never give my vote for the establishment of a tyrant, nor of an oligarchy. Nor will I ever give my approbation to any opinion prejudicial to the liberty or to the union of the people of Athens. I will not second those persons who may propose a reduction of private debts, or a distribution of the lands or houses of the Athenians. I will not recall exiles, nor endeavour to procure a pardon for those who shall be condemned to die. Nor will I force those to retire whom the laws and the suffrages of the people shall permit to remain in their country. I will not give my vote to any candidate for a public function, who gives not an account of his conduct in the office which he has previously filled; nor will I presume to solicit any trust from the commons without subjecting myself to this condition, which I mean as obligatory to the nine archons, to the chief of religious matters, to those who are balloted on the same day with the nine archons, to the herald, the ambassador, and the other officers of their court. I will not suffer the same man to hold the same office twice, or to hold two offices in the same year. I will not accept any present, either myself or by another, either directly or indirectly, as a member of the public assembly. I solemnly declare that I am 70 years old. I will be equally attentive and impartial to the accuser and the accused; I will pronounce sentence rigorously according to evidence. Thus I swear, by Jupiter, by Neptune, and by Demeter, to act. And if I violate any of my engagements, I imprecate from these deities ruin on myself and my family; and I request them to deprive me every kind of prosperity, if I am faithful to my oath." Here we have one of the motives of the meeting of this assembly. Aristotle informs us of another; which was by the public authority delegated to them, to elect a magistrate in the room of one dead. It is surprising, that Pausanias, who enters so often into details, gives us no particular account of this assembly. All that he says of it is, that the most numerous of the Athenian assemblies was called *HELICE*. Dionysius Laertius, in his life of Solon, says, that it was before one of these Helianth assemblies, that Solon presented himself, covered with wounds and contusions, to excite the indignation of the people against his pretended enemies. See *ARTICLE*, § 2. As to the manner in which the judges gave their suffrages, there was a sort of vessel covered with an osier mat, in which were placed two urns, the one of copper, the other of wood. In the lid of these urns was an oblong hole, large at the top, and narrower downwards. The suffrages which condemned the accused person were thrown into the wooden urn, called *kyrtos*. That of copper, named *akytos*, received those which absolved him. Aristotle observes, that Solon, whose aim was to make his people happy, and who found an aristocracy established by the election of the nine archons (annual officers, whose power was almost absolute), tempered their sovereignty, by instituting the privilege of appealing from them to the people, who were to be assembled by lot to give the suffrages; after having taken the oath of the

Helianth, in a place near the Panathenæum; where Miltiades had, in former days, calmed a sedition of the people, and bound them to unanimity by an oath. It has likewise been remarked, that Apollo was not invoked in the oath of the Helianth, as in the oaths of the other judges. As all who took the oath of the Helianth, engaged not to be corrupted by solicitation or money, those who violated this part of their oath were condemned to pay a severe fine.

*HELICAL*, *adv.* [*helice*, French; from *helix*.] Spiral; with many circumvolutions.—The screw is a kind of wedge, multiplied or continued by a helical revolution about a cylinder, receiving its motion not from any stroke, but from a vector at one end of it. *Wattson*.

*HELICE*. See *HELIASTES*.

*HELICON*, in ancient geography, a mountain in the neighbourhood of Parnassus and Cytheron, sacred to Apollo and the Muses. It is situated in Livadia, and now called *ZAGURA* or *Zagura*. It was one of the most fertile and woody mountains in Greece. On it the fruit of the *ADRACHNUS*, a species of the *ARBUTUS*, or strawberry tree, was uncommonly sweet; and the inhabitants affirmed, that the plants and roots were all friendly to man, and that even the serpents had their poison weakened by the innoxious qualities of their food. Its N. side was near Parnassus, where it touched on Phocis; and resembled that mountain in loftiness, extent, and magnitude. Here was the shady grove of the Muses and their images; with statues of Apollo and Bacchus, of Linus and Orpheus, and other illustrious poets. Among the tripods, in the 3d century, was that consecrated by Hesiod. On the left hand towards the grove was the fountain Aganippe; and about 20 stadia, or 2½ miles higher up, the violet coloured *HIPPOCRENE*. Round the grove were houses. A festival was celebrated there by the Thespianians with games called *Musæa*. The valleys of Helicon are described by Wheeler as green and flowery in the spring; and enlivened by pleasing cascades and streams, and by fountains and wells of clear water. The Boeotian cities in general, two or three excepted, were reduced to inconsiderable villages in the time of Strabo. The grove of the Muses was plundered under Constantine the Great. The Heliconian goddesses were afterwards consumed in a fire at Constantinople, to which city they had been removed. Their ancient seats on the mountain, Aganippe and Hippocrene, are not ascertained.

*HELICONIA*, in botany; a genus of the monogynia order, belonging to the pentandria class of plants. The spathe is universal and partial, there is no calyx; the corolla has 3 petals, and the nectarium two leaves; the capsule is three-grained.

*HELICONIAN*, *adj.* } epithets of the Muses,  
*HELICONIDES*, *n. f.* } from Mount Helicon.

*HELICTERES*, the *SCREW-TREE*: A genus of the decandria order, belonging to the gymandria class of plants; and in the natural method ranking under the 37th order, *Columnifera*. The calyx is monophyllous and oblique; there are five petals, and the nectarium consists of five petal-like leaflets; the capsules are intorted or twisted inwards. There are 4 species, all natives of warm climates. They are shrubby plants, rising from 4 to 24 feet



is bright, adorned with flowers of a yellow colour. They are propagated by seeds; but are tender, and in this country must be kept in a stove during the winter.

(1.) HELIER, ST, or ST ELERIUS. See N° 3.

(2.) HELIER, ST, the capital of the island of Jersey, in the bay of St Aubin, where it has a harbour, and a stone pier, having the sea on the SW. and hills on the N. Another large hill projects over the town, and has a pleasant walk, and an extensive prospect. The streets are wide and well paved. The inhabitants are about 2000. In the church, prayers are read alternately in English and French. In the market place is the statue of George II. in bronze, gilt. In the church is a monument, erected to the memory of Major Pierson, who fell in the moment of victory, in the attack of the French troops, who had made a descent on this island; in which action, the French general also was mortally wounded. See JERSEY. Lon. 2. 10. W. Lat. 49. 11. N.

(3.) HELIER, ST, a little island near the above town, (N° 1) on the S. side of Jersey; so named from St HELIER, a hermit, who lived in this island many centuries ago, and was slain by the Pagan Normans, at their coming here. He is mentioned in the *Martyrology of Cantuaries*. His little cell, with the stone bed, is still shown among the rocks; and, in memory of him, a noble abbey was founded here. On the site of this abbey now stands Elizabeth Castle, a very large and strong fortification. It is the residence of the governor and garrison, and occupies the whole island, which is near a mile in circuit, and surrounded by the sea at every flood. At low water, there is a passage to the town of St Helier, called *the Bridge*, half a mile long, and formed of sand and stones.

HELIOCARPUS, in botany: A genus of the digynia order, belonging to the dodecandria class of plants; and in the natural method ranking under the 17th order, *Columniferae*. The calyx is tetraphyllous; the petals four; the styles simple; the capsule bilocular, compressed, and radiated lengthwise on each side.

(1.) \* HELIOCENTRICK. *adj.* [*heliocentrique*, French; *helioc.* and *helioc.*] The *heliocentrick* place of a planet is said to be such as it would appear to us from the sun, if our eye were fixed in its centre. *Harris*.

(2.) HELIOCENTRIC LATITUDE OF A PLANET, the inclination of a line drawn between the centre of the sun and the centre of a planet to the plane of the ecliptic.

(3.) HELIOCENTRIC PLACE. See § 1.

HELIOCOMETES, a phenomenon sometimes observed about sun-setting; being a large luminous tail or column of light proceeding from the body of the sun, and dragging after it, like the tail of a comet; whence the name.

HELIODORUS, Bp. of Tricca in Thessaly, and the father of *Romance-writing*, was born at Emessa, in Phœnicia, in the end of the 4th century. In his youth he wrote a romance in 10 books, the first work of its kind, entitled *Æthiopica*, relating the amours of Theagenes and Chariclea. He was deposed by a synod because he would not consent to suppress it. The fable has a moral tendency,

and particularly inculcates chastity. It has been repeatedly printed in Greek and Latin, particularly at Basil, in 1553. Prof. Robinson gives the following high character of this work, in his *Proofs of a Conspiracy*, p. 266.—“I think (says he) that the first piece, in which woman is pictured as a respectable character, is the oldest novel that I am acquainted with, written by a Christian bishop, Heliodorus—I mean the adventures of Theagenes and Chariclea. I think that the heroine is a greater character than you will meet with in all the novels of antiquity. And it is worth while to observe what was the effect of this painting. The patriarch had been deposed and even excommunicated, for doctrinal errors, and for drawing such a picture of a heathen. The magistrates of Antioch, the most voluptuous and corrupted city of the East, wrote to the emperor, that this book had reformed the ladies of their city, where Julian the emperor, and his sophists, had formerly preached in vain; and they therefore prayed, that the patriarch might not be deprived of his mitre.” Heliodorus was also a good Latin poet. He flourished under Theodosius I. and Arcadius.

HELIOGABALUS, M. Aurelius Antoninus, one of the many monsters who reigned in Rome. See ROME. He was murdered, after a short and detestable reign of 4 years, A. D. 218. He took the name of *Helio-gabalus* from having been a priest of Apollo, in Phœnicia.

\* HELIOID PARABOLA, in mathematics, the parabolick spiral, is a curve which arises from the supposition of the axis of the common Apollonian parabola's being bent round into the periphery of a circle, and is a line then passing through the extremities of the ordinates, which do converge towards the centre of the said circle. *Harris*.

HELIOMETER, [from *ἥλιος*, *the sun*, and *μετρον*, *to measure*,] an instrument called also *heliometer*, invented by M. Bouguer in 1747, for measuring with particular exactness the diameters of the stars, and especially those of the sun and moon. This instrument is a kind of telescope, consisting of two object glasses of equal focal distance, placed the one by the side of the other, so that the eye-glass serves for both. The tube is of a conical form, larger at the upper end, which receives the two object glasses, than at the lower, which is furnished with an eye glass and micrometer. By the construction of this instrument two distinct images of an object are formed in the focus of the eye-glass, whose distance, depending on that of the two object glasses from one another, may be measured with great accuracy: nor is it necessary that the whole disc of the sun or moon come within the field of view; since, if the images of only a small part of the disc be formed by each object glass, the whole diameter may be easily computed by their position with respect to one another; for if the object be large, the images will approach, or perhaps lie even over one another; the object-glasses being moveable, the two images may always be brought to touch one another, and the diameter may be computed from the known distance of the centres of the two glasses. Besides this instrument has a common micrometer

the form of the eye glass, when the two images of the sun or moon are made in part to cover one another, that part which is common to both the images may be measured with great exactness, as being viewed upon a ground that is only one half less luminous than itself; whereas, in general, heavenly bodies are viewed upon a dark ground, and on that account are imagined to be larger than they really are. By a small addition to this instrument, provided it be of a moderate length, M. Bouguer thought it very possible to measure angles of 1 or 2 degrees, which is of particular consequence in taking the distance of stars from the moon. With this instrument M. Bouguer, by repeated observation, found, that the sun's vertical diameter, though somewhat diminished by the astronomical refraction, is longer than the horizontal diameter; and, in ascertaining this phenomenon, he also found, that the upper and lower edges of the sun's disc are not so equally defined as the other parts; on this account his image appears somewhat extended in the vertical direction. This is owing to the decomposition of light, which is known to consist of rays differently refrangible in passing through our atmosphere. Thus the red and violet rays, which proceed from the upper part of the disc at the same time with those of other colours, are somewhat more refracted than the others, and therefore seem to us to have proceeded from a higher point; whereas, on the contrary, the red rays proceeding from the lower edge of the disc, being less refracted than the others, seem to proceed from a lower point; so that the vertical diameter is extended, or appears longer, than the horizontal diameter. Mr Servington Savary discovered a similar method of improving the micrometer, which was communicated to the Royal Society in 1743. See MICROMETER.

**HELIOPHILA**, in botany: A genus of the fifth order, belonging to the tetradynamia class; and in the natural method ranking under the 30th order, *Sisymbrium*. There are two near allied towards the vesicular base of the

**HELIOPHOBIA**, [from *heli*, the sun, and *phobos*, fear.] a name given to the white negroes or Ethiopians, from their aversion to the light of the sun.

**HELIOPOLIS**, an ancient city of Egypt, mentioned by Herodotus and Diodorus Siculus; by Strabo, and by Jeremiah *Beth/bene/b*. It lay SE. of the Delta, and E. of Memphis; and was long famous for its temple of the sun. Near this city the British General K'eer completely defeated the army of the Grand Vizier, and killed 8000 men on the 18th March 1800, after the breach of the treaty of El-Arisch.

**HELIOPOLIS**, a city of Coelosyria, near the mouth of the Orontes; so called from the worship of the sun; now named *Haleb*. See *BAL-*

**HELIOSCOPE**. *n. f.* [*helioscope*, French; and *scopus*.] A sort of telescope fitted so as to look on the body of the sun, without offence to the eyes. *Harris*.

**HELIOSCOPE**. See TELESCOPE. As the sun may be viewed through coloured glasses without hurt to the eyes, if the object and eye-glasses be

of a telescope be made of coloured glass, as red or green, such a telescope will become an helioscope. Mr Huygens only used a plain glass, blacked at the flame of a candle on one side, and placed between the eye-glass and the eye; which answers the design very well.

**HELIOSTATA**, in optics, an instrument invented by the late learned Dr S. Gravesande; who gave it this name from its fixing, as it were, the rays of the sun in an horizontal direction across the dark chamber all the while it is in use. See OPTICS, *Index*.

(1.) \* **HELIOTROPE**. *n. f.* [*heliotrope*, French; *heliotropium*, Latin.] A plant that turns towards the sun; but more particularly the turnsole, or sun-flower.—'Tis an observation of flatterers, that they are like the *heliotrope*; they open only towards the sun, but shut and contract themselves at night, and in cloudy weather. *Goverment of the Tongue*.

(2.) **HELIOTROPE**. See **HELIOTROPISM**.

(3.) **HELIOTROPE**, among the ancients, an instrument or machine for showing when the sun arrived at the tropics and the equinoctial line. This name was also used for a sun dial.

(4.) **HELIOTROPE**, in lithology, a precious stone, of a green colour, streaked with red veins. Pliny says it is thus called, because, when cast into a vessel of water, the sun's rays falling thereon seem to be of a blood colour; and that, when out of the water, it gives a faint reflection of the figure of the sun; and is proper to observe eclipses of the sun as a helioscope. The heliotrope is also called the *oriental jasper*, on account of its ruddy spots. It is found in the East Indies, as also in Ethiopia, Germany, Bohemia, &c. Some have ascribed to it the property of rendering people invisible, like Gyges's ring.

**HELIOTROPISM**, TURNSOLE: A genus of the polygynia order, belonging to the pentandria class of plants; and in the natural method ranking under the 41st order, *Asperifolia*. The corolla is salver-shaped and quinquefid, with lesser dents interjected alternately; the throat closed up by small arches formed in the corolla itself. There are many species, all natives of warm countries. Only one, viz.

**HELIOTROPISM TRICOCCUM**, grows in Europe; and is a native of France, Spain, and Italy. It is only remarkable for the property of its berries. See COLOUR-MAKING, *Index*.

\* **HELISPHERICAL**. *adj.* [*helix* and *sphere*.] The *helispherical* line is the rhomb line in navigation, and so called because on the globe it winds round the pole spirally, and still comes nearer and nearer to it, but cannot terminate in it. *Harris*.

(I.) \* **HELIX**. *n. f.* [*helix*, Fr. *helix*.] Part of a spiral line; a circumvolution.—Find the true inclination of the screw, together with one quantity of water which every *helix* does contain. *Wilkins*.

(II.) **HELIX**, [*helix*.] literally signifies a wreath or winding; of *αἶμα*, to environ.

(III.) **HELIX**, in anatomy, is the whole circuit or extent of the auricle or border of the ear outwards; whence the inner protuberance surrounded thereby, and answering thereto, is called **ANTHELIX**. See ANATOMY, § 195. and 149.

(IV.) **HELIX**, in architecture. Some authors

make a difference between the helix and the spiral. A stair case, according to Daviler, is in a helix, or is helical, when the stairs or steps wind round a cylindrical rewel; whereas the spiral winds round a cone, and is continually approaching nearer and nearer its axis. The word is also applied to the caulicules or little volutes under the flowers of the Corinthian capital; called also *URULE*.

(V.) *HELIX*, in zoology, the *SNAIL*, a genus in the class of vermes and order of testacea. The shell consists of one spiral, brittle, and almost diaphanous valve; and the aperture is narrow. There are 60 species, principally distinguished by the figure of their shells. They are of various sizes, from that of a small apple to less than half a pea. Some of them live on land, frequenting woods and gardens, or inhabiting clefts of rocks and dry sand banks. Others are aquatic, inhabiting ponds, deep rivers, and the ocean. The principal species are,

1. *HELIX HORTENSIS*, the *garden snail*, is in form like the *Pomatia*, N. 3. but less, and not umbilicated, clouded, or mottled with brown. It abounds with a viscid slimy juice, which it readily gives out by boiling in milk or water, so as to render them thick and glutinous. The decoctions in milk are apparently very nutritious and demulcent, and have been recommended in a thin acrimonious state of the humours, in consumptive cases and emaciations. The eyes of snails are lodged in their horns, one at the end of each horn, which they can retract at pleasure. The manner of examining these eyes which are four in number, is this: when the horns are out, cut off nimbly the extremity of one of them; and placing it before the microscope you may discover the black spot at the end to be really a semiglobular eye.—The dissection of this animal is very curious; for the microscope not only discovers the heart beating just against the round hole near the neck, which seems the place of respiration, but also the liver, spleen, stomach, and intestines, with the veins, arteries, mouth, and teeth, are plainly observable. The guts of this creature are green, from its eating herbs, and are branched all over with line capillary white veins: the mouth is like a hare's or rabbit's with 4 or 6 need'e-teeth, resembling those of lerehas, and of a substance like horn. Snails are all hermaphrodites, having both sexes united in each individual. They lay their eggs with great care in the earth, and the young ones are hatched with shells completely formed. Cutting off a snail's head, a little stone appears, which is supposed to be a great diuretic, and good in all nephritic disorders. Immediately under this stone the heart is seen beating; and the auncies are evidently distinguishable, are membranous, and of a white colour; as are also the vessels which proceed from them. Snails discharge their excrements at a hole in their neck; they also breathe by this hole, and their parts of generation are situated very near it. The penis is very long, and in shape resembles that of a whale. In the process of generation, it has been observed, that with the male and female part there issues, at the aperture of the neck, a kind of spout, shaped like the head of a lance, and terminating in a very acute point:

and when the two snails turn the clefts in their necks towards each other, the spear issuing from one pricks the other, and then either drops to the ground or is carried off by the snail it has pricked. This snail instantly withdraws, but soon after rejoins the other, which it pricks in return; and after such mutual puncture, the copulation never fails of being consummated. Snails are said to couple three times at the distance of about 23 days, a new spear being created for each time of copulation, which lasts 10 or 11 hours. At the end of about 18 days they bring forth their eggs by the aperture of their neck. The snail is a small animal, it is not free from the plague of supporting other smaller animals on its body; and as in other animals we find their secondary ones either living only on their fur, as lice, &c. or only in the intestines, as worms, it is very remarkable that this creature must be a snail in both these manners; being found sometimes on the surface of its body, and sometimes within its intestines. There is a part of the common garden snail, and of other of the like kind, commonly called the *collar*. This surrounds the neck of the snail, and is considerably thick. It is the only part that is visible when the snail is retired quietly into its shell. In this part of the animal there infects which infect it are numerous in considerable numbers marching about very early on this part: besides, the snail, every one has occasion to open its anus, gives them a passage by which to enter into its intestines, and they then seize the opportunity. Snails are great destroyers of fruit in gardens, especially the best sorts of wall fruit. Lime and ashes sprinkled on the ground where they most resort will drive them away, and destroy the young brood of them. It is a common practice to pull off the fruit they have bitten; but this should never be done, for they will eat no other till they have wholly eaten this if it be left for them.

2. *HELIX JANTHINA*, with a violet-coloured shell. This is remarkable for the extremeness of texture, which breaks with the least pressure, and seems therefore entirely calculated to keep open sea, or at least to shun rocky shores. It inhabits the seas of Europe, especially the Mediterranean; those of Asia and Africa; and also the ocean. The living animal, when touched, exudes a juice which stains the hands of a violet colour. Dr Hawkesworth, in his account of Cook's voyage, mistakes this shell for that which yielded the *purpure* of the ancients. But whoever looks at Pliny, cannot entertain the idea, that the shell aforementioned could be the same with this. They had several shells which yielded the purple dye; but these were all rock shells, (see *ROCK MUREX*, and *MUREX*.) very different both in hardness and from the little *helix janthina*; which is not calculated for the neighbourhood of rocks. See Plin. lib. v. cap. 1. and lib. ix. cap. 66. Also Don Ant. Ulloa's Voyage to South America book iv. ch. 8.

3. *HELIX POMATIA*, the *exotic snail*, with spires, most remarkably ventricose, and coloured with a lighter and a deeper brown, is a native of France, where it inhabits the woods; but has been naturalized in England, where it inhabits the

the northern counties. It was introduced, as we learn by Sir Kewelm Digby; whether for medicinal purposes, or as food, is uncertain: tradition is to cure him beloved wife of a decay was it. They are quite confined to our four counties. An attempt was made to bring them to Northamptonshire, but they would not grow.—These are used as food in several parts of the county during Lent; and are preserved in an earthen jar, or a large place boarded in, with a small hole at the bottom, in which they are kept and tatten. They were also a favourite with the Romans, who had their *carbunculus* similar to the above. Fulvius Hirpinus the first inventor of this luxury, a little before the civil wars between Cæsar and Pompey, was fed with bran and sudden wine. He had credit Varro (*lib. iii. cap. 24.*) they were so large, that the shells of some would hold a whole dinner. People need not admire the temperance of the younger Pliny (*Epist. xv.*) who was contented with only a lettuce a piece, three barley-cakes, a barley-cake, sweet wine and a small fish. Its name is derived not from its relating to an orchard, but from *hell*, an Italian having a very strong one. This species is described by Pliny, (*lib. viii. c. 12.*) which he says was scarce; that it covered its opercle, and lodged under ground; and they were at first found only about the Alps, and more lately near Velitæ. See *lib. 8.* where the fig. is half the natural size.

\* *HELL*. *n. f.* [*hell*, Saxon.] 1. The place of evil and wicked souls.—

For it is a knell

It summons thee to heaven, or to hell. *Shak.*  
A man were a porter of hell gates, he should have turning the key. *Shak. Macbeth.*—

Let none admire

That riches grow in hell; that soil may best  
Sow the precious bane. *Milton.*

His black tyrant trembled to behold  
The glorious light he forfeited of old. *Cowley.*

The place of separate souls, whether good or evil will go down to my son mourning to hell.

\* *HELL*. *n. f.*—He descended into hell. *Apostles Creed.*

Temporal death.—The pains of hell came apace; the snares of death overtook me. *Psalms.*

3. The place at a running play to which who are caught are carried.—

Then couples three be straight allotted there;  
They of both ends the middle two do fly;

The two that in mid-place, hell called were,  
Must strive with waiting foot and watching eye,

To catch of them, and them to hell to bear,  
For they, as well as they, hell may supply. *Sidney.*

The place into which the taylor throws his scissars.—

This trusty squire, he had as well  
As the bold Trojan knight (seen hell);

Not with a counterfeit pass  
Of golden bough, but true gold-lace. *Hudibras.*

In Covent-garden did a taylor dwell,  
Who might deserve a place in his own hell.

King's Cookery.

The infernal powers.—

Much danger first, much toil did he sustain,  
While Saul and hell cross his strong fate in vain.

*Cowley*

7. It is used in composition by the old writers more than by the modern.

(2.) *HELL*, *§ 1. def. 1.* As all religions have supposed a future state of existence after this life, so all have their hell or place of torment, in which the wicked are supposed to be punished.

(3.) *HELL*, *ANCIENT OPINIONS RESPECTING.* The hell of the ancient heathens was divided into two mansions; the one called *ELYSIUM*, on the right hand, pleasant and delightful, appointed for the souls of good men; the other called *TARTARUS*, on the left, a region of misery and torment, appointed for the wicked. The latter only was hell, in the present restrained sense of the word. (See these articles.) The philosophers were of opinion, that the infernal regions were at an equal distance from all the parts of the earth; nevertheless it was the opinion of some, that there were certain passages which led thither, as the river *Lethe* near the *Syrtes*, and the *Acherusian* cave in *Epirus*. At *Hermione* it was thought, that there was a very short way to hell; for which reason the people of that country never put the fare into the mouths of the dead to pay their passage. The Jews placed hell in the centre of the earth, and believed it to be situated under waters and mountains. According to them, there are 3 passages leading to it: the first is in the wilderness, and by that, *Korah*, *Dathan*, and *Abiram*, descended into hell; the 2d. in the sea, because *Jonah*, who was thrown into the sea, cried to God out of the belly of hell; the 3d. is in *Jerusalem*, because it is said the fire of the Lord is in *Zion*, and his furnace is in *Jerusalem*. They likewise acknowledged 7 degrees of pain in hell, because they find this place called by 7 different names in scripture. Though they believed that infidels, and persons eminently wicked, will continue for ever in hell; yet they maintained, that every Jew who is not infected with some heresy, and has not acted contrary to the points mentioned by the rabbins, will not be punished therein for any other crimes above a year at most.

(4.) *HELL*, *MODERN OPINIONS RESPECTING.* The Mahometans believe the eternity of rewards and punishments in another life. In the *Koran* it is said, that hell has 7 gates, the first for the *Muslimans*, the 2d. for the *Christians*, the 3d. for the *Jews*, the 4th. for the *Sabians*, the 5th. for the *Magians*, the 6th. for the *Pagans*, and the 7th. for hypocrites of all religions. Among *Christians*, there are two controverted questions in regard to hell; the one concerning the locality, the other the duration of its torments. 1. The locality of hell, and the reality of its fire, began first to be controverted by *Origen*. That father, interpreting the scripture account metaphorically, makes hell to consist, not in external punishments, but in a consciousness or sense of guilt, and a remembrance of past pleasures. Among the moderns, *Mr Whiston* advanced a new hypothesis. The comets, he thinks, are so many hells appointed in their orbits alternately to carry the damned into the confines of the sun, there to be scorched by its violent heat, and then to return with them.



beyond the orb of Saturn, there to starve them in those cold and dismal regions. Another modern author supposes the sun to be the local hell. 3. As to the duration of the torments, Origen is again at the head of those who deny that they are eternal; it being that father's opinion, that not only men, but devils, after a due course of punishment suitable to their respective crimes, shall be pardoned and restored to heaven. The chief principle upon which Origen built his opinion, was the nature of punishment, which he took to be emendatory, applied only as physic for the recovery of the patient's health. The chief objection to the eternity of hell torments, among modern writers, is the disproportion between temporary crimes and eternal punishments. Those who maintain the affirmative, ground their opinions on scripture accounts, which represent the pains of hell under the figure of a worm which never dies, and a fire which is not quenched; as also upon the words, "These shall go away into everlasting punishment, but the righteous into life eternal." But say their opponents, the character given by the Almighty of himself should decide the point: "His mercy is over all his works." Eternal punishment excludes every idea of mercy; and even of justice, for finite crimes can never merit infinite punishment.—Dr Morse says there is a sect in the United States of America, whose sole term of communion is founded on this last opinion—Against this, many hold that, Everlasting punishment is as certain as everlasting bliss; and that, Divine justice and mercy will be equally displayed in both cases.

(5.) HELL, VALLEY OF, a valley of Suabia, in the Black Forest, through which, for many leagues, there is scarcely room for 30 men to march in front, the mountains rise so high on each side. Through this formidable defile, though defended by numerous bodies of Austrian troops, general Moreau, in 1798, forced a passage with his army, through a hostile country of 300 miles in extent: and daily gave battle to the Austrians, while flushed with victory; and even took several thousands of them prisoners, with many of their colours and cannons, during his desperate but masterly retreat, which, many think, has not been equalled since the days of Xenophon.

HELLA. See HALLA.

HELLANICUS of Mitylene, a celebrated Greek historian, born before Herodotus, flourished about A. A. C. 480. He wrote a history of the ancient kings and founders of cities, but it has not come down to us.

(1.) HELLAS, in ancient geography, an appellation comprising, according to the ancient Greeks and Romans, Achaia and Peloponnesus, but afterwards restrained to Achaia. It was bounded on the W. by the Achelous, on the N. by mounts Othrys and Ossa, on the E. by the Ægean sea, and on the S. by the Saronic and Corinthian bays, and by the isthmus which joins it to Peloponnesus. It was called *Hellas*, from the district, (Nº 2.) or from Hellen the son of Deucalion; and is now called *IVADIA*.

(2.) HELLAS, a district of Thessaly.

\* HELL-BLACK. *adj.* Black as hell.—

The sea, with such a storm as his bare head

In bell black night endur'd, would have boil'd up  
And quench'd the stelled fires. *Shak. King Lear*  
\* HELL-BRED. *adj.* [*bell* and *bred*.] Produced in hell.—

Heart cannot think what courage and what  
cries,

With foul enfoldred smook and flashing fire  
The bell bred beast threw forth into the flames.

\* HELL-BROTH. *n. f.* [*bell* and *broth*.] A composition boiled up for infernal purposes.—

Adder's fork, and blind worm's ring,  
Lizard's leg, and owlet's wing;  
For a charm of powerful trouble,  
Like a bell broth boil and bubble. *Shak. Macbeth*

\* HELL-DOOMED. *adj.* [*hell* and *doom*.] Consigned to hell.—

And reckon'st thou thyself with spirits  
heav'n,

Hell-doom'd! and breath'st defiance here  
scorn,

Where I reign king?

HELLE, in fabulous history, a daughter of thamas king of Thebes by Nephele. She fled from her father's house with her brother Phryxos to avoid the cruelty of her step mother, Ino: coming to some she was carried through the air on a ram with a golden fleece, which her mother had received from Neptune, and in her passion became giddy, and fell into that part of the sea which from her received the name of HELL-POINT. Others say that she was carried on a ship, or rather upon a ship, from which she fell into the sea and was drowned. See PHRYXUS.

HELLEBERG, a town of Sweden, in Smolands.

(1.) \* HELLEBORE. *n. f.* [*helleborus*, Lat.] Christmas flower.

(2.) HELLEBORR, BASTARD. See SERAPIAS.

(3.) HELLEBORE, BLACK. See HELLEBORR.

(4.) \* HELLEBORE, WHITE. *n. f.* [*veratrum*, Lat.] A plant.—There are great doubts whether any of its species be the true *hellebore* of the ancients. *Miller*.

(5.) HELLEBORR, WHITE. See VERATRUM.

HELLEBORINE. See SERAPIAS.

HELLEBORUS, HELLEBORE: A genus of plants, belonging to the pentandria order, and in the natural method ranking under the 26th order, *Multifloræ*. There is usually five or more petals; the nectaries are labiated and tubular; the capsules polymeric and a little erect. The most remarkable species is the

1. HELLEBORUS NIGER, BLACK HELLEBORE or CHRISTMAS ROSE. It has roots composed of many thick fleshy spreading fibres, crowned by a large cluster of lobed leaves, consisting each of 3 or 8 obtuse fleshy lobes, united to one foot-stalk and between the leaves several thick fleshy flower stalks 3 or 4 inches high, surmounted by large beautiful white flowers of 5 roundish petals, and numerous filaments, appearing in winter, about or soon after Christmas. It may be propagated either by seeds or parting the roots. It prospers in open borders, or may be planted in pots to move when in bloom, in order to adorn any particular place; but it always flowers fairest as

most abundantly in the front of a warty funny border. The plants may be removed, and the roots divided for propagation, in Sept. Oct. or Nov.; but the sooner in autumn it is done, the stronger will the plants flower at their proper season. The root was anciently used as a cathartic. The taste is acid and bitter. Its acrimony, says Dr Grew, is first felt on the tip of the tongue, and then spreads itself immediately to the middle, without being much perceived in the intermediate part. On chewing the root for a few minutes, the tongue feels numb, and affected with a kind of paralytic stupor, as when burnt by eating any thing too hot. The fibres are more acrimonious than the head of the root from whence they issue. Black hellebore root, taken from 15 to 30 grains, proves a strong cathartic; and, as such, has been celebrated for the cure of maniacal and other disorders proceeding from what the ancients called the *atra bilis*; in which cases, medicines of this kind are doubtless occasionally of use, though they are by no means possessed of any specific power. It does not however appear, that our black hellebore acts with so much violence as that of the ancients; whence many have supposed it to be a different species of plant: and indeed the descriptions which the ancients have left us of their hellebore, do not agree with those of any of the sorts lately taken notice of by modern botanists. Our hellebore is at present looked upon principally as a purgative; and in this light is frequently employed in small doses, for attenuating viscid humors, promoting the uterine and urinary discharges, and opening inveterate obstructions of the renal glands. It often proves a powerful emmenagogue in plethoric habits, where steel is radical or improper. In some parts of Germany, a species of black hellebore has been made use of, which frequently produced violent, and sometimes deleterious, effects. It appears to be a kind of *Lamium*, called in English *settlemore*, *sternmore*, or *bastard hellebore*. The roots may be distinguished from those of the true hellebore, by their being less black.

**HELLEBORUS NIGER ORIENTALIS** is a species discovered in the eastern countries, which Linnaeus distinguishes thus; *amplissimum folio, praeterita, flore purpureo*, and supposes to be the true ancient hellebore, from its growing in the mountainous parts of the Caucasus, and in the island of Cyprus, celebrated of old for the production of a maniacal drug: he relates, that a scruple of this root, given for a dose, occasioned convulsions.

**HELLELAND**, a town of Norway.

**HELLEN**, the son of Deucalion, who is said to have given the name of **HELLENES** to the Greeks.

**HELLEN**. See **GREEK**, N° 1. § 2.

**HELLENES**. See **GREEK**, § 2. & **HELLENISTS**.

**HELLENISM**. *n. s.* (*ἡλληνισμός*.) A Greek idiom. *Asiatick*.

(*h.*) **HELLENISM**: only used when speaking of the authors who, writing in a different language, express themselves in a phraseology peculiar to the Greek.

**HELLENISTIC LANGUAGE**, that used by the Grecian Jews who lived in Egypt and other parts where the Greek tongue prevailed. In this lan-

guage it is said the Septuagint was written, and also the books of the New Testament; and that it was thus denominated to show that it was Greek filled with Hebraisms and Syriacisms.

**HELLENISTS**, (*ἡellenιστᾶς*.) a term occurring in the Greek text of the New Testament, and which in the English version is rendered *Grecians*. The critics are divided as to the signification of the word. *Origen*, in his *Scholia* on Acts vi. 2. observes, that it is not to be understood as signifying those of the religion of the Greeks, but those who spoke Greek, *ἡellenιστᾶς ὡς ἡellenιστᾶς*. The authors of the Vulgate version, indeed, render it like ours, *Greci*; but *Messieurs Du Port-Royal* more accurately, *Juifs Grecs*, Greek or Grecian Jews; the Jews who spoke Greek being here treated of, and hereby distinguished from the Jews called *Hebrews*, that is, who spoke the Hebrew tongue of that time. These Hellenists, or Grecian Jews, were those who lived in Egypt and other parts where the Greek tongue prevailed. It is to them we owe the Greek version of the Old Testament, commonly called the *Septuagint*, or that of the LXX. *Salmastius* and *Vossius*, however, are of a different opinion, with regard to the Hellenists. The latter will only have them to be those who adhered to the Grecian interests. *Scaliger* is represented, in the *Scaligeriana*, as asserting the Hellenists to be the Jews who lived in Greece and other places, and who read the Greek Bible in their synagogues, and used the Greek language in *sacris*; and thus they were opposed to the Hebrew Jews, who performed their public worship in the Hebrew tongue. In this sense St Paul speaks of himself as a Hebrew of the Hebrews, (*Phil. iii. 5.*) i. e. a Hebrew both by nation and language. The Hellenists are thus properly distinguished from the *HELLENES* or Greeks, mentioned John xii. 20. who were Greeks by birth and nation, and yet proselytes to the Jewish religion.

**HELLENODICÆ**, (*ἡellenοδικᾶς*.) in antiquity, the directors of the Olympian games. At first there was only one, afterwards the number increased to 2 and 3, and at length to 9. They assembled in a place called *ἡellenοδικῆς*, in the Eleian forum, where they were obliged to reside ten months before the celebration of the games, to take care that such as offered themselves to contend, performed their *προπαιδεύσεις*, or preparatory exercises, and to be instructed in all the laws of the games by certain men called *ἡellenοδικοὶ*, i. e. *keepers of the laws*. To prevent all unjust practices, they were obliged to take an oath, that they would act impartially, would take no bribes, nor discover the reason for which they disliked or approved of any of the contenders. At the solemnity they sat naked, having before them the victor's crown till the exercises were finished, and then it was presented to whomsoever they adjudged it. Nevertheless, there lay an appeal from the *hellenodice* to the Olympian Senate.

**HELLEN'S**, ST. See **HELEN'S**, ST. N° 1.

**HELLERBACH**, a river of Silesia.

**HELLESPONT**, a narrow strait between Asia and Europe, near the Propontis, so named from **HELL**. It is celebrated for the love and death of *Leander*, and for the bridge of boats which *Xerxes* built over it when he invaded Greece. It is now called

called the **DARDANELLES**. It is about 33 miles long, and in the broadest parts the Asiatic coast is about one mile and a half distant from the European, and only half a mile in the narrowest, according to modern investigation, and the cocks are heard crowing from the opposite shores.

**HELL-GATE**, a famous strait. 8 miles E. of New York, near the W. end of Long Island Sound, opposite Haerlem, in York Island, remarkable for its whirlpools, which make a most tremendous noise at certain times of the tide.

\* **HELL-GOVERNED**, *adj.* Directed by hell.—

Earth gape open wide and eat him quick,  
As thou dost swallow up this good king's blood,  
Which his *hell-govern'd* arm hath butcher'd.

*Shakespeare.*

\* **HELL-HATED**, *adj.* Abhorred like hell.—

Back do I toss these treasons to thy head,  
With the *hell-hated* lie o'erwhelm thy heart. *Shak.*

\* **HELL-HAUNTED**, *adj.* [*hell* and *haunt*.] Haunted by the devil.—

Fierce Osmond clos'd me in the bleeding bark,  
And bid me stand exposed to the bleak winds,  
Bound to the fate of this *hell-haunted* grove.

*Dryden.*

\* **HELL-HOUND**, *n. f.* [*helle hund*, Sax.] 1. Dog of hell.—

From forth the kennel of thy womb hath crept  
A *hell-hound* that doth hunt us all to death. *Shak.*

Now the *hell-hounds* with superior speed  
Had reach'd the dame, and, fast'ning on her side,  
The ground with issuing streams of purple dy'd.

*Dryden.*

2. Agent of hell.—

I call'd

My *hell-hounds* to lick up the draff, and filth,  
Which man's polluting sin with taint had shed  
On what was pure. *Milton.*

**HELLIMER**, a town of France, in the dep. of the Moselle, 8 miles W. of Sar Albe, and 9 SSE. of St Avold.

**HELLIN**, a town of Spain, in Murcia.

\* **HELLISH**, *adj.* [*from hell*.] 1. Sent from hell.

—O thou celestial or infernal spirit of love, or  
what other heavenly or *hellish* title thou list to have,  
for effects of both I find in myself, have compassion of me. *Sidney.*—

Victory and triumph to the Son of God,  
Now entering his great duel, not of arms,  
But to vanquish by wisdom *hellish* wiles. *Milt.*

2. Having the qualities of hell; infernal; wicked; detestable.—No benefits shall ever allay that diabolical rancor that ferments in some *hellish* breasts, but that it will foam out at its foul mouth in slander. *South.*

\* **HELLISHLY**, *adv.* [*from hellish*.] Infernally; wickedly; detestably.

\* **HELLISHNESS**, *n. f.* [*from hellish*.] Wickedness; abhorred qualities.

\* **HELL-KITE**, *n. f.* [*hell* and *kite*.] Kite of infernal breed. The term *hell* prefixed to any word notes detestation.—

Did you say all? What all? Oh, *hell-kite*! all?  
What, all my pretty chickens, and their dam,  
At one fell swoop? *Shak. Macbeth.*

**HELL'S CLEUGH**, a hill of Scotland in East Lothian, 2100 feet above the sea level. On its summit is a cairn, called the *Pyked Stone*, which af-

fords an extensive prospect of Fifeshire, as far as Dumbarton S. of the Forth, to N. Berwick on the E. and to the Eildon and Cheviot hills on the S.

**HELL'S SKERRIES**, a cluster of small islands near the W. coast of Scotland, 10 miles W. of Rum Island. Lon. 3. 40. W. Lat. 57. 0. N.

\* **HELLWARD**, *adv.* [*from hell*.] Towards hell.

Be next thy care the sable sheep to place  
Full o'er the pit, and *hellward* turn their faces.

*Pope.*

**HELL-WEED**. See *CUSCUTA*.

(I) \* **HELM** denotes defence: as *Badhelm*, happy defence; *Sighelm*, victorious defence; *Bethelm*, eminent defence; like *Amyntas* and *Boris* among the Greeks. *Gibson's Camden.*

(II. 1.) \* **HELM**, *n. f.* [*helm*, Saxon, from *hel* to cover, to protect.] 1. A covering for the head in war; a helmet; a morrion; an headpiece.—

France spreads his banners in our noiseless field  
With plumed *helm* the slayer begins his threat.

*Shak.*

*Mneestheus* lays hard load upon his *helm*. *Dryden.*

2. The part of a coat of arms that bears the crest.—More might be added of *helms*, crests, mantling and supporters. *Camden's Remains.*

3. The upper part of the retort.—The vulgar chymists themselves pretend to be able, by repeated combinations, and other fit operations, to make the distilled parts of a concrete bring its own *caput mortuum* over the *helm*. *Boyle.* 4. [*helma*, Sax.] The steering; the rudder.—

They did not leave the *helm* in storm

And such they are make happy states. *B. Jon.*

More in prosperity is reason tost  
Than ships in storms, their *helms* and anchors.

*Devin.*

Fair occasion shews the springing gale,  
And int'rest guides the *helm*, and honour for the sail.

5. The station of government.—I may be wrong in the means; but that is no objection against the design: let those at the *helm* contrive it better. *Swift.* 6. In the following line it is difficult to determine whether *steersman* or *defender* is intended: I think *steersman*.—

You slander

The *helms* o' th' state, who care for you fathers,

When you curse them as enemies.

(2.) The **HELM** (§ 1, def. 4.) is a long and narrow piece of timber, or an assemblage of several pieces, suspended along the hind part of a ship's stern, where it turns upon hinges to the right or left, serving to direct the course of the vessel, as the tail of a fish guides the body. The *helm* is usually composed of 3 parts, viz. the rudder, the tiller, and the wheel, except in small vessels, where the wheel is unnecessary. As to the form of the rudder, it becomes gradually broader in proportion to its distance from the top, or to its depth under the water. The back, or inner part of it, which joins to the stern-post, is diminished into the form of a wedge throughout its whole length, so that the rudder may be more easily turned from one side to the other, where it makes an obtuse angle with the keel. It is supported upon hinges, which those that are bolted round the stern post at the after extremity of the ship, are called *grogg*

and are furnished with a large hole in the after-part of the stern-post. The other parts of the luger, which are bolted to the back of the rudder, are called *pasles*, being strong cylindrical pins, which enter into the goonges, and rest upon them. The length and thickness of the rudder is nearly equal to that of the stern-post. The rudder is turned upon its hinges by means of a long bar of timber, called the *tiller*, which is fixed horizontally in its upper end within the vessel. The movements of the tiller to the right and left, accordingly, direct the efforts of the rudder to the permanent of the ship's course as she advances; which, in the sea language, is called *steering*. The operations of the tiller are guided and assisted by a set of tackle, communicating with the ship's side, called the *tiller-rope*, which is usually composed of untarred rope-yarns for the purpose of sliding more readily through the blocks or pulleys.

(1) HELM, MANAGEMENT OF THE. To facilitate the management of the helm, the tiller-rope, in all large vessels, is wound about a wheel, which steers it with the powers of a crane or windlass. The rope employed in this service being moved from the fore end of the tiller *k*, to a pulley block *l*, on each side of the ship, (See *DECK*, and *PL. 93, fig. 7.*) is farther communicated to a wheel, by two blocks suspended near the mainmast, and two holes immediately above, leading up to the wheel, which is fixed upon an axis in the quarter-deck, almost perpendicularly over the fore end of the tiller. Five turns of the tiller-rope are usually wound about the barrel of the wheel; and when the helm is amidship, the middle rope is nailed to the top of the barrel, with a mark which the helmsman readily discovers the situation of the helm, as the wheel turns it from the starboard to the larboard side. The spokes of the wheel generally reach about eight inches beyond the circumference, serving as handles to the helmsman who steers the vessel. As the effect of a rope increases in proportion to the length of its lever, it is evident that the power of the helmsman in the wheel will be increased according to the length of the spokes beyond the circumference of the barrel. When the helm, instead of lying in a right line with the keel, is turned to one side or the other, as in *BD*, *Plate CLXXIII, fig. 9.* it receives an immediate shock from the water, which is along the ship's bottom in running ast from *B*; and this fluid pushes it towards the opposite side, whilst it is retained in this position: so that the stern, to which the rudder is confined, receives the same impression, and accordingly turns from *B* to *b* about some point *c*, whilst the head of the ship passes from *A* to *a*. It must be observed, that the current of water falls upon the rudder obliquely, and only strikes it with that part of its motion which acts according to the line of incidence, pushing it in the direction *NP*, with a force which not only depends on the velocity of the ship's course, by which this current of water is produced, but also upon the extent of the line of incidence. This force is by consequence composed of the square of the velocity with which the vessel moves, and the square of the sine of incidence, which will necessarily be greater or smaller

according to circumstances; so that if the vessel runs 3 or 4 times more swiftly, the absolute shock of the water upon the rudder will be 9 or 16 times stronger under the same incidence: and, if the incidence is increased, it will yet be augmented in a greater proportion, because the square of the sine of incidence is more enlarged. This impression, or power of the helm, is always very feeble, when compared with the weight of the vessel; but as it operates with the force of a long lever, its efforts to turn the ship are extremely advantageous. For the helm being applied to a great distance from the centre of gravity *G*, or from the point about which the vessel turns horizontally, if the direction *PN* of the impression of the water upon the rudder be prolonged, it is evident that it will pass perpendicularly to *R*, widely distant from the centre of gravity *G*: thus the absolute effort of the water is very powerful. It is not therefore surprising, that this machine impresses the ship with a considerable circular movement, by pushing the stern from *B* to *b*, and the head from *A* to *a*: and even much farther whilst she sails with rapidity, because the effect of the helm always keeps pace with the velocity with which the vessel advances. Amongst the several angles that the rudder makes with the keel, there is always one position more favourable than any of the others, as it more readily produces the desired effect of turning the ship, in order to change her course. To ascertain this, it must be considered, that if the obliquity of the rudder with the keel is greater than the obtuse angle *ABD*, so as to diminish that angle, the action of the water upon the rudder will increase, and at the same time oppose the course of the ship in a greater degree; because the angle of incidence will be more open, so as to present a greater surface to the shock of the water, by opposing its passage more perpendicularly. But at that time the direction *NP*, of the effort of the helm upon the ship, will pass with a smaller distance from the centre of gravity *G* towards *R*, and less approach the perpendicular *NL*, according to which it is absolutely necessary that the power applied should act with a greater effect to turn the vessel. Thus it is evident, that if the obtuse angle *ABD* is too much inclosed, the greatest impulse of the water will not counterbalance the loss sustained by the distance of the direction *NP* from *NL*, or by the great obliquity which is given to the same direction *NP* of the absolute effort of the helm with the keel *AR*. If, on the contrary, the angle *ABD* is too much opened, the direction *NP* of the force of the action of the helm will become more advantageous to turn the vessel, because it will approach nearer the perpendicular *NL*; so that the line prolonged from *NP* will increase the line *GR*, by removing *R* to a greater distance from the centre of gravity *G*: but then the helm will receive the impression of the water too obliquely, for the angle of incidence will be more acute: so that it will only present a small portion of its breadth to the shock of the water, and by consequence will only receive a feeble effort. By this principle it is easy to conceive, that the greatest distance *GR* from the centre of gravity *G*, is not sufficient to repair the diminution of force occasioned by the too great obliquity of the shock of the water. Hence we may conclude



conclude, that when the water either strikes the helm too directly, or too obliquely, it loses a great deal of the effect it ought to produce. Between the two extremes there is therefore a mean position, which is the most favourable to its operations. The diagonal NP of the rectangle IL represents the absolute direction of the effort of the water upon the helm. NI expresses the portion of this effort which is opposed to the ship's head-way, or which pushes her astern, in a direction parallel to the keel. It is easily perceived, that this part NI of the whole power of the helm contributes but little to turn the vessel; for, if IN is prolonged, it appears that its direction approaches to a very small distance GV from the centre of gravity G; and that the arm of the lever BN=GV, to which the force is applied, is not in the whole more than equal to half the breadth of the rudder: but the relative force NL, which acts perpendicular to the keel, is extremely different. If the first NI is almost useless, and even pernicious, by retarding the velocity; the second NL is capable of a very great effect, because it operates at a considerable distance from the centre of gravity G of the ship, and acts upon the arm of a lever GE, which is very long. Thus it appears, that between the effects NL and NI, which result from the absolute effort NP, there is one which always opposes the ship's course, and contributes little to her motion of turning; whilst the other produces only this movement of rotation, without operating to retard her velocity. Geometricians have determined the most advantageous angle made by the helm with the line prolonged from the keel, and fixed it at  $54^{\circ} 44'$ , presuming that the ship is as narrow at her floating-line, or at the line described by the surface of the water round her bottom, as at the keel. But as this supposition is absolutely false, inasmuch as all vessels augment their breadth from the keel upward to the extreme breadth, where the floating-line or the highest water-line is terminated; it follows, that this angle is too large by a certain number of degrees. For the rudder is impressed by the water, at the height of the floating line, more directly than at the keel, because the fluid exactly follows the horizontal outlines of the bottom; so that a particular position of the helm might be supposed necessary for each different incidence which it encounters from the keel upwards. But as a middle position may between all these points, it will be sufficient to consider the angle formed by the sides of the ship, and her axis, or the middle line of her length, at the surface of the water, in order to determine afterwards the mean point, and the mean angle of incidence. It is evident that the angle  $54^{\circ} 44'$  is too open, and very unfavourable to the ship's head-way, because the water acts upon the rudder there with too great a sine of incidence, as being equal to that of the angle which it makes with the line prolonged from the keel below. but above, the shock of the water is almost perpendicular to the rudder, because of the breadth of the bottom, as we have already remarked. If then the rudder is only opposed to the fluid, by making an angle of  $45^{\circ}$  with the line prolonged from the keel, the impression, by becoming weaker, will be less opposed to the ship's head-way, and the direction

NP of the absolute effort of the water upon the helm drawing nearer to the lateral perpendicular will be placed more advantageously, for the reasons above mentioned. On the other hand, experience daily testifies, that a ship steers well when the rudder makes the angle DBE equal to  $35^{\circ}$  only. It has been already remarked, that the effect of moving the wheel to govern the helm increases in proportion to the length of the spokes; and so great is the power of the wheel, that if the helmsman employs a force upon its spokes equivalent to 30 lb. it will produce an effect of 90 or 120 lb. upon the tiller. On the contrary, the action of the water is collected into the middle of the breadth of the rudder, which is very small in comparison with the length of the tiller; for the effort of the water is very little removed from the fulcrum B upon which it turns, whereas the tiller forms the arm of a lever 10 or 15 times longer, which also increases the power of the helmsman in the same proportion that the tiller bears to the lever upon which the impulse of the water is exerted. This force then is by consequence 10 or 15 times stronger; and the effort of 30 pounds, which at first gave the helmsman a power equal to 90 or 120 lb. becomes accumulated to one of 900 or 1800 lb. upon the rudder. This disadvantage arises from the shortness of the lever upon which the action of the water is impressed, and the comparative length of the tiller, or lever, by which the rudder is governed; together with the additional power of the wheel that directs the movements of the tiller, and still farther accumulates the power of the helmsman over it. Such a demonstration ought to remove the surprise which the prodigious effect of the helm is sometimes considered, from an insurrection to the channel: for we need only to observe the position of the water, which acts at a great distance from the centre of gravity G, about which the ship is supposed to turn, and we shall easily perceive the difference there is between the effort of the water against the helmsman, and the effect of the impulse against the vessel. With regard to the person who steers, the water acts only with the arm of a very short lever NB, of which B is the fulcrum: on the contrary, with regard to the vessel, the force of the water is impressed in the direction NP, which passes to a great distance from G, and acts upon a very long lever EG, which renders the action of the rudder extremely powerful in turning the vessel; so that, in a large ship, the rudder receives a shock from the water of 3700 or 3800 lb. which is frequently the case when the ship fails at the rate of 3 or 4 leagues by the hour; this force being applied in E, perhaps 120 or 150 feet distant from the centre of gravity G, will operate upon the ship to turn her about, with 370,000 or 308,000 lb.; whilst, in the latter case, the helmsman acts with an effort which exceeds not 30 lb. upon the spokes of the wheel. From what has been said, it is plain that the more a ship increases her velocity with regard to the sea, the more powerful will be the effect of the rudder, because it acts against the water with a force, which increases as the square of the swiftness of the ship, whether the ship advances or retreats; or, in other words, whether she has head-way or stern-way.

with this distinction, that in these two circumstances the effects will be contrary. For if the vessel retreats, or moves astern, the helm will be impressed from I to N; and instead of being pushed, according to NP, it will receive the effort of the water from N towards R; so that the stern will be transported to the same movement, and the head turned in a contrary direction. When the helm operates by itself, the centre of rotation of the ship, and her movement, are determined by estimating the force of this machine; that is to say, by multiplying the surface of the rudder by the square of the ship's velocity.

(4.) HELM, TERMS USED RESPECTING THE. In the sea language, *Bear up the helm*, signifies, let the ship go more at large before the wind: *Keep a mid-ship, or right the helm*, is, Keep it even with the middle of the ship: *Port the helm*, put it over the left side of the ship; and *Starboard the helm*, Put it on the right side of the ship.

\* To HELM. *v. a.* [from the noun.] To guide; to conduct. *Hammer.*—The very stream of his life, and the business he hath *helmed*, must give him a later proclamation. *Shak.*

HELMANAED, a town of Austria.

HELMBRECHT, a town of Franconia.

\* HELMED. *adj.* [from *helm*.] Furnished with headpiece.—

The *helmed* cherubim

Are seen in glittering ranks with wings display'd.

*Milton.*

HELMERSHAUSEN, a town of Hesse-Cassel.

(1.) \* HELMET. *n. f.* (Probably a diminutive of *helm*.) A helm; a headpiece; armour for the head.—

I saw him down; thrice up again, and fighting;

From helmet to the spur all bleeding o'er. *Shak.*

See'n darts are thrown at once, and some rebound

From his bright shield, some on his helmet found.

*Dryden.*

(2.) The HELMET, was anciently worn by horsemen both in war and in tournaments. It covered the head and face, only leaving an aperture at the front secured by bars, which was called the visor.

In achievements, it is placed above the effigy for the principal ornament, and is the mark of chivalry and nobility. Helmets vary according to the different degrees of those who wear them. They are also used as a bearing in coats of arms. See HERALDRY, Chap. IV. Sect. IV.

\* HELMINTHICK. *adj.* [from *helminth*.] Relating to worms. *DiB.*

HELMINTHOLITHUS, in natural history, a name given by Linnæus to petrified bodies resembling worms. Of these he reckons 4 genera: 1. Petrified lithophyta, found in the mountains of Iceland. 2. Petrified shells. 3. Petrified zoophytes. 4. Petrified reptiles.

(1.) HELMONT, John Baptist VAN, a celebrated Flemish gentleman, born at Brussels in 1577. He acquired such skill in natural philosophy, physics, and chemistry, that he was accounted a magician, and thrown into the inquisition: but having with difficulty justified himself, as soon as he was released he retired to Holland; where he died

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in 1644. He published, 1. *De magnetica corporum curatone*. 2. *Februm doctrina inaudita*. 3. *Ortus medicince*. 4. *Paradoxa de aquis Spadani*; and other works, printed together in one vol. folio.

(2.) HELMONT, a small town of the Batavian republic, in the dep. of Dommel and Scheldt, and adjacent province of Dutch Brabant, with a good castle, seated on the Aa. Lon. 5. 37. E. Lat. 51. 31. N.

(1.) HELMSDALE, a river of Scotland, in Sutherland, called in the Celtic, *Abbie Iligb*, or *Avonaxillie*, which rises from several lakes in the parish of Kildonan, runs through it for 11 miles from NW. to SE. and falls into the German Ocean, 2 miles SW. of the Ord of Caithness, after a course of other 7 miles through the parish of Loth. It abounds with salmon, which are sent to London, by a company, who pay L. 133 sterling a year for the privilege of fishing in it.

(2.) HELMSDALE, a village on the above river, (Nº 1.) in the parish of Loth, where a boiling house is erected by the fishing company above-mentioned.

HELMSLEY, a town of Yorkshire, on the Rye, which has a good trade in cottons and linens: 22 miles N. of York, and 212 N. by W. of London. Lon. 1. 0. W. Lat. 54. 19. N.

HELMSMAN, *n. f.* a pilot, or steerfman.

(1.) HELMSTADT, a town of Germany, in the duchy of Brunswick, built by Charlemagne. Lon. 11. 10. E. Lat. 52. 20. N.

(2.) HELMSTADT, a town in the palatinate of the Rhine, 14 miles SE. of Heidelberg.

(3.) HELMSTADT, or HALMSTADT, a strong maritime town of Sweden, and capital of the province of Halland, seated at the mouth of the Nida, on the Baltic. Lon. 12. 48. E. Lat. 56. 38. N.

HELOISE, or ELOISA, the mistress, and afterwards the wife of Abelard, famous for her unfortunate affection for, and her Latin letters to him, after they had retired from the world. She died abbess of Paraclet in 1163, 20 years after him. See ABELARD.

HELONG-KIANG. See AMUR.

HELONIAS, in botany: A genus of the trigynia order, belonging to the hexandria class of plants; and in the natural method ranking under the 10th order, *Coronaria*. The corolla is hexapetalous; there is no calyx; and the capsule is trilocular.

HELOS, in ancient geography, a maritime town of Laconia, between Trinasus and Acrize, in the district of Helotea. In Pausanias's time it was in ruins. The people being subdued by the Lacedæmonians, were all reduced to a state of the most horrid slavery; and neither could recover their liberty, nor be sold out of the territory of Sparta. Hence the term *ulavrov*, in Hæpocrætion, for being in a state of slavery; and hence also the Lacedæmonians called the slaves of all nations whatever *helotes*. *Heloticus* is the epithet.

HELOTÆA, a district of Laconia.

HELOTÆ, } called also *Helci* and *Helentæ* by  
HELOTES, } Stephanus, and *LOTÆ* by Livy,  
HELOTS, } the inhabitants of Helos, and the slaves of the Spartans. See HELOS. The Spartans were forbidden the exercise of any mean or mechanical

nial employment, and therefore the whole care of supplying the city with necessaries devolved upon the Helots.

\* **HELP.** *n. s.* [from the verb; *helpe*, Dutch.]  
1. Assistance; aid; support; succour.—Mullest, despairing to recover the city, hardly escaped his enemies hands by the good *help* of his uncle. *Kneller*.—He may be beholden to experience and acquired notions, where he thinks he has not the least *help* from them. *Locke*.—So great is the stupidity of some of those, that they may have no sense of the help administered to them. *Smalridge*.

2. That which gives help.—Though these contrivances increase the power, yet they proportionably protract the time; that which by such *helps* one man may do in a hundred days, may be done by the immediate strength of a hundred men in one day. *Wilkins*.—Virtue is a friend and an *help* to nature; but it is vice and luxury that destroys it, and the diseases of intemperance are the natural product of the sins of intemperance. *Saath*.—Another *help* St Paul himself affords us towards the attaining the true meaning contained in his epistles. *Locke*. 3. That which forwards or promotes.—Coral is in use as an *help* to the teeth of children. *Bacon*. 4. Remedy.—There is no *help* for it, but he must be taught accordingly to comply with the faulty way of writing. *Holder on Speech*.

(1.) \* **To HELP.** *v. a.* preter. *helped*, or *help*; part. *helped*, or *helpen*. [*helpan*, Gothick; *helpan*, Saxon.] 1. To assist; to support; to aid.—

Let us work as valiant men behoves;

For boldest hearts good fortune *helpeth* out.

*Fairfax*.

—O Lord, make haste to *help* me. *Psalms*.—God *helped* him against the Philistines. 2 *Corin.* xxvi. 7. —They *helped* them in all things with silver and gold. 1 *Esar*.—A man reads his prayers out of a book, as a means to *help* his understanding and direct his expressions. *Stillingfleet*. 2. It has, in familiar language, the participle *out*, which seems to have meant originally, *out of a difficulty*.—

This he conceives not hard to bring about,

If all of you should join to *help* him *out*. *Dryden*.

—What I offer is so far from doing any diskindness to the cause these gentlemen are engaged in, that it does them a real service, and *helps* them *out* with the main thing whereat they stuck. *Woodward's Natural History*.—

The god of learning and of light,

Would want a god himself to *help* him *out*. *Swift*.

3. To raise by help: with *up*.—Woe to him that is alone when he falleth; for he hath not another to *help* him *up*. *Ecc.* iv. 10. 4. To enable to surmount: with *over*.—Wherever they are at a stand, *help* them presently *over* the difficulty without any rebuke. *Locke*. 5. To remove by help: with *off*.—Having never learned any laudable manual art, they have recourse to those foolish or ill ways in use, to *help off* their time. *Locke*. 6. To free from pain or vexation.—*Help* and ease them, but by no means bemoan them. *Locke*. 7. To cure; to heal: with *of*. Obsolete.—

Love doth to her eyes repair,

To *help* him of his blindness.

*Shakspeare*.

R. It is used commonly before the disease.—The true calamus *helps* coughs. *Gerrard*. 9. To remedy; to change for the better.—

Cease to lament for that thou can'st not *help*;  
And study help for that which thou lament'st.

*Shakspeare*.

10. To prevent; to hinder.—Those few who reside among us, only because they cannot *help* us. *Swift*.—If they take offence when we give none, it is a thing we cannot *help*, and therefore the whole blame must lie upon them. *Saundersen*.—It is a high point of ill nature to make sport with any man's imperfections that he cannot *help*. *L'Estrange*.

Those closing skies may still continue bright;  
But who can *help* it, if you'll make it night.

*Dryden*.

She, betwixt her modesty and pride,

Her wishes, which she could not *help*, would  
hide.

*Dryden*.

—It is reckoned ill manners for men to quarrel upon difference in opinion, because that is a thing which no man can *help* in himself. *Seneca*. 11. To forbear; to avoid.—He cannot *help* believing, that such things he saw and heard. *Atterbury*.—I cannot *help* remarking the resemblance betwixt him and our author in qualities, fame, and fortune. *Pope*. 12. To promote; to forward.—And then *helped* forward the afflictive. *Zerb*.—If you make the earth narrower at the bottom than at the top, in fashion of a sugar-loaf reversed, it will *help* the experiment. *Bacon*. 13. **To HELP to.** To supply with; to furnish with.—Whom they would *help to* a kingdom, those reign: and whom against they would, they displace. 1 *Mac.* viii. 13.—The man that is now with Tiresias can *help* him to his end again. *L'Estrange*. 14. To present at table.—

In plenty starving, tantaliz'd in state,

And complaisantly *help'd* to all I hate;

Treated, carous'd, and tir'd, I take my leave.

*Pope*.

(2.) \* **To HELP.** *v. a.* 1. To contribute and  
succour.—

Sir, how come it you

Have *help* to make this rescue?

*Shakspeare*.

—Discreet followers and servants *help* much to reputation. *Bacon*.—

Bennet's grave look was a pretence,

And Danby's matchless impudence

*Help'd* to support the knave.

*Dryden*.

—A generous present *helps* to persuade as well as an agreeable person. *Garrick*. 2. To bring a supply.—Some, wanting the talent to write, make it their care that the actors should *help out* when the muses failed. *Rymer*.

\* **HELPER.** *n. s.* [from *help*.] 1. An assistant; an auxiliary; an aider; one that helps or assists.—There was not any left, nor any *helper* for Israel. 2 *Kings*.—We ought to receive such, that we might be fellow *helpers* to the truth. 3 *Jo.* vi. —It is impossible for that man to despair who remembers that his *helper* is omnipotent. *Taylor's Rule of living holy*. 2. One that administers remedy.—Compassion, the mother of tears, is not always a mere idle spectator, but an *helper* sometimes of evils. *Merr*. 3. One that supplies with any thing wanted: with *to*.—

Heaven

Hath brought me up to be your daughter's  
dower,

As it hath fated her to be my motive

And *helper* to a husband.

*Shakspeare*

4. b

3. A supernumerary servant—I live in the corner of a vast unfurnished house: my family consists of a steward, a groom, a *helper* in the stable, a footman, and an old maid. *Swift to Pope.*

\* **HELPPFUL**. *adj.* [*help* and *full*.] 1. Useful; that which gives assistance.—

Let's fight with gentle words,

'Till time lend friends, and friends their *helpful* swords. *Shakesp.*

He orders all the succours which they bring;  
The *helpful* and the good about him run,

And form an army. *Dryden.*

2. Wholesome; salutary.—A skilful chymist can as well, by separation of visible elements, draw *helpful* medicines out of poison, as poison out of the most healthful herbs. *Raleigh's History.*

\* **HELPLESS**. *adj.* [from *help*.] 1. Wanting power to succour one's self.—

One dire shot

Cloze by the board the prince's main-mast bore;  
All three now *helpless* by each other lie. *Dryd.*

—Let our enemies rage and persecute the poor and the *helpless*; but let it be our glory to be pure and peaceable. *Rogers.* 2. Wanting support or assistance.—

How shall I then your *helpless* fame defend?

'Till then be infamy to seem your friend. *Pope.*

Irremediable; admitting no help.—

Such *helpless* harms it's better hidden keep,  
Than rip up grief, where it may not avail. *Spenser.*

Unsupplied; void: with *of*. This is unusual, perhaps improper.—

Naked he lies, and ready to expire,  
*Helpless* of all that human wants require. *Dryd.*

\* **HELPLESSLY**. *adv.* [from *helpless*.] Without help; without succour.

\* **HELPLESSNESS**. *s. f.* [from *helpless*.] Want of help; want of succour.

**HELSIMBURG**, } or **ELSINBURG**. See **EL-**  
**HELSINGBORG**, } **SIMBURG**.

**HELSINGFORS**, a sea port of Sweden, in the prov. of Nyland, on the N. coast of the Gulf of Bothnia, built by Gustavus Vasa. The harbour is deep, and is defended by several forts. It lies 24 miles ESE. of Abo. Lon. 24. 43. E. Lat. 60. 2 N.

**HELSINGIA**, or **HELSINGLAND**, a province of Sweden, bounded on the N. by Jemtnerland and Lapland; on the E. by the Bothnic gulf; on the S. by Gestrícia, and SW. and W. by Dalecarlia. It is full of mountains and forests. The principal towns are Hudwicksväld, Alta, and Dillsbo. The rivers and lakes abound with fish. Its chief trade is in wood, flax, linen, iron, butter, tar, &c. It is 120 miles long and 90 broad.

**HELSINGIC CHARACTER**, a peculiar character found on stones in Helzingia, resembling the hawk.

**HELSINGOER**. See **ELRINGUR**.

**HELSTON**, a populous borough of Cornwall, seated on the Cober, near its influx into the sea.

It was one of those appointed for the coinage of tin, and the place of assembly for the W. division of the shire. By a grant of Edward III. it has a market on Monday, and 8 fairs. It had formerly a priory and a castle, and sent members to parliament in the reign of Edward I. but was not incorporated till the 27th of Q. Elizabeth, who ap-

pointed a mayor, 4 aldermen, and 24 assistants. It was re-incorporated August 16, 1774, and still sends two members to parliament. It has a large market-house, a guild hall, and 4 streets in the form of a cross, with a channel of water running through each. The steeple of the church, with its spire, is 90 feet high, and a sea-mark. King John exempted Helston from paying toll any where but in London; and the citizens from being impleaded any where but in their own borough. It is 12 miles E. of Penzance, and 174 WSW. of London. Lon. 5. 17. W. Lat. 50. 7. N.

**HELTER**, a river of Northumberland.

\* **HELTER-SKELTER**. *adv.* [As *Skinner* fancies, from *beolster* *scada*, Sax. the darkness of hell; hell, says he, being a place of confusion.] In a hurry; without order; tumultuously.—

Sir John, I am thy Pistol, and thy friend;

And *better-skelter* have I rode to England,

And tidings do I bring. *Shakesp.*

—He had no sooner turned his back but they were at it *better-skelter*, throwing books at one another's heads. *L'Esrange.*

\* **HELVE**. *s. f.* [*helfe*, Saxon.] The handle of an axe.—The slipping of an axe from the *helve*, whereby another is slain, was the work of God himself. *Ralegh's History.*

\* **To HELVE**. *v. a.* [from the noun.] To fit with a helve or handle.

**HELVELIA**, in botany; a genus of the natural order of fungi, belonging to the cryptogamia class of plants. The fungus is of the shape of a top.

**HELVETIA**, or **CIVITAS HELVETIÆ**, in ancient geography, the country of the **HELVETII**, was divided into 4 pagi or Cantons, situated to the S. and W. of the Rhine, by which they were divided from the Germans; and extending towards Gaul, from which they were separated by mount Jura on the W. and by the Rhodanus and Lacus Lemanus on the S. and therefore called a Gallic nation. It was formerly a part of Celtic Gaul, but by Augustus assigned to Gallia Belgica; lately called **SWITZERLAND**, and now the **HELVETIC REPUBLIC**.

(1.) **HELVETIC**, *adj.* having a relation to the Switzers, or inhabitants of the Swiss cantons, who were anciently called **HELVETII**.

(2.) **The HELVETIC BODY**, before the war, comprehended the republic of Switzerland, consisting of 13 cantons, which made so many distinct commonwealths, united under one general confederacy, in the 14th century. See **SWITZERLAND**. These States have undergone various revolutions, and the country has been subjected to much distress, from having been repeatedly the scene of various bloody battles during the present war. See **REVOLUTION** and **WAR**. They are now (Sept. 1801.) united under the title of the **HELVETIC REPUBLIC**.

(3.) **The HELVETIC REPUBLIC**, one of the modern democratic States of Europe, formed by the French out of the ci-devant cantons of Switzerland, and new-modelled after the form of the **FRENCH REPUBLIC**, under a Directory, two Councils, &c. on the 22d March, 1798. (See **COUNCIL**, § 8, 9; and **DIRECTORY**, § 2, 3.) On the 10th April, 1799, the whole country of the **GRISONS**, (except the *Valteline*, *Chiavenna*, and



Bornia, which in Nov. 1797, were annexed to the Cisalpine republic,) was united to the Helvetic republic, after the expulsion of the Austrians by the French under gen. Massena; who in 3 days took 10,000 prisoners, 40 cannon, and 20 standards, with proportional ammunition and stores, &c. Since that period, these countries have been repeatedly over-run by the troops of the Belligerent powers; and various changes have been made in their constitution. See REVOLUTION, and WAR.

HELVETII, a people of Gallia Belgica, near the country of the Allobroges and the Provincia Romana; famed for bravery and a turn for war; and not destitute of learning. See DAVIDI, § 4.

(1.) HELVETIUS, Adrian, an eminent physician, born in Holland, in 1656. After having studied physic at Leyden, he went to Paris, where he acquired great reputation in his profession, by discovering a cure for the dysentery, then prevalent. Lewis XIV. gave him 1000 louis d'ors for publishing his method; made him inspector general of the hospitals in Flanders, physician to the D. of Orleans, &c. He died at Paris, in 1711, aged 63. He wrote a treatise on the most common diseases, and their remedies; (the best edition is that of 1724, in 3 vols. 8vo.) and other works.

(2.) HELVATIUS, John Claude, son of the doctor, (N° 1.) was born in 1683. He was first physician to the queen; inspector general of the military hospitals; a member of the Academy of Sciences at Paris, of the Royal Society in London, and of the Academies of Prussia, Florence, and Bologna. He was author of 1. *Idee Générale de l'Economie animale*, 1722, 8vo. 2. *Principia Physico-Medica, in tyronum Medicinæ gratiam conscripta*, 2 vols. 8vo. He died in 1755, aged 70.

(3.) HELVATIUS, Claude Adrian, son of the preceding, (N° 2.) was born at Paris, in 1715, and in 1738, published a celebrated book *De l'Esprit*. Voltaire calls him "a true philosopher;" but his book was stigmatized by the authors of the *Journal de Trévoux*, and suppressed by the government, on account of its atheistical principles. Upon this he came over to England, in 1764, and went afterwards to Berlin, where he was well received by Frederick II. He wrote also, 1. *Le Bonheur* a poem in 6 cantos: 2. *Of Man*, a philosophical work; and, 3. *The Child of Nature improved by Chance*; an indecent romance. He died at Paris in 1771.

HELVETUM, in ancient geography, a town of Germany, in Alsatia, now called *Schibstadt*.

HELUI. See HALUI.

HELVICUS, Christopher, D. D. professor of divinity, Greek, and the Oriental tongues, in the university of Gessen, was born near Francfort, in 1581, educated at Marburg, and died in 1617. He published several Lat'n poems, lexicons, and grammars of different languages. The Hebrew language was so familiar to him, that he spoke it as fluently as his mother tongue. His *Chronological Tables* have been greatly esteemed.

HELVIDIANS, the disciples of HELVIDIUS; the same with the ANTIDICOMARIANITES.

HELVIDIUS, a disciple of Auxentius the Arian, whose distinguishing principle was, that Mary, the mother of Jesus, did not continue a virgin, but had children by Joseph. He flourished in the end of the 4th century.

HELVII, an ancient people of Gallia Narbonensis, who possessed the country since called the VIVARAIS. Cæsar calls them *Helvi*; Pliny *Helvi*. Their chief city was ALBA, now ALBI, or so there think VIVERRS.

HELVOETSLUYS, a sea port town of the Batavian republic, in the department of Delft, island of Voorn, and late province of S. Holland. It has a handsome quay, is well fortified, and esteemed the safest harbour in the country. The largest men of war may come up to the middle of the town, and the English packet boats frequent it. In Jan. 1795, it surrendered to the French, called Pichegru. It is 12 miles W. of Dort, and 15 SW. of Rotterdam. Lon. 4. 20. E. Lat. 51. 48. N.

HELWICK HEAD, a cape of Ireland, in Waterford, on the S. point of the entry into Douglas Bay. Lon. 7. 33. W. Lat. 52. 2. N.

HELYOT, Peter, a Franciscan of the order of Picpis, of English extraction, who wrote a *History of Monastic Orders*, in 2 vols. 4to. He was born in 1660, and died in 1716, aged 56.

HELZSTADT, a town of Upper Saxony, Mansfeld, 9 miles N. of Eisleben, and 16 S. of Quedlinburg. Lon. 29. 6. E. of Ferro. Lat. 51. 35. N.

(1.) \* HEM. *n. f.* [*hem*, Sax.] 1. The edge of garment doubled and sewed to keep the threads from spreading.—Rowers must be made of even cloth white and gentle, without *hem*, seam, or thread hanging by. *Wife-man*. 2. [*Hemmen*, Dutch.] The noise uttered by a sudden and violent expulsion of the breath.—I would try if I could cry *hem* and have him. *Shak.*—He loves to clear his pipe in good air, and is not a little pleased with one who takes notice of the strength which he exerts in his morning *hems*. *Addison*. 3. *Lat. Hem!* [Lat.]

(2.) HEM, a town of Holstein, 3 m. S. of Lauenburg.

(1.) \* To HEM. *v. a.* 1. To close the edge of cloth by a hem or double border sewed together. 2. To border; to edge.—

All the skirt about

Was *hem'd* with golden fringe. *Fairy Queen*

Along the shore of silver streaming Thames  
Whose rushy bank, the which his river brook

3. To enclose; to environ; to confine; to surround. —So of either side, stretching itself in a narrow length, was it *hemmed in* by woody hills, as indeed nature had meant therein to make a place for beholders. *Sidney*.—

What lets us then the great Jerusalem  
With valiant squadrons round about to *hem*?

Why, Neptune, hast thou made us stand alone  
Divided from the world for this, say they;

*Hem'd in* to be a spoil to tyranny,  
Leaving affliction hence no way to fly? *Dani.*

I hurry me in haste away,  
And find his honour in a pound

*Hem'd* by a triple circle round,  
Chequer'd with ribbons, blue and green. *As You Like It*

(2.) \* To HEM. *v. n.* [*hemmen*, Dutch.] To utter a noise by violent expulsion of the breath.

HEMAN, an inspired psalmist of Israel, author of the 84th Psalm. Three persons of this name are mentioned.

mentioned in Scripture, viz. 1. Heman, the son of Zerah and grandson of Judah : (1 Chron. ii. 6.) 2. Heman, the son of Mahol, who with Ethan the Gershonite and others, is celebrated for wisdom : (1 Kings iv. 31.) and, 3. Heman the son of Joel and grandson of Shemuel, or Samuel, a Kohathite, and one of the chief singers, whom David set over his service. (1 Chron. vi. 31, 33.) Commentators are uncertain which of these three was the same; but we think the last is the most probable, not only from the time he lived in, and the office he held, but also from the genealogies of the other two psalmists, ASAPH and EISHA, being recorded in the same chapter, immediately after the generation of his ancestors.

**HAMATH, or HAMATH.** See **HAMATH.**

**HAMATH-ZOBA,** the 'E. pa.' of **HAMATH.**

**HAMATITES.** See **HAMATITES.**

**HAMELAR, John,** an eminent antiquarian, and son of Antwerp, in the 17th century, born at Haggae. He wrote a work, entitled, *Expeditio innotatum imperatorum Romanorum a Julio Cæsare ad Heraclium*; which is very scarce, though it had several editions. He died in 1640.

**HAMELSTEDE,** a town of Holstein.

**HEMEROBAPTISTS,** a sect among the ancients, thus called from their washing and baptizing daily in all seasons; and performing this duty with the greatest solemnity, as a religious rite necessary to salvation. Epiphanius says, they derived the resurrection in common with the Sadducees and entertained some other opinions of theirs. **LIBRARIUS N° 2.**

**HEMEROBIVUS,** in zoology, a genus of insects in the Neuroptera order; the characters of which are: The mouth is furnished with two teeth; there are 4. the wings are deflected, but not united; and the antennæ are bristly, and longer than the breast. There are 15 species, principally distinguished by their colours.—They are named from the shortness of their lives, which, however, continue several days. In the state of pupæ they are great devourers of plant lice, for which has had the name of the *lion of the plant*. They are also cannibals, and devour each other after their transformation. The eggs are born in gummy pedicles, spun by the insects from their abdomen. These eggs are deposited upon a sand set in the form of bunches. They have been taken for parasitic plants. In 15 or 16 days the pupa attains to its full growth. With its spinous wheel at its tail, it makes itself a small, round, silky cocoon, of a close texture. In summer, at the end of 3 weeks, the hemerobivus issues forth with its wings; but when the cocoon has not been spun, the chrysalis remains in it the whole year, and does not undergo its final metamorphosis till the next spring. The flight of this insect is very: some species have an excrementitious secretion. One is named the *water hemerobivus*, because it is mostly at the water side.

**HEMEROCALLIS, DAY LILY,** or *lily asphodel*: one of the monogynia order, belonging to the Liliacea class of plants; and in the natural ranking under the 10th order, *Coronarieæ*. The corolla is campanulate, with the tube cylindrical; the stamina declining downwards.

**HEMEROCALLIS FLAVA,** the *yellow day lily*,

with strong fibrous roots, sending up large hollow keel shaped leaves, two feet long, upright, leafless, firm stalks, two feet high; dividing at top into several foot stalks, each terminated by one large liliaceous yellow flower of an agreeable odour. Of this there is a variety called the

**HEMEROCALLIS MINOR,** or small yellow day-lily.

2. **HEMEROCALLIS FULVA,** the *reddish* or *copper-coloured day lily*, hath roots composed of strong fleshy fibres and large oblong tubes; radical, keel-shaped, hollow, pointed leaves, a yard long, reflected at top; with leafless stalks three or four feet high, and large copper-coloured liliaceous flowers. These have large stamina, charged with a kind of brown-coloured farina; which, on being touched or smelled to, is discharged in great plenty all over the hands and face.—Both these species are hardy, and may be easily propagated by parting their roots.

(1.) **HEMERODROMI,** [from *hēmera*, day, and *dromos*, course, &c.] among the ancients, were guards, appointed for the security of cities and other places. They went out of the city every morning, as soon as the gates were opened, and kept all day patrolling round the place; sometimes also making excursions farther into the country, to see that there were no enemies lying in wait to surprise them.

(2.) **HEMERODROMI** were also a sort of couriers, who only travelled one day, and delivered their dispatches to a fresh man, who run his day, and so on to the end of the journey. The Greeks had also these sort of couriers, which they derived from the Persians, who first used them, as appears from Herodotus.

**HEMEROTROPHIS,** [from *hēmera*, Gr. a day, and *trophis*, food,] in antiquity, a measure of capacity, the same with the *choenix*; so called from its holding one day's food.

**HEMI,** [from *hēmi*, Gr. half,] a word used in the composition of various terms, signifying the same with *femi* or *demi*, half.

(1.) **HEMICRANIA,** } a species of head-ach,

(1.) **HEMICRANY,** } supposed to be occasioned by a congestion of blood in the vessels of one side of the head. See § 2.

(2.) \* **HEMICRANY.** n. f. [*hēmi*, half, and *cranium*, the skull, or head.] A pain that affects only one part of the head at a time. *Quincy.*

(1.) \* **HEMICYCLE.** n. f. [*hēmi*, half, and *kyklos*, circle.] A half round.

(2.) **HEMICYCLE,** [of *hēmi*, half, and *kyklos*, circle,] a semicircle, is particularly applied, in architecture, to vaults in the cradle form; and arches or sweeps of vaults, constituting a perfect semicircle. To construct an arch of hewn stone, they divide the hemisphere into so many voussoirs; taking care to make them an uneven number, that there be no joint in the middle, where the key-stone should be. See **BUILDING**, § 3; and **KEY.**

(3.) **HEMICYCLE,** or **HEMICYCLUM,** was also a part of the orchestra in the ancient theatre.

(4.) **HEMICYCLE,** } was also used for a sort of **HEMICYCLUM,** } sun-dial, the cusp whereof looked to the North.

**HEMISPERMS,** in botany; a genus of the angiospermia order, belonging to the didynamia class of plants. The capsule is bilocular, with one of the

the cells more gibbous than the other: the corolla is wheel-shaped; with one division greater, and inverse heart-shaped; the interstice of the divisions nectar-bearing.

(1.) \* **HUMINA**. *n. f.* An ancient measure: now used in medicine to signify about ten ounces in measure. *Quincy*.

(2.) The **HUMINA**, in Roman antiquity, was a liquid measure, which, according to Arbuthnot, was equal to half a wine-pint English measure; its contents being 2.818 solid inches.

**HEMIOBOLON**, a weight often mentioned by the ancient writers in medicine, signifying the half of the obolos, or the 12th part of a dram, *i. e.* 5 grains.

**HEMIONITIS**, [from *hemionus*, a mule.] in botany, **MULE'S TERN**; a genus of the natural order of filices, belonging to the cryptogamia class of plants. The fructifications are in lines decussating or crossing each other.

**HEMIONUS**. See **EQUUS**, N° IV.

(1.) \* **HEMIPLEGY**. *n. f.* [*hemis*, half, and *plegma*, to strike or seize.] A palsy, or any nervous affection relating thereunto, that seizes one side at a time; some partial disorder of the nervous system.

(2.) **HEMIPLEGY**, } **HEMIPLEGIA**. See **MA-**  
**HEMIPLEXIA**, or } **DICINE**, *Index*.

**HEMIPTERA**, [from *hemis*, half, and *pteron*, wing,] in the Linnæan system, the 2d order of insects, comprehending 12 genera, viz. the *blatta*, *mantis*, *gryllus*, *fulgora*, *cixida*, *notonecta*, *nepa*, *cimex*, *aphis*, *chermes*, *coccus*, and *strepus*; and a great number of species. See **ENTOMOLOGY**, **INSECTS**, and **ZOOLOGY**.

(2.) \* **HEMISPHERE**. *n. f.* [*hemisphaerion*; *hemisphere*, French.]—The half of a globe when it is supposed to be cut through its centre in the plane of its greatest circles.—

That place is earth, the seat of man; that light

His day, which else, as th' other *hemisphere*,  
Night would invade. *Milton*.

A hill

Of Paradise, the highest from whose top  
The *hemisphere* of earth, in clearest ken  
Stretch'd out to th' amplest reach of prospect lay. *Milton*.

—The sun is more powerful in the northern *hemisphere*, and in the apogæum; for therein his motion is slower. *Brown*.—

In open prospect nothing bounds our eye,  
Until the earth seems join'd unto the sky;  
So in this *hemisphere* our utmost view  
Is only bounded by our king and you. *Dryden*.

(2.) **HEMISPHERE**, in astronomy, is particularly used for one half of the mundane sphere. The equator divides the sphere into two equal parts, called the *northern* and *southern hemispheres*. The horizon also divides the sphere into 2 parts, called the *upper* and the *lower hemispheres*.

(3.) **HEMISPHERE** is also used for a map, or projection, of half the terrestrial globe, or half the celestial sphere, on a plane. Hemispheres are frequently called *planispheres*.

(4.) **HEMISPHERE**. See **GEOMETRY**.

(5.) **HEMISPHERES**, **MAGDEBURG**. See **CO-**  
**MESION**, § 5.

\* **HEMISPHERICAL**. } *adj.* [from *hemisphaerion*]

\* **HEMISPHERICK**. } Half round; containing half a globe.—The thin film of water swells above the surface of the water it swims on, and commonly constitutes *hemispherical* bodies with *Boyle*.—A pyrites, placed in the cavity of one of an *hemispherick* figure, in much the same manner as an acorn in its cup. *Woodward on Fossils*.

(1.) \* **HEMISTICK**. *n. f.* [*hemis*, half, and *stichos*, a verse, Fr.] Half a verse.—He broke off in the *hemistich*. *Dryden's Dufresnoy*.

(2.) **HEMISTICK** denotes also a verse not completed. Of this there are frequent examples in Virgil's *Æneid*; but whether they were left unfinished by design or not, is disputed among learned: such are,—

*Ferro accincta vocat. Æn. II. v. 614.*

And, *Italiam non sponte sequor. Æn. IV.*  
In reading common English verses, a short is required at the end of each *hemistich* or verse.

**HEMITONE**, in the ancient music, was what we now call a half note or *semitone*.

**HEMITERTIUS**, [from *hemis*, half, and *tertianus*,] in medicine, a kind of fever, denoting the same as *semi-tertian*, returning twice every 24 hours.

(1.) \* **HEMLOCK**. *n. f.* [*hemilos*, Sax.] herb.—The leaves are cut into many minute parts: the petals of the flower are bifid, shaped, and unequal: the flower is succeeded by two short channeled seeds. One sort is sometimes used in medicine, though it is noxious: the *hemlock* of the ancients, which was such a violent poison, is generally supposed different.

He was met even now,

Crown'd with rank fumiter and furrow-weed,  
With hardocks, *hemlock*.

—We cannot with certainty affirm, that men can be nourished by wood or stone, or that men will be poisoned by *hemlock*. *Locke*.

(2.) **HEMLOCK**. See **CICUTA** and **CONIUM**.

(3.) **HEMLOCK DROP-WORT**. See **OSNABURGH**.

(4.) **HEMLOCK, LESSER**. See **ÆTHUSA**.

(5.) **HEMLOCK, WATER**. See **CICUTA**.

**HEMMAU**, a town of Bavaria, in Neuchâtel.

**HEMMENDORF**, a town of Lower Saxony.

**HEMMINGFORD**, Walter de, an English

historian of the 14th century. He was an abbot in Gilsborough Abbey, in Yorksh. and wrote an English Chronicle, which comprehends the period between 1066 and 1308. He died in 1341.

**HEMODES**, in ancient geography, 7 islands in Denmark, now called Zeeland, Fuyaca, Lalandt, Muen, Palster, Lalandt, and Femern.

**HEMOIPTOTON**. See **ORATORY**.

(1.) \* **HEMORRHAGE**. } *n. f.* [*hemorrhagia*, Fr.]

(1.) \* **HEMORRHAGY**. } *morrhagia*, Fr.] violent flux of blood.—Great *hemorrhagy* is the separation. *Ray*.—Twenty days fasting not diminish its quantity so much as one *hemorrhage*. *Arbuthnot*.

(2.) **HEMORRHAGY**. See **HEMORRHAGIA**.

(1.) \* **HEMORRHOIDAL**. *adj.* [*hemorrhoides*, Fr. from *hemorrhoids*.] Belonging to the veins of the fundament.—Besides there are hemorrhages of the nose, and *hemorrhoidal* veins, and flux of rheum. *Ray*.

Enlist upon the field a battle flood

Of leeches, spouting hemorrhoidal blood. *Garth.*

1.) HEMORRHOIDAL. See HÆMORRHOIDAL.

2.) \* HEMORRHOIDS. *n. s.* [*aignijides*; *hemoroids*, French.] The piles; the emroids.—*I the hemorrhoids. Swift.*

3.) HÆMORRHOIDS. See MEDICINE, *Index.*

4.) \* HEMP. *n. s.* [*hempe*, Sax. *hemp*, Dutch; *hemu*.] A fibrous plant of which coarse linen ropes are made.—It hath digitated leaves opposite to one another: the flowers have no visible stamens; it is male and female in different plants. *It is useful for cordage and cloth. Miller.*—

Let gallows go for dog; let man go free,  
And let not hemp his wind-pipe suffocate. *Shak.*  
Hemp and flax are commodities that deserve encouragement both for their usefulness and profit. *Marr.*

5.) HEMP. See CANNABIS.—It does not appear that the ancients were acquainted with the hemp, in respect of the thread it affords. *P.* who speaks of the plant in his natural history, lib. xi. cap. 23. says not a word of this; but he mentions the virtues of its stem, leaves, and root. *Id.* what some writers on the Roman antiquities assert, viz. that the hemp necessary for the fleet was all stored up in two cities of the empire, viz. at Ravenna and Vienne, under the direction of two procurators, called *procuratores hempi*, must be understood of LINUM.

6.) HEMP, ANNUAL IMPORTS OF. The use of hemp is so extensive and important, that vast quantities of it are annually imported into this kingdom from those countries where it is in greatest plenty, of which Russia is one. *P.* the quantity imported into England amounted to 12,000 tons. Sir John Sinclair observes, that in 1785, the quantity exported from St. Petersburg in British ships was as follows:

Russian hemp	2,038,791 poods.
Polish	37,383
American	28,374
Indo-Banile	19,252
	<hr/>
	2,123,798

At 43 poods to a ton, the above quantity amounts to 17,695 tons; and supposing it to take to produce a ton of hemp, the whole of ground requisite for this purpose would be to 22,475 acres. The annual import of hemp into Britain and Ireland in 1799 was estimated at 10,000 tons, which, at an average, of L. 40 per ton, amounts to L. 400,000. This circumstance will enable the reader to form some idea of the value of hemp, into which so many labouring men were thrown in 1800, by the edicts of prohibiting the exportation of Russian hemp from any part of this kingdom.

7.) HEMP, BOUNTIES AND DUTIES ON. The great uses of hemp, (§ 10.) and the superiority of that produced in Britain to other kinds, rendered the culture of it an object of attention to government. Accordingly in 1787, a bounty of 10s. per stone was allowed on all the hemp imported into England; and probably with a view to promote the growth of English hemp; duties

have been laid on that which comes from abroad. Dressed hemp in a British ship pays 1s. 4s. per cwt. import duty; in a foreign one 1s. 6s. 9d.; and in both cases a drawback of 1s. 19s. is allowed. Undressed hemp in a British ship pays 3s. 6d.; and in a foreign one 3s. 11d. In both cases the drawback is 3s. 4d. The export of British hemp is free.

(5.) HEMP, CHINESE, a newly discovered species of Cannabis, of which an account is given in the *Philos. Transf.* Vol. 72. p. 46. In that paper Mr Fitz-Gerald, vice-president of the society for encouraging arts, mentions his having received the seeds from the late Mr Elliot; which being sown, according to his directions, produced plants 24 feet high, and nearly 7 inches in circumference. These being pulled in November, and steeped for a fortnight in water, were placed against a southern wall to dry. After this the hemp was found to separate easily from the woody part; and so great was the produce, that 32 plants yielded 3½ lb. In consequence of this success, Mr Fitzgerald applied to the directors of the India company to procure some of the seeds from China; which being obtained, the society were furnished, in 1785, with some of the seeds, which were distributed to several of the members. Two of the species, tried by the D. of Northumberland, rose to the height of 24 feet 7 inches, and would even have risen higher had they not been hurt by a high wind. The result of Dr Hinton's experiments is related under the article CANNABIS.

(6.) HEMP, CULTIVATION OF. See CANNABIS SATIVA. In Italy hemp is generally cultivated, though the Bolognese only can pretend to any superiority in the management of it. It is there sown upon the best lands, which are rich strong loams; and on which they are at all possible pains to procure a fine friable surface. For manure they use dung, pieces of rotten cloth, feathers, and horns brought from Dalmatia. The plant, however, may be cultivated upon ground of every kind; the poorer land producing that which is finer in quality though in smaller quantity; whereas strong and rich land produces a great quantity but coarser. It does not exhaust the land on which it grows like flax. A Sussex manufacturer, who writes on this subject in the *Annals of Agriculture*, informs us, that it may be raised for many years successively on the same ground, provided it be well manured. An acre requires from 9 to 12 pecks, according to the nature of the soil: the latter being the most usual, though a variation in the quality of the soil makes an alteration both in the quantity and quality of the hemp. An acre produces on an average 36 or 38 stone. The season for sowing it extends from the 25th March to the 25th of June. The seed ought always to be sown thin, not exceeding two bushels to an acre, and with a drill plough still less will answer. The male and female being distinct plants, of which the latter only produces seed, regard must be had to this circumstance. In Sussex the male and female are pulled together about 13 weeks after the sowing, but in the fens are often separated. This last method is recommended by the abbe Brulle, who directs that little paths should be made lengthwise through the field, about 7 feet distant, to allow



low a passage for the person who pulls up the male hemp, from among the females, which require to stand more than a month after, to ripen the seeds. The male hemp (or, as it is commonly but improperly called, the *female* hemp) is known to be ripe by the fading of the flowers, the falling of the farina secundana, and some of the stalks turning yellow. After the whole of this kind is pulled, it must be manufactured, and ought to be worked if possible while green; the hemp thus produced being much finer than that which is previously dried. The male hemp, however, is always in smaller quantity than the female; and therefore where the crop is large, it will be impossible to work the whole as fast as it is pulled or cut. It is known to be ripe by the stems becoming pale; but it must be remembered that hemp of any kind will be much less injured by pulling the plants before they are ripe than by letting them stand too long. The female hemp being stripped of its leaves, &c. (See § 7.) will soon be dry for storing by the heat of the atmosphere, though sometimes it may be necessary to use artificial means; but where these are used, the utmost care must be taken, hemp when dry being exceedingly inflammable. The stored or dried hemp must be steeped and treated in every other respect as if it had been green; whence it is evident that this operation ought never to be used but in cases of necessity. It is likewise impossible to make hemp which has been dried previous to its being steeped so white as that which has been worked green. With regard to the perfecting of hemp-seed for a subsequent season, it would seem proper to set apart a piece of ground for this purpose; for M. Aimen, from 40 plants raised in the common way, had only  $1\frac{1}{2}$  lb. of seed, though the plants from which it was taken might be deemed fine; whereas, from a single plant which grew by itself, he had  $7\frac{1}{2}$  lb. Some are of opinion, that by putting the clusters which contain the hemp-seed to heat and sweat, the quality is improved; as many of those seeds which would otherwise wither and die, may thus arrive at perfection. But this seems problematical, as there are no experiments which show that seeds, when separated from the vegetable producing them, have any power of meliorating themselves.

(7.) **HEMP, DRESSING OF.** After the hemp is pulled, it must be taken in large handfuls, cutting off the roots, (though this is not absolutely necessary,) the leaves, seeds, and lateral branches, being dressed off with a wooden sword or ripple. It is then to be made up into bundles of 12 handfuls each, in order to be steeped, like flax, in water. This, or something similar, is absolutely necessary, in order to separate the bark; which is properly the hemp, from the reed or woody part. In Suffolk, this operation is called *water-retting*; but sometimes it is merely exposed to the air turning the hemp frequently during the time it is exposed. This is called *dew-retting*; but the former method is universally deemed preferable. Such hemp as is designed for seed is seldom water-retted, though in the opinion of the manufacturer already quoted, it would be better if it were so. Dew retted hemp is generally stacked and covered during the winter; in January and Februa-

ry it is spread upon meadow land, and whitened with the frost and snow; though it is always much inferior to the other, and proper for coarser yarn only. The length of time required for steeping hemp is various, and a complete knowledge of it can only be attained by practice. In Suffolk it is usual to continue the immersion 4, 5, or 6 days; standing water is preferred, and the same water will steep hemp three times during the season, but the first has always the best colour. The abbé Brulle prefers clear and running water, especially if overhanging with trees. The bundles are to be laid cross-wise upon each other, taking particular notice of the manner in which they lie when put in, that they may be taken out without difficulty. His time of steeping is from 6 to 12 days, and it is much better to let it remain too long in the water than too short a time. The Scotch hemp requires the most soaking. The operation is known to be finished by the reed separating easily from the bark. The next operation is to separate the bark from the reed or woody part; this may be done two ways, viz. either pull out the reed from every stalk with the hand, drying and breaking it like flax. The abbé is very particular in his directions for this operation, which he calls *RÉPANDRE*, and it may be performed either in a trough under water or upon a table. The whole, however, may be reduced to the following, viz. pressing down the bundles either in the trough or on a table by heavy weights, to keep the hemp steady on the dle and top end. Then beginning at the bottom part of the bundle, pull out the reeds one by one. The reed which remains will press closely to the remaining unreeded hemp, and keep it steady; so that 3, 4, or even 6 stalks, may be taken at a time. The weight is then to be removed from the top, and all the pieces of reed which remain there, having been broke off in the operation, are to be taken out. Lastly, the dle weight is to be taken off, and any small pieces which remain taken out. If the reed is performed on a table, the bundle must be pressed frequently, though slightly; a continual dipping of water would perhaps be the best method. The hemp must next be freed from the mucous matter with which it abounds. This is done by pouring water through it, squeezing out the liquid after every affusion, but taking care not to let the threads twist or entangle each other, as they will be very apt to do. The abbé is of opinion, that soft soap should be dissolved in the water, in the proportion of 1 oz. to 3 lb. of hemp, which contributes much to soften and render the hemp easy to dress. Hemp is broken by machinery, after being steeped, in a manner similar to flax; but the instruments used for this purpose in Suffolk are all worked by the hand. The operation which breaks in the operation is called *shorting*, and is about half the value of the long hemp. The best water-retted hemp sells for about 8s. 6d. stone; the other kind from one to two shillings lower. Beating is the next operation, which formerly was performed entirely by hand, (See *MANUFACTURE*, § 8.) but now in most places by a mill, which raises 3 heavy beaters that fall alternately; the hemp being turned al-

the while by a boy to receive the strokes equally. The finer it is required to make the tow, the more beating is necessary. It is then dressed or combed by drawing it through heckles formed like the combs of wool manufacturers, only fixed. Sometimes it is divided into 2 or 3 sorts of tow, and sometimes the whole is worked together into one sort; the prices varying from 6d. to 1s. 6d. per pound.

(8.) **HEMP, HEIGHT OF.** The usual height of the plant when growing is from 5 to 6 feet. In Catalonia, they generally rise to 7; but in Alsace, they are sometimes 12 feet high, and 3 inches in circumference.

(9.) **HEMP, KARLS and SIMSLE.** See CANABIS.

(10.) **HEMP, USES OF.** Only the coarser kinds of hemp are employed in making cordage, the better sorts being used for linen, which, though it can never be made so fine as that from flax, is yet incomparably stronger, and equally susceptible of bleaching both in the old and new way. Cloths made of hemp have also this property, that their colour improves by wearing, while that of linen decays. The English hemp is much superior in strength to that which grows in any other country. Next to it is the Russian, from which sackings are usually made, as it is sometimes also from the offal of the English kind, but none of the Suffolk hemp is ever made into cordage, on account of its strength. A considerable quantity of Russian sheeting is imported into England merely on account of its strength, and is much coarser at the price than any other foreign linen. Hemp is also said to possess a property as a plant which renders it almost invaluable; viz. that of driving away almost all insects that feed upon other vegetables. Hence in some places of the continent they secure their crops from these mischievous vermin, by drawing a belt of hemp round their gardens, or any particular spot which they wish to preserve.

(11.) **HEMP YARN, PRICES OF.** Hemp, when completely dressed, (see § 7.) is sold to spinners, who reel their yarn as follows:

3 Yards make	-	1 thread.
40 Threads	-	1 lea.
10 Leas	-	1 skain.
3 Skains	-	1 clue of 4800 yards.

It is next delivered to the bleachers, who return it bleached on receiving 10 or 12 clues for every 100 unbleached. The prices of hemp yarn are as follow:

1 Clue from a pound	-	7d. or 6½d.
1½ from ditto	-	8½d. or 8d.
1 from ditto	-	9½d. or 9d.
1½ from ditto	-	10½d. or 10d.
1 from ditto	-	11d.

(12.) **\* HEMP AGRIMONY.** n. f. A plant.—The common *hemp agrimony* is found wild by ditches and sides of rivers. *Miller.*

(1.) **HEMP AGRIMONY.** See EUPATORIUM.

(2.) **HEMP AGRIMONY, BASTARD.** See AGRIMONY.

(3.) **HEMP AGRIMONY, NAKED HEADED.** See VIBURNUM.

(4.) **HEMP AGRIMONY, WATER.** See BIDENS.

**HEMP, BASTARD.** See DATISCA.

\* **HEMPEN.** adj. [from *hemp*.] Made of hemp.

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In foul reproach of \*nighthood's fair degree,  
About his neck a *hempen* rope he wears. *Fairy Q.*  
Behold

Upon the *hempen* tackle ship boys climbing. *Shak.*  
—Ye shall have a *hempen* caudle then, and the help of a hatchet. *Shaksp.*

I twitch'd his dangling garter from his knee;  
He wist not when the *hempen* string I drew. *Gay.*

(1.) **HEMPSTED**, a town of Hertfordshire, among hills, upon the Gade, 7 miles W. of St Alban's. The church has a handsome tower with a tall spire, and good bells. It was, in the time of the Saxons, called *Hemsted*, or *Hean-Hemsted*, i. e. High Hemstead, and in that of William I. *Hemmlafede*. Henry VIII. incorporated it, and empowered the inhabitants to have a common seal, and a pye-powder court during its markets. It has one of the greatest markets for wheat in this county, 20,000 l. a week being often drawn in it for meal alone. Eleven mills stand within 4 miles of it. It lies 18 miles SW. of Hertford, and 23 NW. of London. Lon. o. 15. W. Lat. 51. 47. N.

(2-4.) **HEMPSTED**, 3 towns in Essex and Norfolk.

(1.) **HEB. KERCK**, Egbert, THE OLD, a celebrated Flemish painter of drolls and conversations, of whom, though his works are much esteemed, we have no information as to the time in which he flourished, or the school in which he was taught.

(2.) **HEMSKERCK**, Egbert, THE YOUNG, was the disciple of Peter Grebber, but imitated the manner of Brouwer and of the elder Hemskerck. He was born at Haerlem in 1645, but settled at London, where for a long time his works were exceedingly esteemed, though now much sunk in their value. He died in 1704.

(3.) **HEMSKERCK**, or } Martin, an eminent

(3.) **HEMSKIRK**, } Dutch painter, born at Hemskirk, (N° 4.) in 1498, and educated at Rome. He settled at Haerlem, where he died in 1574, aged 76. His invention was fruitful.

(4.) **HEMSKIRK**, a village of the Batavian republic, in the department of Amstel.

**HEMSTERHUIS**, or } Tiberius, a learned Cri-  
**HEMSTERHUSIUS**, } tic, born at Groningen, in 1685. In 1704, he was appointed professor of mathematics and philosophy at Amsterdam; in 1717, professor of Greek and history at Francker; and in 1740, he filled the same offices at Leyden. He published, 1. The 3 last books of Julius Pollux's *Onomasticon*, in 1706: 2. *Colloquia*, &c. of Lucian: 3. *Aristophanes's Plutus*; and other learned works.

(1.) \* **HEN.** n. f. [*henas*, Saxon and Dutch; *han*, German, a cock.] 1. The female of a house-cock. 2. The female of any land fowl.—The peacock, pheasant, and goldfinch cocks have glorious colours; the *henas* have not. *Bacon.*—Whilst the *hen* bird is covering her eggs, the male generally takes his stand upon a neighbouring bough within her hearing, and by that means diverts her with his songs during the whole time of her sitting. *Addis.*

O'er the trackless waste

The beath *hen* flutters.

*Thomson.*

(2.) **HEN.** See PHASIANUS, N° 3.

(3.) **HEN, GUINEA.** See NUMIDA, N° 2.

**HENANBIEN**, a town of France, in the dep. of the North Coast; 7½ miles NE. of Lamballe, and 13½ NW. of Dinan.

B b

(1.) **HENAULT**,

(1.) HENAUT, Charles John Francis, son of John René Henaut lord of Mouffy, was born at Paris in 1683. He early discovered a sprightly genius, as well as a benevolent disposition. Claude de Lisle, father of the celebrated geographer, taught him geography and history. On quitting college, Henaut entered the Oratory, which he left two years after, and his father bought for him the *Armstrong des chasses*, and the government of Corbeil. At M. Villeroy's he formed connections with many of the nobility, and passed the early part of his life in agreeable amusements, and in the liveliest company, without having his religious sentiments tainted. He associated with the wits till the dispute between Rousseau and De la Motte gave him a disgust. In 1707, he gained the prize of eloquence at the French Academy; and another next year at the Academy des Jeux Floraux. In 1713 he brought a tragedy on the stage, under the disguised name of *Pygmalion*. As he was known to the public only by some slighter pieces, *Cornélie the Follal* met with no great success. In his old age Mr Horace Walpole being at Paris in 1768, and having formed a friendship with him as one of the most amiable men of his nation, obtained the M. S. of this piece, and had it printed. In 1715, M. Henaut, under a borrowed name, brought out a second tragedy, intitled, *Marius*, which was well received and printed. In 1714, he married a daughter of M. Le Bas de Montargis, keeper of the royal treasure, who died in 1718, without issue. He had been admitted counsellor in parliament in 1706, and in 1720 president of the first chamber of inquests. These important places, which he determined to fill in a becoming manner, engaged him in the most solid studies. He made himself master of the Roman law, and the French ordinances, customs, &c. M. de Morville, procureur general of the great council, being appointed ambassador to the Hague in 1718, engaged M. Henaut to accompany him. His merit soon introduced him to the most eminent personages there. The grand pensionary, Heinsius, who, under the exterior of Lacedæmonian simplicity, kept up all the haughtiness of that people, laid aside with him all that hauteur, which the French court had experienced from him in the negotiations of the treaty of Utrecht. The agitation which all France felt by Law's system, and the consequent exile of the parliament, was a trial to the wise policy of the president Henaut. His friendship for the first president, De Mesmes, led him to second all the views of that great magistrate; he took part in all the negotiations, and exerted himself zealously for the public good. On the death of Card. du Bou, in 1713, he succeeded him at the French Academy. Cardinal Fleury recommended him to succeed himself as director, and he pronounced the eulogy of M. de Malézieux. History was M. Henaut's favourite study. To obtain a knowledge of the laws and manners of nations, he drew instruction from private conversations, a method he strongly recommends in his preface. After having discussed the most important points of public law, he collected and published the result of his inquiries; and he is deservedly accounted the first framer of chronological abridgements, in which, without stopping at de-

tached facts, he attends only to those which form a chain of events that perfect or alter the government and character of a nation, and traces those springs which exalt or humble a nation, extending or contracting the space it occupies in the world. The 1st edition of this work appeared in 1744, under the modest title of *An Essay*. Its success exceeded his expectations. He improved it, and it not only passed through 9 editions, but was translated into English, Italian, German, and even Chinese. He next determined to reduce into the form of a regular drama, one of the periods of French history, viz. the reign of Francis II. It accordingly went through five editions; the harmony of dates and facts is exactly observed in it, and the passions interested without offence to historic truth. In 1719, he was chosen an honorary member of the academy of Belles Lettres, being previously a member of the academies of Nanci, Berlin, and Stockholm. The queen appointed him superintendant of her house. He composed 3 comedies: *Le Petit Maître*, *La Jalouse de son mari*, and *Le Rival d'Amour*. The subject of the last was the Cretan philosopher, who is pretended to have slept 70 years. Epimenides is introduced, supposing that he had slept but one night, and astonished at the change in the age of all around him; he mistakes his mistress for her mother; but discovering his mistake, offers to marry her, which she refuses though he still continues to love her. The queen was particularly pleased with this piece. She ordered the president to restore the philosopher's mistress to her former youth: he introduced Hebe, and this episode produced an agreeable entertainment. He was now in such favour with the queen, that on the place of superintendant becoming vacant by the death of M. Le Tellier de Conbert, she bestowed it on Henaut, and presented that he should divide the profits with his predecessor's widow. On the queen's death he held the same place under the dauphiness. A delicate constitution made him liable to frequent illnesses, but did not interrupt the serenity of his mind. He made several journeys to the waters of Plombières: in one of these he visited the duc de Stanislaus at Lunéville; and in another accompanied his friend the marquis de Paulmy, ambassador to Switzerland. In 1763, one morning after a quiet night, he felt an oppression, which the faculty pronounced a suffocating cough. His confessor being sent to him, he received him without alarm. He called to mind the saying of Madame de Sevigne, "I leave here only dying creatures." He received the sacraments. It was believed the next night would be his last; but by noon next day he was out of danger. "Now," (said he) "I know what death is. It will not be new to me any more." The last 7 years of his life, like all the rest, were gentle and calm. For of gratitude to the author of his being, and obedience to his decrees, he died Dec. 24, 1772, in the 86th year.

(2.) HENAUT, or } John D', a French poet of the 17th century, the son of a baker in Paris. Being patronized by the superintendant Fouquet, he was appointed receiver of the taxes at Forez. He wrote a satirical poem on Colbert and several pieces of merit; printed at Paris.

Paris, under the title of *Oeuvres Diverses*, in 1700. 1670; but his conduct was irregular, and his principles libertine. He professed Atheism, and gloried in it with uncommon affectation. He travelled into England, and went to Holland on purpose to visit Spinoza, who, however, did not much esteem him; considering him as "one of those fashionable gentry, which every country abounds with, who adopt new opinions in religion, not from rational conviction, but from a profligate spirit of vain glory." He translated 3 books of Lucretius, but falling sick, burnt them, the fear of death having put his atheistical principles to flight; and having now become a convert, he was for carrying matters to the opposite extreme, and proposed to his confessor, as a proof of his penitence, to take the sacrament with a halter about his neck. He died in 1682.

(1.) \* **HENBANE**. *n. f.* [*hyoscyamus*, Lat.] A plant. —It is very often found growing upon the sides of banks and old dunghills. This is a very poisonous plant. *Miller*.—

That to which old Socrates was cur'd,  
Or *henbane* juice, to swell 'em 'till they burst.  
*Dryden*.

(2.) **HENBANE**. See **HYOSCIAMUS**.

\* **HENBIT**. *n. f.* [*Alfne foliis hederaceis*.] A plant. —In a scarcity in Silesia a rumour was spread of burning millet seed; but it was found to be on the seeds of the ivy-leaved speedwell, or small *henbit*. *Derham's Phys. Theology*.

**HENBURY**, a town and parish in Gloucestershire, near Bristol, 2 miles from St Vincent's Rock. There is an ancient British or Roman camp in the parish, with 3 ramparts and trenches. In 1707, many Roman coins were found, in digging up the

\* **HENCE**. *adv. or interj.* [*hencan*, Sax. *hennes*, English.] 1. From this place to another.—

Discharge my follow'rs; let them *hence* away,  
From Richard's night to Bolingbroke's fair day.  
*Shakeff.*

Th' Almighty hath not built  
Here for his envy; will not drive us *hence*. *Milt.*  
A fallen prudence drew thee *hence*  
From noise, fraud and impertinence. *Rescomm.*  
Away; to a distance. A word of command.—  
Be not found here; *hence* with your little ones.  
*Shakeff.*

*Hence* with denial vain, and coy excuse. *Milt.*  
At a distance; in other places. Not in use.—  
Why should I then be false, since it is true  
That I must die here, and live *hence* by truth?  
*Shakeff.*

All members of our cause, both here and *hence*,  
That are infixed to this action. *Shakeff.*  
From this time; in the future.—He who can  
do well to-day about one sort of matters can-  
not at all reason to day about others, though per-  
haps a year *hence* he may. *Locke*.—Let not poster-  
ity a thousand years *hence* look for truth in the  
luminous annals of pedants. *Arbutnot*. 5. For  
reason; in consequence of this.—*Hence* per-  
haps it is, that Solomon calls the fear of the Lord  
the beginning of wisdom. *Tillotson*. 6. From this  
place; from this ground.—By too strong a pro-  
pulsive motion the aliment tends to putrefaction;  
hence may be deduced the force of exercise in help-

ing digestion. *Arbutnot on Alim.* 7. From this  
source; from this original; from this store.—

My Flora was my sun; for as  
One sun, so but one Flora was;  
All other faces borrowed *hence*  
Their light and grace, as stars do thence. *Swift*.  
8. *From hence* is a vicious expression, which crept  
into use even among good authors, as the original  
force of the word *hence* was gradually forgotten.  
*Hence* signifies *from this*.—

An ancient author prophesy'd *from hence*,  
Behold on Latian shores a foreign prince! *Dryd.*  
\* **To HENCE**. *v. a.* [from the adverb.] To send  
off; to dispatch to a distance. Obsolete.—

Oo, bawling cur! thy hungry maw go fill  
On yon foul flock, belonging not to me;  
With that his dog he *henc'd*, his flock he curst.  
*Sidney*.

\* **HENCEFORTH**. *adv.* [*hencforth*, Saxon.]  
From this time forward.—

Thanes and kinsmen,  
*Henceforth* be earls. *Shak. Macbeth*.  
Never *henceforth* shall I joy again;  
Never, oh never, shall I see more joy. *Shakeff.*  
Happier thou may'st be, worthier can'st not be;  
Taste this, and be *henceforth* among the gods,  
Thyself a goddess. *Milton*.

I never from thy side *henceforth* will stray,  
'Till day droop. *Milton*.  
If we treat gallant foldiers in this sort;  
Who then *henceforth* to our defence will come?  
*Dryden*.

\* **HENCEFORWARD**. *adv.* [*hence* and *for-  
ward*.] From this time to all futurity.—

*Henceforward* will I bear  
Upon my target three fair shining suns. *Shakeff.*  
Pardon, I beseech you;  
*Henceforward* I am ever rul'd by you. *Shakeff.*  
—The royal academy will admit *henceforward*  
only such who are endued with good qualities.  
*Dryden*.

\* **HENCHMAN**. *n. f.* [*hync*, a servant, and *man*,  
*shinner*; *hengst*, a horse, and *man*, *Spelman*.] A  
page; an attendant. Obsolete.—

Why should Titania cross her Oberon?  
I do but beg a little changeling boy,  
To be my *henchman*. *Shakeff.*

Three *henchmen* were for ev'ry knight assign'd,  
All in rich livery clad, and of a kind. *Dryden*.

\* **To HEND**. *v. a.* [*hendan*, Saxon, from *hendo*,  
low Latin, which seems borrowed from *band* or  
*band*, Teutonic.] 1. To seize; to lay hold on.—

With that the sergeants *hent* the young man  
flout,  
And bound him likewise in a worthless chain.  
*Fairfax*.

2. To crowd; to surround. Perhaps the follow-  
ing passage is corrupt, and should be read *hemmed*;  
or it may mean *to take possession*.—

The generous and gravest citizens  
Have *hent* the gates, and very near upon  
The duke is entering. *Shakespeare*.

\* **HENDECAGON**. *n. f.* [*hendeca* and *gon*.] A  
figure of eleven sides or angles.

**HENDECASYLLABON**, *n. f.* in grammar, a  
word consisting of 11 syllables.

**HENDER**, an island of Scotland, on the W.  
coast of Sutherland.



**HENDERSON**, John, a late eminent English actor, born at London, March 8, 1746-7, but descended of a respectable Scots family, at Fordell, and in a direct line from the rev. Alexander Henderson, D. D. famous for his conference with E. Charles I. in theisle of Wight. His mother having put into his hands a volume of Shakspeare, when very young, he became enamoured with the stage; and in 1768, applied to Mr Garrick, but met with no encouragement, neither from him nor Mr Coleman, till 1770, that Garrick gave him a letter to Palmer, manager of the theatre at Bath, where he first exhibited, with uncommon applause, in the character of Hamlet, Oct. 6, 1772. In the course of that and the four subsequent seasons, he represented Richard III, Benedict, Macbeth, Bayes, Earl of Essex, Hotspur, Friar, Falstaff, King Lear, Hasting, Pierre, Othello, Sir J. Brute, and other capital characters, with increasing reputation. All this time, however, Garrick and Foote refused to admit him on the London theatre. But in 1777, Coleman, having purchased Foote's patent, engaged him, and he was well repaid by the public; for in the first 34 nights, no less than 4,500*l.* were drawn. The Haymarket was crowded every night even during the heat of summer, and Coleman, as an acknowledgment, gave Henderson a free benefit, which produced a large sum. In winter he was engaged by Mr Sheridan at *l.* 10. a-week for two years at Drury-lane. In 1778 and 1779, he went to Ireland, and was introduced to most of the literati there. On the 15th Jan. 1779, he married. He was now as much courted by the managers, as he had formerly been slighted; but his drama drew fast to a close. His last performance was in the character of *Horatius*, in the *Roman Father*, Nov. 3d, 1783. He was soon after seized with a fever, which carried him off on the 25th of that month. He was interred in Westminster Abbey. He left a few poems, which are esteemed.

**HENDIADIS**, [*ἑνδιαδης*, Gr.] a figure in rhetoric, when two substantive nouns are used for a substantive and adjective.

\* **HEN-DRIVER**. *n. s.* [*hen* and *driver*.] A kind of hawk.—

The *hen-driver* I forbear to name. *Warton*.

**HENED PENNY**, in old writers, a customary payment of money instead of hens at Christmas. It is mentioned in a charter of king Edward III. Mon. Angl. tom. ii. p. 327. Du-Cange is of opinion it may be *hen-penny*, *gallinagium*, or a composition for eggs; but Cowel thinks it is misprinted *bread-penny* for *breed penny*, or *bread penny*.

**HENETI**, an ancient people of Illyria, mentioned by Herodotus, whose marriage laws were similar to those of the ancient Babylonians. See **BABYLONIANS**, § 8. Livy says, (*lib.* 3.) that they came originally from Paphlagonia, mixed with a number of Trojans, under ANTIHON, and having settled on the coast of the Adriatic Gulf, were afterwards called *VANETI*.

**HENO**, a river of China, in Hou-quang.

**HENGERSPERG**, a town of Bavaria.

**HENGIST**. See **ENGLAND**, § 13.

**HENG-TCHE**, and } two cities of China, on

**HENG-TCHEOU**, } the Heng, in the prov. of Hou-quang, about 780 miles S. of Peking, but 10 miles distant from each other. The latter has si-

ver mines, which are not permitted to be wrought. Lon. 139. 44. E. Ferro. Lat. 26. 56. N.

(1.) **HEN-NARM**. } *n. s.* A kind of hen.

(2.) **HEN-NARRER**. } *Ansforth*. So called, probably from destroying chickens. *Pyrgum*.

(3.) **HEN-NARRER**. See **FALCO**, N° 24.

\* **HEN-HEARTED**. *adj.* [*hen* and *heart*.] Dastardly; cowardly; like a hen. A low word.

**HENING**, a town of Hungary.

(1.) **HENLEY**; Anthony, Esq. of Grange, in Hants, the son of Sir Robert Henley, was born about the middle of the 17th century, and educated at Oxford, where he distinguished himself by his proficiency in the classics, and his poetical talents. Being a zealous Whig, he was chosen M. P. for Andover, in 1698, and in several successive parliaments for other boroughs. Inheriting a fortune of *l.* 3000. a-year, which was increased by the addition of *l.* 30,000 obtained with his wife, Mary Bertie, sister to the countess of Pawlett, he was very generous to all his brethren authors, many of whom dedicated their works to him. He wrote many anonymous pieces, besides the opera of *Alexander*, and several papers in the *Tatler* and *Meley*. He died in 1711, leaving several children, of whom Robert, his second son, was created **Baron HENLEY**, in 1760, lord chancellor in 1761, and Earl of Northampton in 1764.

(2.) **HENLEY**, John, M. A. commonly called *the* *father Henley*, a very singular character, was born at Melton Mowbray, Le. R. in 1691. His father, the rev. Simon Henley, and his maternal grandfather, John Dowel, M. A. were both rectors of that parish. Having passed his exercises at Cambridge, and obtained the degree of B. A. he returned to his native place, where he was desired by the trustees to take the direction of the school, which he soon raised to a flourishing condition. Here he began his *Universal Grammar*; written in ten languages, with dissertations prefixed, and wrote his poem on *Essex*, which was well received. He was ordained a deacon by Dr Wall, then Bp. of Lincoln; and having taken his degree of M. A. was admitted to priest's orders by Gibson. After preaching many occasional sermons, he went to London, recommended by above 30 letters from the most considerable men in the country, both of the clergy and laity. There he published translations of Pliny's *Epistles*, several works of Abbé Vertot, of Montfaucon's *Italian Travels* in folio; and many original lectures. His most generous patron was the Duke of Marcellfield, who gave him a benefice in the country, the value of which to a resident would have been above 80*l.* a-year; he had likewise a lecture in the city; and preached more than 100 sermons about town, was more numerously followed, and raised more for the poor children, than any other preacher, except the celebrated George Whitefield. But when he pressed his promotion from a great man of being fixed in town, it was negatived. He then gave up his benefice and lecture, believing the public would be a more profitable protector of learning and science, than some of the higher ranks in his own order. He preached on Sundays upon theological matters, and on Wednesdays upon all other sciences. He declaimed several years against the greatest persons, on occasional

occasionally, says Warburton, did Pope that honour. The poet retaliated as follows:

"Imbrown'd with native bronze, lo Henley stands,  
Tuning his voice, and balancing his hands.  
How sweet nonsense trickles from his tongue!  
How sweet the periods, neither said nor sung!  
Still break the benches, Henley! with thy strain,  
While Kennet, Hare, and Gibson preach in vain.  
O great restorer of the good old stage,  
Preacher at once and zany of thy age!" &c.

Instead of tickets, this extraordinary person struck medals, which he dispersed among his subscribers; the first rising to the meridian, with this motto, *Ad summum*; and below, *Invensum viam, aut faciam*. Each auditor paid 1s. He was author of a weekly paper, called *The Hypothesitor*, for which he had not a year. In his advertisements and lectures, he often introduced satirical and humorous remarks on the public transactions of the times. He never collected an audience of a great number of hearers, by announcing that he could teach them a speedy mode of operation in their business, which proved only to be, the making of shoes by cutting off the tops of ready-made boots. He died on the 14th October, 1756.

(3.) HENLEY, a town of Oxfordshire, seated on the river Thames, over which there is a handsome bridge. It sends malt, corn, and other things, to London in barges. Lon.  $\alpha$ . 46. W. Lat. 51. 34. N.

(4.) HENLEY, a town of Warwickshire, seated on the river Aine. Lon. 1. 45. W. Lat. 52. 23. N.

(5-10.) HENLEY, 6 English villages in Dorsetshire, Hants, Salop, Staffordshire, Suffolk, and Warwickshire.

HEN-MOULD SOIL, in agriculture, a term used by the husbandmen in Northamptonshire, and other counties, to express a black, hollow, spongy, mouldering earth, usually found at the bottom of hills. It is an earth much fitter for grass than for corn, because it will never settle close to the grain to keep it sufficiently steady when it is growing up; without which, the farmers observe, it either does not grow well, or, if it does thrive, as it will in some years, the growth is weak, and yields much straw, but little ear. It is too moist, and to that is principally to be attributed this rankness of the crop in some years; on the occasion of its retaining so much moisture that it usually has a bed of stiff clay, which does not let the water run off into the under strata. In some places they also give this name to a black, heavy, and dense earth, with streaks of a whitish sand in many parts. This sort of hen-mould is usually very rich and fertile.

HENNA, or ALHESNA. See LAWSONIA.

HENNEAMIMERIS, in poetry, a verse of 9 feet.

(1.) HENNEBERG, a mountainous county of Franconia, in the circle of Franconia. It is bounded on the N. by Thuringia, on the W. by Hesse, on the S. by the bishoprick of Wurtzburg, and on the E. by that of Bamberg. It abounds in woods, and has 13 towns; it is populous, and pretty fertile. Meiningen is the capital.

(2.) HENNEBERG, a town in the above county, with a castle which was burnt in 1535: 4 miles S. of Meiningen, and 34 NW. of Bamberg. Lon. 11. E. Lat. 50. 40. N.

HENNEDON, a town of France in the dep. of Morbihan and late prov. of Bretagne: seated on the Blavet; 32 miles NW. of Vannes, and 160 W. by S. of Paris. Lon. 3. 4 W. Lat. 47. 48. N.

HENNERSBACH, a river of Upper Saxony.

HENNERSDORF, a towns of Germany: 1. in Upper Saxony: 2. in Silesia.

HENNEVEUX, a town of France in the dep. of the Straits of Calais, 9 miles E. of Boulogne.

HENNIN-LIETARD, a town of France in the dep. of Straits of Calais, 10½ miles NNE. of Arras, and 1 NW. of Douay.

HENNUYER, John, a celebrated French bishop, who, though a Roman Catholic, saved the lives of all the the Protestants in his diocese of Lisieux, during the Massacre of St Bartholomew's day, in spite of the inhuman order of the bloody tyrant Charles IX. He died in 1577, universally beloved and regretted.

HENOTICUM, [*Henoticon*, q. d. reconciliative; of *Henos*, I unite,] in church history, a famous edict of the emperor Zeno, published A. D. 481, and intended to reunite the Eutychians with the Catholics. It was opposed by the catholics, and condemned in form by pope Felix II. It confirms all the acts of former councils against the Arians, Nestorians, &c.

\* HEN-PECKED. *adj.* [*hen* and *pecked*.] Governed by the wife.—

A stepdame too I have, a cursed she,  
Who rules my *hen-peck'd* fire, and orders me,  
*Dryden.*

—The neighbours reported that he was *hen-pecked*, which was impossible, by such a mild-spirited woman as his wife. *Arbutb.*

HENRICHEMONT, a town of France, in the dept. of Cher, and late prov. of Berry, on the Sambre; built by the D. of Sully, and named after Henry IV, who gave him the district. It lies 11 miles S. of Aubigny, and 11½ NNE. of Bourges. Lon. 20. 11. E. of Ferro. Lat. 47. 18. N.

HENRICHS, a town of Franconia, in Henneberg, 6 miles E. of Meiningen.

HENRICIANS, in ecclesiastical history, a sect so called from Henry its founder, who, though a monk and a hermit, undertook to reform the vices of the clergy. For this purpose he left Lausanne in Switzerland, and after visiting different places, at length settled at Thoulouse in 1147, where he exercised his ministerial function; till being opposed by Bernard abbot of Clairval, and condemned by pope Eugenius III. at a council assembled at Rheims, he was committed to a close prison in 1148, where he died. He rejected the baptism of infants; severely censured the corrupt manners of the clergy, and treated the festivals and ceremonies of the church with deserved contempt.

HENRICKSWALD, a town of Lithuania.

HENRICO, a county of Virginia, bounded on the N. and NE. by Hanover county; S. by the James; SE. by Charles City, and NW. by Goochland. It is 30 miles long and 7 broad. It contained 6181 citizens, and 3819 slaves in 1793; and abounds with coals.

HENRICUS DE SEGUSIO. See HENAY, N. 35.

\* HEN-ROOST. *n. s.* [*hen* and *roost*.] The place where the poultry rest.—Many a poor devil stands to a whipping-post for the pilfering of a silver spoon, or

or the robbing of a *bro-royal*. *L'Estr.*—Her house is frequented by a company of rogues, whom she encourageth to rob his *bro-royals*. *Swift*.—If a man prosecutes gipsies with severity, his *bro-royal* is sure to pay for it. *Addison*.

They oft have sallied out to pillage

The *bro-royals* of some peaceful village. *Tickell*.

(1—27.) HENRY, the name of 8 emperors of Germany, and one of Constantinople; of 8 kings of England, 4 of France, 4 of Spain, one of Portugal, and one of Scotland. See CONSTANTINOPLE, ENGLAND, FRANCE, GERMANY, PORTUGAL, SCOTLAND, and SPAIN. Of these monarchs we shall only give a brief biographical sketch of three; the first remarkable for his misfortunes, the 2d for his virtues, and the 3d for his crimes.

(i.) HENRY IV. emperor of Germany, styled the Great, was born in 1050, and succeeded his father Henry III. in 1056, under the tutelage of his mother Agnes. In 1063, he assumed the reins of government; but soon after quarrelled with pope Gregory II. whom at one time he deposed, for having presumed to judge his sovereign; but at another, dreading the effects of the papal anathemas, he had the weakness to submit to the most humiliating personal solicitations and penances to obtain absolution; which impolitic measure increased the power of the Pope, and alienated the affections of his own subjects. Thus circumstanced, he reassumed the hero, but too late; marched with an army to Rome, expelled Gregory, deposed him, and set up another pope. Gregory died soon after; but Urban II. and Pascal II. successively excited his ambitious sons, Conrad and Henry, to rebel against him, and the latter, being crowned emperor in 1106, had the monstrous inhumanity to arrest his father, and to deprive him, not only of all his dignities but even of the necessities of life. The unfortunate Henry IV. was reduced to such extremities (after having fought 63 battles in defence of the German empire), that he solicited the bishop of Spire to grant him an underchanter's place in his cathedral, but was refused! He died the same year at Liege, aged 55, a martyr to the ignorance and superstition of the age, and to his own blind confidence in favourites and mistresses.

(ii.) HENRY IV. king of France and Navarre, justly styled THE GREAT, the son of Anthony de Bourbon, chief of the House of Bourbon, by Joan Q. of Navarre, was born at Pau, the capital of Bern, in 1553. His mother was the daughter of Henry d'Albret, king of Navarre; a woman of extraordinary spirit and genius; intrepid, simple, and rustic in her manners, but deeply versed in politics, and a zealous Protestant. Foreseeing that her party would want such a protector (for her husband was a weak indolent prince), she undertook the education of the young hero: his diet was coarse; his clothes neat, but plain; he always went bare-headed; she sent him to school with the other children of the same age, and accustomed him to climb the rocks and neighbouring mountains, according to the custom of the country. In 1569, when only 16, he was declared the Defender and Chief of the Protestants at Rochelle. The peace of St Germain, concluded in 1570, recalled the lords in the Protestant interest to court; and

in 1572 Henry was married to Margaret de Valois, sister to Charles IX. It was in the midst of the rejoicings for these nuptials that the horrid massacre of Paris took place. (See FRANCE, § 41, 42.) Henry was detained a prisoner of state 3 years. In 1587 he made his escape; put himself at the head of the Huguenot party, exposing himself to all the risks and fatigues of a religious war, often in want of the necessities of life, and enduring all the hardships of the common soldier: but he gained victory this year at Courtras, which established his reputation in arms, and endeared him to the Protestants. On the death of Henry III. religion was urged as a pretext for one half of the officers of the French army to reject him, and for the other half not to acknowledge him. Cardinal Richelieu was set up against him, but his most formidable rival was the duke of Mayenne: however, Henry, with few friends, fewer important possessions, and a very small army, supplied the want by his activity and valour, and the success of his troops. He gained several victories over the duke; particularly that of Ivry in 1590, remarkable for his heroic admonition to his soldiers: "you love your ensigns, rally by my white plume; you will always find it in the road to honour and glory." Paris held out against him, notwithstanding his successes; he took all the suburbs in one week, and might have reduced the city by famine, but he had not humanely suffered his own army to be the besieged; yet the bigotted friars and priests of Paris all turned soldiers, except four of the mendicant order; and made daily military reviews, processions, the sword in one hand and the cross in the other, on which they made the soldiers swear rather to die with famine than to desert Henry. The scarcity of provisions in Paris had degenerated to an universal famine; bread had been sold, whilst any remained, for a crown a pound, and at last it was made from the bones of the charnel house of St Innocents; human flesh became the food of the obstinate Parisians, mothers ate the dead bodies of their children. At last, the D. of Mayenne, seeing that neither the league would ever grant him the crown, nor the league would ever grant him the crown, determined to assist in giving it to the law. He engaged the states to hold a conference with the chiefs of both parties; which ended in the abjuration of the Protestant religion at St Denis in 1593; a measure which the rev. Mr. Robertson in his *Letters to M. Volney*, justly condemns the cause not only of all the subsequent persecutions which the protestants suffered from bigotry and superstition, (see DRAGONNAGE,) but of all the consequences, as productive of all the horrors which have accompanied the revolution, arising from the opposite principles of infidelity and superstition. The following year Paris opened its gates to Henry in 1594, the D. of Mayenne was pardoned; in 1598, peace was concluded with Spain. Henry now showed himself doubly worthy of the throne, by his encouragement of commerce, fine arts, and manufactures, and by his patronage of men of ingenuity and sound learning of his country; but though the fermentations of bigotry were calmed, the heaven was not appeased; scarce a year passed without some calamity being made on this real father of his people; and

of the monster Baynollet stabbed him to the heart at his coach, in the streets of Paris, on the 24th of May 1610, in the 37th year of his age and end of his reign.

(m.) HENRY VIII. king of England, the 2d son of Henry VII. by Elizabeth the eldest daughter of Edward IV. was born at Greenwich, on the 28th of Jan. 1491. On the death of his brother Arthur, in 1502, he was created prince of Wales; and the following year betrothed to Catharine of Aragon, prince Arthur's widow, the Pope having issued a dispensation for that purpose. He ascended the throne, on the death of his father, the 21st of April 1509, and his marriage with Catharine was solemnized about two months after. In the beginning of his reign he left the government of his kingdom entirely to his ministers; and spent his time chiefly in tournaments, balls, sports, and other expensive amusements. He was so extravagant in his pleasures, that, in a short time, he entirely dissipated 1,800,000 l. which his father had hoarded. This will seem less wonderful, when the reader is informed, that gaming was one of his favourite diversions. Nevertheless he was not so totally absorbed in pleasure, but he was careful for business, and even for writing on crucial divinity: so that he may be ranked among the royal authors, though it cannot be said that he reflects great honour on the list. The principal transactions of his reign, as well as the titles of his works, with the murder of one, the death of another, and the divorce of two of his queens; his abolition of the monasteries, his persecutions of both papists and protestants, and his other tyrannies and inconsistencies, are related under the article ENGLAND, §

That the last scene of his life might resemble the first, he determined to end the tragedy with the murder of two of his best friends and most faithful subjects, the duke of Norfolk and his son the earl of Surrey. The earl was beheaded on the 23d of January; and the duke was ordered for execution on the 29th, but fortunately escaped by the king's death, on the 28th. They were killed without the shadow of a crime; but the political reason for putting them to death was the apprehension that, if they survived him, they would counteract some of his regulations in law, and might be troublesome to his son. Henry died on the 28th Jan. 1547, in the 56th year of his age, and was buried at Windsor. As to his character, Lord Herbert palliates his crimes, excuses what he calls his *weaknesses*. Dr. Burnet, "he was rather to be reckoned among the bad than the good princes." He afterwards acknowledges, that "he is to be numbered among the bad princes;" but adds, "I cannot rank him the worst." Sir Walter Raleigh, with more acuteness, says, "If all the pictures and patterns of perfect princes were lost to the world, they might again be painted to the life out of the history of this king." He was indeed a merciless tyrant, a covetous politician, a foolish bigot, and a cruel murderer.

b) HENRY, Prince of Wales, eldest son of James VI. of Scotland by his queen, Anne, daughter of the king of Denmark, one of the most accomplished princes of the age in which he lived,

was born on the 19th Feb. 1594. His birth was announced by embassies to many foreign powers, with invitations to be present at the ceremony of his baptism, which was thus delayed for a considerable time. All these ambassadors were cordially received, and others appointed in return, except by the courts of France and England. Henry IV. then king of France, neither made any present, nor appointed an ambassador. Queen Elizabeth had designed to act in the same manner till she heard of the behaviour of Henry; after which she sent an ambassador of very high rank, Robert earl of Sussex. James not only delayed the ceremony till the English ambassador arrived, but distinguished him from the rest by having a canopy carried over his head at the procession, supported by the lords of Cessford, Buccleugh, Duthope, and Traquair. The ceremony was performed with great magnificence; after which the ambassadors presented their gifts. That from the United Provinces was the most valuable. It consisted of two gold cups worth 12,400 crowns, with a box of the same metal, weighing in all about 400 ounces, containing the grant of a pension of 3000 florins annually to the prince for life. The English ambassador gave a cupboard of plate curiously wrought, and valued at 3000 l. sterling; and the Danish ambassador two gold chains, one for the queen and another for the prince. The baptism was celebrated on the 6th of Sept. 1594, and the child named Henry Frederick. He was committed to the care of the earl of Mar, who was assisted in this important charge by Annabella countess dowager of Mar, daughter of William Murray of Tullibardine, paternal ancestor of the D. of Athol. This lady was remarkable for the severity of her temper, so that the prince met with little indulgence while under her tuition; notwithstanding which, he showed great affection for her. In his sixth year he was committed to the care of Mr Adam Newton, a Scotsman, eminently skilled in most branches of literature, but particularly in Latin. Under his tutorage the prince soon made great progress in that language, as well as in other branches of knowledge; insomuch that, before he had completed his 6th year, his father wrote for his use the treatise intitled *Balliolum Davon*, thought to be the best of all his works. In his 7th year, prince Henry began his correspondence with foreign powers. His first letter was to the States of Holland; in which he expressed his gratitude for the good opinion they had conceived of him, concluding with a request, that they would make use of his interest with his father in whatever he could serve them, and promising his service in every other respect in which he could be useful. At this early period the prince began to add to his literary accomplishments some of the martial kind, such as riding, the exercise of the bow and pike; the use of fire-arms, &c. as well as singing, dancing, &c. On his 9th birth-day he sent a letter in Latin to the king, informing him that he had read over Terence's *Hecyra*, the 3d book of Phædrus's *Fables*, and two books of Cicero's *Epistles*; and that now he thought himself capable of performing something in the commendatory kind of epistles. His accomplishments were soon spoken of in foreign countries; and these, along



with the general suspicion that James favoured the Catholic party, probably induced pope Clement VIII. to make an attempt to get him into his hands. With this view he proposed, that if James would entrust him with the education of the young prince, he would advance such sums of money as would effectually establish him on the throne of England. This happened a little before the death of Elizabeth; but James, notwithstanding his ambition to possess the crown of England, of which he was not yet altogether certain, withstood the temptation. On the death of Q. Elizabeth, James left Scotland in such haste, that he had no time to take a personal leave of his son, and therefore did so by letter, which was answered by the prince in Latin. In July 1603, prince Henry was invested with the order of the garter. Being obliged to leave London on account of the plague, he retired to Oatlands, a royal palace near Weybridge in Surrey, where a separate household was appointed for him and his sister Elizabeth. In his 10th year, he applied himself to naval and military affairs. In matters of literature he appears to have been a very good judge. He patronized divines, and his attachment to the protestant religion was so great, that it never was in the power of the queen, who favoured the catholic party, to make the least impression upon him. Her machinations for this purpose were discovered by the French ambassador; who, in a letter dated June 7th 1604, informed his master of them, and that the Spaniards were in hopes of being able by her means to alter the religion in England, as well as to prejudice the prince against France, which the queen said she hoped that her son would one day be able to conquer, like another Henry V. In another letter, dated 22d Oct. 1604, after taking notice of the queen's immoderate ambition, he adds, that she used all her efforts to corrupt the mind of the prince, by flattering his passions, diverting him from his studies, and representing to him, that learning was inconsistent with the character of a great general and conqueror; proposing at the same time a marriage with the infant of Spain. Notwithstanding these insinuations, the prince continued to patronise the learned as before. He presented John Johnston, one of the king's professors at St Andrew's, with a diamond, for having dedicated to him an Historical Description of the kings of Scotland from the foundation of the monarchy. In 1606 Mr John Bond dedicated his edition of Horace to the prince, whom he highly compliments on his progress in learning. In 1609 a book was sent over to him from France by Sir George Carew, the British ambassador there, tending to disprove the doctrine of the Catholics concerning the church of Rome being the first of the Christian churches. The same year the learned Thomas Lydyat published his *Emendatio Temporum*, under the patronage of the prince; who took the author into his family, and made him his chronographer and cosmographer. Paul Buys also sent him a letter with a dedication of the 1d part of his *Pandects*. In 1611 Dr Tooker, in his dedication of an Answer to Becanus a Jesuit, who had written against a piece done by K. James himself, styles prince Henry "the Marcellus of all the learned." Many other authors dedicated their

performances to him; nor was his correspondence less extensive than his erudition. He was courted by the elector palatine, afterwards married to the princess Elizabeth, on the discovery of a gunpowder-plot. On the same occasion also La Spencer wrote him a letter, accompanying it with the present of a sword and target; "in which" (says he) "fit to be about you in these troublous times; from the which, I trust, God will protect your most royal father, &c." Prior to this he had corresponded in Latin with the doge of Venice, the landgrave of Hesse, the K. of Denmark, the D. of Brunswick, and Vladislaus K. of Poland; and in French with the D. of Joy; besides a number of other eminent persons. In 1606 Henry IV. of France ordered his ambassador to pay him special regard on all occasions. He desired him likewise to salute the prince in the name of the dauphin, afterwards Lewis XIII. to inform him of the regard the latter had for him. To all these messages the prince made very ample replies. This year also the prince waited on his Frederic III. K. of Denmark, who had come to England on a visit to K. James; and who was much pleased with his company, that he presented him at parting with his vice admiral and fighting ship, valued at no less than 2500 L. with a rapier and hanger, valued at 2000 L. The states of Holland were equally ready to shew their attachment. On the 15th of August 1607 they sent a letter to the prince in French, accompanied with a present of a set of table furniture produce of their country. The prince's partiality towards France was so evident, that the French ambassador, in a letter dated 31st Oct. mentions, that "as far as he could discover the highness's inclination was entirely towards France, and that it would be wrong to neglect a prince who promised such great things. None of his pleasures (continued he) favour the least of his country. He is a particular lover of horses, but is more of hunting; and when he goes to it, it is for the pleasure of galloping, than that which dogs give him. He studies two hours a day, employs the rest of his time in tossing the ball, or leaping, or shooting with the bow, or in juggling the bar, or vaulting, or some other such thing, and he is never idle. He shows himself very good natured to his dependents, respects their interests, and pushes whatever he undertakes for them or others with such zeal as gives success to it." He adds, that the queen had less affection for Prince Henry than for his brother the duke of York, afterwards Charles I; the king also seemed to be jealous of his son's accomplishments, and to be displeased with the progress he made. In 1607, the prince received the arms and armour which Henry IV. had sent as a present; and these being accompanied by a letter, the prince returned an answer by Sir Douglas, who was introduced to the prince by the ambassador Sir George Carew. Henry contrary to custom, opened the letter immediately; and was so much struck with the beauty of the character, that he could not be satisfied that it was the prince's hand, and compared the signature with the rest of the prince's. In July 1607, the Dutch ambassadors came

recommended to Prince Henry by the States. All his attention paid him by foreign powers, and all the temptations which a youth in his exalted station must have been exposed to, seem never to have shaken the mind of this magnanimous prince, or to have made him deviate from the strict line of propriety. His attachment to the Protestant religion appears not to have been grounded upon prejudice, inculcated upon his infant mind by those who had the care of him, but from a thorough conviction of the truth of its principles. On the discovery of the gunpowder plot, he was so impressed with gratitude towards the Supreme Being, that he never afterwards omitted being present at the sermon preached on that occasion. In his 14th year he showed himself capable of distinguishing the merit of religious discourses, and paid particular regard to such divines as were remarkable for learning and abilities. Among these he honoured with his attention the learned Mr Joseph Hall, then rector of Halstead in Suffolk, afterwards successively Bp. of Exeter and Norwich. In his family he took the utmost care to preserve decency and regularity. He ordered men to be kept at his houses of St James's, Richmond, and Nonsuch, for the money required of those who were heard to swear; the fines levied on such offenders being given to the poor. He had, indeed, a particular aversion to the vice of profane swearing. Being once asked why he did not swear at play as well as others? he answered, that he knew no game worthy of an oath. The same answer he is said to have given at a hunting match. The stag, almost quite spent, crossed a road where a butcher was passing with his dog. The stag was instantly killed by the dog; the huntsmen were greatly offended against the butcher; but the prince answered coolly, "What if the butcher's dog killed the stag, what would the butcher help it?" They replied, that if his father had been so served, he would have been so that no man could have endured. "Away," cried the prince, "all the pleasure in the world is not worth an oath." The regard which Prince Henry had for religion was manifest from his attachment to those who behaved themselves in a religious and virtuous manner. Among these was Sir John Harrington, whose good qualities so endeared him to the prince, that he entered into as strict a friendship with him as the proportion between their stations would allow. SIR JOHN HARRINGTON, N<sup>o</sup> 3. In his friendships Prince Henry appears to have been very sincere, and invariably attached to those whom he once trusted. He had a great regard for his grand aunt Lady Arabella Stewart, sister of Henry Lord Stanley; and there is still extant a letter from her, acknowledging some kindness he had bestowed on a kinsman at her recommendation. He expressed much compassion for her misfortunes; and having excited the king's jealousy on account of her marriage with Mr William Seymour, afterwards earl and marquis of Hertford, and duke of Somerset. The courage, intrepidity and martial virtues of this prince, were manifest from his infancy. He was hardly ten years of age, when he mounted a very high-spirited horse, in spite of the remonstrances of his attendants; spurred the

animal to a full gallop, and having thoroughly wearied him, brought him back at a gentle pace, asking his servants at his return, "How long shall I continue in your opinion to be a child?" In August 1607, he visited the royal navy at Woolwich, where he was received by Mr Pett, and conducted aboard the Royal Anne, where he had 31 large pieces of ordnance ready to be fired. This was done unexpectedly as it was as the prince reached the poop; at which he expressed great satisfaction. After this he paid the utmost attention to naval affairs, and repeatedly visited the dock yards at Woolwich, Chatham, &c. Among his papers, a list of the royal navy was found after his death, with an account of all the expences of fitting out, manning, &c. which must now be accounted a valuable addition to the naval history of those times. His passion for naval affairs naturally led him to a desire of making geographical discoveries; of which, two instances are recorded. One was in 1607, when he received from Mr Tindal his gunner, who had been employed by the Virginia company, a draught of James's river in that country, with a letter dated 22d June the same year. The other was in 1612, when he employed Mr Thomas Button, an eminent mariner, to go in quest of a north-west passage, but who did not return till after prince Henry's death. His martial disposition was eminently displayed on occasion of his being invested in the principality of Wales and duchy of Cornwall, June 4th 1610; when, at the tournaments given, according to the romantic taste of the times, he gave and received 31 pushes of the pike, and about 360 strokes of swords, performing his part to the admiration of all who saw him, he being then not 16 years of age. To his other virtues Prince Henry added those of frugality without avarice, and generosity without extravagance. Though he never interfered much in public business, yet in any little transactions he had of this kind, he always displayed great firmness and resolution. It is not to be supposed but that the marriage of a prince so much admired would engage the attention of the public. The queen, who favoured the interest of Spain, proposed a match with the Infanta, and the king of Spain seemed inclined to the match. In 1611 a proposal was made for a double marriage between the prince of Wales and the eldest princess of Savoy, and between the prince of Savoy and Lady Elizabeth; but these overtures were very coolly received, being generally disagreeable to the nation. Another match was proposed with the 2d princess of France. But in all of these proposals prince Henry showed the most stoical indifference; and continued to apply himself with the utmost assiduity to his employments and exercises, the continual fatigue of which at last impaired his health. In his 19th year his constitution underwent a remarkable change; he began to appear pale and thin, and to be more retired and serious than usual. He complained now and then of a giddiness and heavy pain in his forehead; he frequently bled at the nose, which gave great relief, though the discharge stopped some time before his death. These forebodings of a dangerous malady were totally neglected both by himself and his attend-

ants, even after he began to be seized at intervals with fainting fits. Notwithstanding these alarming symptoms he continued his usual employments. In the beginning of June 1612, he went to Richmond, and notwithstanding his complaints, took the opportunity of the neighbourhood of the Thames to learn to swim. This practice in an evening, and after supper, was discommended by several of his attendants. He could not, however, be prevailed upon to discontinue it, but took pleasure in walking by the river side in moonlight to hear the sound and echo of the trumpets, by which he was exposed to the evening dew. Through impatience to meet the king his father, he rode 60 miles in one day, and the next day 36 to Belvoir Castle. During the heat of the season also he made several other fatiguing journeys, which undoubtedly contributed to impair his health. His countenance became more pale; his body more emaciated; and he complained now and then of drowsiness. The malady increased in October, though he endeavoured to conceal it; and now, instead of rising early in the morning as before, he commonly kept his bed till 9. On the 16th his disease had gained so much ground, that his temper underwent a considerable alteration, and he became peevish; yet so great was his activity even at this time, that he played a match at tennis on the 24th. At this time he exposed himself in his shirt, seemingly without inconvenience; but at night he complained of a greater degree of lassitude than usual, and of a pain in his head. Next day, being Sunday, he attended divine service, and heard two sermons; after which he dined with his father, seemingly with a good appetite, but the paleness and ghastly appearance of his countenance were much remarked. About 3 P. M. he was obliged to yield to the violence of his distemper; being seized with a great faintness, shivering, and head ach, with other symptoms of fever, which from that time never left him. Several physicians were called; but they differed much in their opinions, which, indeed, considering the state of medicine at that time, could have been of no service. On the 1st of Nov. he was bled, the impropriety of which was manifest by the thin and dissolved state of the blood which was taken away, and still more by his becoming much worse next day. As no proper methods of treatment were employed, it is not to be wondered that he sunk under the disease. He expired on the 6th Nov. 1612, at the age of 28 years 2 months and 17 days. On opening his body, the lungs were found black, spotted, and full of corrupted matter; the diaphragm was also blackened in many places; the blood-vessels in the hinder part of the head were distended with blood, and the ventricles full of water; the liver was in some places pale and lead coloured; the gall-bladder destitute of bile, and distended with wind; and the spleen in many places unnaturally black. His funeral was not solemnized till the 7th of December. Many funeral sermons were published in honour of him, and the two universities published collections of verses on this occasion. The most eminent poets of that age also exerted themselves in honour of the deceased prince; particularly Donne, Brown, Chapman,

Drummond of Hawthornden, Dominic Bunsen of Leyden, &c. Prince Henry was of a comely stature, about 5 feet 8 inches; of a strong, straight, well made body, with broad shoulders and a small waist; of an amiable and majestic countenance. His hair of an auburn colour; he was long-faced, and had a broad forehead, a piercing eye, a most gracious smile, with a terrible frown. He was courteous, loving, and affable; naturally modest, and even shame-faced; patient; slow to anger; and merciful to offenders. His sentiments of piety were strong and habitual. He usually retired three times a day for his private devotions, and was scarce once a month absent from the public prayers, where his behaviour was decent and exemplary, and his attention fixed. He had the greatest esteem for all divines whose characters and conduct corresponded with their profession; but could not conceal his indignation against such as acted inconsistently with it. He had a thorough detestation for popery, though he treated those of that religion with great courtesy; showing, that his hatred was not levelled at their persons, but their opinions. And he was so immovable in his attachment to the Protestant religion, that Sir Charles Cornwallis assures us, he made a solemn protestation that he would never join in marriage with one of a different faith. He was exact in the duties of filial piety, and bore a high regard for his father. He adhered strictly to justice on all occasions; and never suffered himself to be terrified rashly, till after a due examination of all parties. This love of justice showed itself very early. When he was but a little above 5 years of age, and a son of the earl of Mar, somewhat younger than himself, falling out with one of his pages, did him some wrong, the prince reproved him saying, "I love you, because you are a lord's son, and my cousin; but if you be a better conditioned, I will love such a one better; naming the child who had complained of him." He was of singular integrity, and hated flattery and dissimulation. His temperance, except in the article of fruit, was as eminent as his abhorrence of ostentation. When he was taught to hold the pike, and his master instructed him to walk in that kind of stately march, though he knew all other things, he would not conform himself to that affected fashion. And though he was a perfect master of dancing, he never practised it except when strongly pressed to it. The modesty appeared in whatever he said or did. His cloaths were usually very plain, except on occasions of public ceremony, or upon receiving foreign ambassadors. In quickness of apprehension and memory few of the same age ever excelled him; and fewer still in a right judgment of what he was taught. Besides his knowledge of several learned languages, he spoke the Italian and French, and had made a considerable progress in philosophy, history, fortification, mathematics, and cosmography. He delighted in shooting and handling great pieces of ordnance; in ordering and marshalling of troops; in building and gardening in music, sculpture, and painting, in which last art he brought over several works of great value from foreign countries. He had a just opinion of the great abilities of Sir Walter Raleigh; and



reported to have said, that "no king but his father would keep such a bird in a cage." Though he loved plenty and magnificence in his house, he restrained them within the rules of moderation. By this economy he avoided the necessity of being rigid to his tenants, either by raising their rents, or taking advantage of forfeitures. Whatever abuses were represented to him he immediately redressed, to the satisfaction of the persons aggrieved. In his removal from one house to another, and in his attendance on the king, &c. he suffered no provisions or carriages to be taken up for him, without full value being paid to the parties. And he was so solicitous to prevent any person from being injured by himself or any of his train, that whenever he went out to hawk before harvest was ended, he took care that none should pass through the corn; and, to set them an example, would himself ride rather a furlong about. His speech was slow, and attended with some impediment, rather from custom than any defect of nature. Yet he often said of himself, that he had the most unserviceable tongue of any man living. Though affable he knew how to keep his distance, allowing no near approach either to his power or his secrets. He had a sincere affection for his mother and sister. With regard to the fair sex, Charles Cornwallis represents his virtue to have been perfectly immaculate. His early death, occurring with the public apprehensions of the monks, and the ill opinion which the nation then had of the court, gave rise to suspicions of its being hastened by poison, which were heightened by the very little concern shown by some persons at great stations. With these notions his mother the queen was peculiarly impressed, according to Wetwood; who, in his *Notes on Arthur Wilson's Life of K. James I.* (in the *Complete History of England*, p. 714.) informs us, that when the prince fell into his last illness, the queen sent to Walter Rawleigh for his cordial, which she herself had taken some time before in a fever with remarkable success. Rawleigh sent it, with a letter to the queen, wherein he expressed a tender concern for the prince; and, boasting of his medicine, said, "that it would certainly cure him or break off a fever, except in case of poison." As the prince took this medicine, and died notwithstanding its virtues, the queen, in the agony of her grief, showed Rawleigh's letter; and laid so much weight on the expression about poison, that as long as she lived she could never be persuaded but that the prince had died by that means. Anthony Weldon and Mr Wilson also countenance the same idea. But it is sufficient to oppose to all such suggestions the unanimous opinion of the physicians who attended the prince, and opened his body after his death; from which, Dr Wetwood observes, there can be no inference drawn that he was poisoned. To this may be added the authority of Sir Charles Cornwallis, who was above all suspicion in this point, and who was fully convinced that his death was natural.

(19.) HENRY, Philip, a pious and learned nonconformist minister, was the son of Mr John Henry, page of the back-stairs to James duke of York, and was born at Whitehall in 1631. He

was admitted into Westminster school at 11 years of age; became the favourite of Dr Busby, and was employed by him, with some others, in collecting materials for the Greek grammar he afterwards published. From thence he removed to Christ church, Oxford; where, having obtained the degree of M. A. he was taken into the family of Judge Puleston, at Emerald in Flintshire, as tutor to his sons, and to preach at Wortfenbury. He soon after married the only daughter of Mr Daniel Matthews of Broad-oak near Whitchurch, by whom he became possessed of a competent estate. On the restoration, he refused to conform, was ejected, and retired with his family to Broad-oak: where he lived about 18 years, relieving the poor, employing the industrious, instructing the ignorant, and exercising every opportunity of doing good.

(20.) HENRY, Matthew, an eminent dissenting minister, the son of the above (N<sup>o</sup> 19.) was born in 1662. He continued under his father's care till he was 18 years of age; in which time he became well skilled in the learned languages, especially in the Hebrew, which his father had rendered familiar to him from his childhood; and from first to last the study of the scriptures was his most delightful employment. He completed his education in Mr Doolittle's academy at Islington, and was afterwards entered in Gray's-Inn for the study of the law. But at length, resolving to devote his life to divinity, in 1686 he retired into the country, and was chosen pastor of a congregation at Chester, where he lived about 23 years, greatly esteemed and beloved by his people. He had several calls to London, which he constantly declined; but was at last prevailed upon to accept an unanimous invitation from a congregation at Hackney. He wrote, 1. *Expositions of the Bible*, in 5 vols folio. 2. *The life of Mr Philip Henry*. 3. *Directions for daily communion with God*. 4. *A method for prayer*. 5. *Four discourses against vice and immorality*. 6. *The communicant's companion*. 7. *Family hymns*. 8. *A scriptural catechism*. And, 9. *A discourse concerning the nature of schism*. He died of an apoplexy at Nantwich, in 1714; and was interred at Trinity church in Chester.

(21.) HENRY, or BLIND HENRY, or HENRY THE MINSTREL, an ancient Scottish author, distinguished by no particular surname, but well known as the composer of an historical poem reciting the achievements of Sir William Wallace. This poem continued for several centuries to be in great repute; but afterwards sunk into neglect, until 1790, that it has been again released from its obscurity by a very neat and correct edition published at Perth, under the inspection and patronage of the earl of Buchan. It is difficult to ascertain the precise time in which this poet lived, or when he wrote his history, as the two authors who mention him speak somewhat differently. Dempster, who wrote in the beginning of the 17th century, says that he lived in 1361: but Major, who was born in 1446, says that he composed his book during the time of his infancy, which we must therefore suppose to have been a few years posterior to 1446; for if it had been composed that very year, the circumstance would



probably have been mentioned. The author of the dissertation on his life, prefixed to the new edition of the poem, says, "It is not indeed impossible that he might be born in or about that year (1301). In the time of Major's infancy he might be about 83 years of age. In that case, it may be supposed, that it was the work of his old age to collect and put in order the detached pieces of his History of Wallace, which he had probably composed in those parts of the country where the incidents were said to have happened." Henry's family is not recorded, but from his writings he appears to have had a liberal education. In them he discovers some knowledge in divinity, classical history, and astronomy, as well as of the languages. In one place he boasts of his celibacy, which seems to indicate that he had engaged in some religious order. From what Major says of him, we may suppose his profession to have been that of a travelling bard; though it does not appear that he was skilled in music, or had no other profession. His being blind from his birth, indeed, makes this not improbable; nor is this circumstance inconsistent with his being a religious mendicant. "The particulars (says Major) which he heard related by the vulgar, he wrote in the vulgar verse, in which he excelled. By reciting his histories before princes or great men, he gained his food and raiment, of which he was worthy." It is thus probable that he would be a frequent visitor at the Scottish court; and would be made welcome by those great families who could boast of any alliance with the hero himself, or took pleasure in hearing his exploits or those of his companions. With regard to the authenticity of his histories, Major informs us only that "he does not believe every thing that he finds in such writings; but from other testimonies it appears, that he consulted the very best authorities which could then be had. Though, according to the most early account of Henry, he appears to have been born at least 36 years after the death of Wallace, yet he is said to have consulted with several of the descendants of those who had been the companions of that hero, while he achieved his most celebrated exploits, and who were still capable of ascertaining the veracity of what he published. The principal of these were Wallace of Craigie and Liddle of that ilk; who, he says, persuaded him to omit in his history a circumstance which he ought to have inserted. Besides these, he consulted with the principal people of the kingdom; and he utterly disclaims the idea of having adhered entirely to any unwritten tradition, or having been promised any reward for what he wrote. His chief authority, according to his own account, was a Latin history of the exploits of Sir William, written partly by Mr John Blair and partly by Mr Thomas Gray, who had been the companions of the hero himself. Henry's account of these two authors is to the following purpose: "They became acquainted with Wallace when the latter was only about 26 years of age, and at that time a student at the school of Dundee; and their acquaintance with him continued till his death, which happened in his 29th year. Mr John Blair went from the schools in Scotland to Paris, where he studied some time, and received

priests orders. He returned to Scotland in 1196, where he joined Wallace, who was bravely asserting the liberties of his country. Mr Thomas Gray, who was parson of Libberton, joined Wallace at the same time. They were men of great wisdom and integrity, zealous for the freedom of Scotland; and were present with Wallace, and assisting to him, in most of his military enterprises. They were also his spiritual counsellors. The history written by these two clergymen was attested by William Sinclair Bp. of Dunelm, who had himself been witness to many of Wallace's actions. The bishop, if he had lived longer, was to have sent their book to Rome, to obtain the sanction of the pope's authority." The book which Henry thus appeals to as his principal authority is now lost, so that we have no opportunity of comparing it with what he has written. The character given by Dempster of Henry, however, is more favourable than that by Major. He tells us, that "he was blind from his birth; a man of singular happy genius; he was indeed another Homer. He did great honour to his native country, and raised it above what was common to it in his age. He wrote, in the vernacular verse, an elaborate and grand work, in 12 books, of the deeds of William Wallace." In this account there is a mistake; for the poem contains 22 or 23 books; but Dempster, who wrote in a foreign country, and had not a perfect copy of Henry's work by him, when he wrote his eulogium, is excusable in a mistake of this kind. With regard to his poetical merit, it must be undoubtedly rank very far below that of Homer; but the poem, on the whole, is valuable, on account of our being able to trace, by its manner, the progress which the English language had made at that time in Scotland; the manners of the Scots at that age; as the favourite dress of green which at that time was the taste of the inhabitants of Scotland, &c. With regard to the authenticity of the relations, it is probable that they are partly true and partly false. The general thread of the story may undoubtedly be looked upon to be genuine, though embellished with poetical fictions and exaggerations; and his constant appeals to the book already mentioned, though it is now lost, may be looked upon as a strong testimony in his favour: for we cannot suppose, that at the time he lived, when the transactions which he related were recent, he would have had the confidence to appeal to a book, which had not been generally known to have an existence; and its being now lost can never be any argument against it, when we consider the difficulty there was of preserving books before the invention of printing; the confusions in which Scotland was frequently involved; and that the exploits of Wallace, who must be supposed to have been a kind of rival to the great Bruce, could not be so agreeable to the court as those of the more successful hero; and therefore the history of them might be suffered to fall into oblivion, though written in elegant Latin, while a ridiculous poem in that language on the battle of Bannockburn has been preserved.

(12) Henry, Robert, D. D. author of the *History of Great Britain*, written on a new plan, and one of the ministers of Edinburgh, was the son of Mr James

James Henry, farmer at Muirtown, in St Ninians parish, and Jean Galloway, daughter of Mr Galloway of Burrow-meadow in Stirlingshire. He was born 18th Feb. 1718; educated at St Ninians and Liding; afterwards completed his education at the University of Edinburgh, and was some time master of the grammar school of Annan. He was ordained 17th March, 1746, and was the first Minister of the Presbytery of Annan after its erection. In Nov. 1748, he was ordained a minister (a dissenting congregation) at Carlisle; and on the 3d Aug. 1760, was called to another at Berwick upon Tweed, where, in 1763, he married Ann Calderston, daughter of Mr Thomas Calderston, surgeon in Berwick, with whom he had no children, but much domestic happiness. He was removed to the New Gray Friars church, Edinburgh (Nov. 1768, by the influence of Provost Laurie, to whom he had married Mrs Henry's sister; and, in Nov. 1774, to the Old Church, where he continued till his death. In 1770, the degree of D. D. was conferred on him by the university of Edin. and in 1774 he was unanimously elected Moderator of a General Assembly, and is the only person on record who obtained that honour the first time he was a member. While he was in Berwick he published a scheme for raising a fund for the widows and orphans of Protestant dissenting ministers in the N. of England. By his activity, he overcame every difficulty, and had the pleasure of seeing the scheme commence in 1768. He conducted it successfully for several years, and its success exceeded most sanguine expectations long before he died. Henry published the first 3 vols. of his History at his own risk. He had many friends, but till his work was attacked in the Newspapers, Magazines, and Reviews, with a degree of malignity, he so candid a critic will allow himself to infer that he was ignorant that he had any enemies. His work possesses uncommon merit, and upon every occasion the Dr experienced the truth of the late Mr's remark, that

"Every will merit, as its shade, pursue;  
"But like the shadow, prove the substance true."  
Perhaps the active part, that Dr Henry had taken, in the church judicatories, in opposition to the Tory party, and in favour of the popular side, might be one cause of exciting those malevolent spirits to depreciate an excellent work; and another probably arose from the influence of city politics, which about that period raged violently, directed the malevolence of party spirit not only against the magistrates personally, but even against those who were related to, or connected with them. The merit of his History of Great Britain is already established in the public opinion. The work will be regarded by posterity, not only as a work which has greatly enlarged the sphere of history, and gratified curiosity on various subjects, but which fall not within the limits prescribed by preceding historians, but as one of the most accurate and authentic repositories of historical information which this country has produced. The plan he adopted, which is indisputably his own, and its several advantages, are sufficiently explained in a general preface. In every period, it arranges, under separate heads, the civil and military history

of Great Britain; the history of religion; the history of our constitution, government, laws, and courts of justice; the history of learning, of learned men, and of the chief seminaries of learning; the history of arts; the history of commerce, of shipping, of money or coin, and of the price of commodities; and the history of manners, virtues, vices, customs, language, dress, diet, and amusements. Under these seven heads, which extend the province of an historian greatly beyond its usual limits, every thing curious or interesting in the history of any country may be comprehended. But it certainly required more than a common share of literary courage to attempt, on so large a scale, a subject so intricate and extensive as the history of Britain from the invasion of Julius Cæsar. That Dr Henry neither over-rated his powers nor his industry, was proved by the success and reputation of his work. The first vol. of his History, in 4to, was published in 1771, the 2d in 1774, the 3d in 1777, the 4th in 1781, and the 5th (which brings down the History to the accession of Henry VII.) in 1785. These volumes comprehend the most intricate and obscure periods of our history; and when we consider the scanty and scattered materials which Dr Henry has digested, and the accurate and minute information which he has given under every chapter of his work, we must have a high opinion both of the learning and industry of the author, and of the vigour and activity of his mind: especially when it is added, that he employed no amanuensis, but completed the MS. with his own hand; and that, excepting the first volume, the whole book was printed from the original copy. Whatever corrections were made on it, were inserted by interlineations, or in revising the proof-sheets. He found it necessary, indeed, to confine himself to a first copy, from an unfortunate tremor in his hand, which made writing extremely inconvenient, and obliged him to write with his paper on a book placed on his knee instead of a table, and which unhappily increased to such a degree, that in the last years of his life he was often unable to take his victuals without assistance. An attempt which he made after the publication of his 5th volume to employ an amanuensis did not succeed. Never having been accustomed to dictate his own compositions, he found it impossible to acquire a new habit; and though he persevered but a few days in the attempt, it had a sensible effect on his health, which he never afterwards recovered. An author has no right to claim indulgence, and is still less entitled to credit from the public, for any thing which can be ascribed to negligence in committing his MSS. to the press; but considering the difficulties which Dr Henry surmounted, and the accurate research and information which distinguish his history, the circumstances above mentioned are interesting, and add considerably to his merit. He did not profess to study the ornaments of language; but his arrangement is uniformly regular and natural, and his style simple and perspicuous. He believed that the time, which might be spent in polishing a sentence, was more usefully employed in ascertaining a fact: And as a book of facts and solid information, supported by authentic documents, his history

tory will stand a comparison with any other of the same period. But Dr Henry had other difficulties to surmount besides those which related to the composition of his work. Not having been able to transact with the booksellers to his satisfaction, the first 5 vols. were originally published at the risk of the author. When the first volume appeared, it was censured with unexampled acrimony. The same spirit appeared in strictures published on the 2d and 3d volumes; but by this time it had in a great measure lost the attention of the public. The malevolence was sufficiently understood, and had long before become fatal to the sale of the *Edinburgh Magazine and Review*, the work from which it originally proceeded. The book, though printed for the author, had sold beyond his most sanguine expectations; and had received both praise and patronage from men of the first literary characters in the kingdom: and though, from the alarm which had been raised, the booksellers did not venture to purchase the property, till after the publication of the 3d volume, the work was established in the opinion of the public, and at last rewarded the author with a high degree of celebrity, which he happily lived to enjoy. His profits upon the whole amounted to about L. 3,300: a striking proof of the merit of the work. In its progress, it also proved the means of introducing Dr Henry to more extensive patronage, and in particular to that of the earl of Mansfield. That venerable nobleman thought the merit of Dr Henry's history so considerable, that, without solicitation, after the publication of the 4th volume, he applied personally to his Majesty, to bestow on the author some mark of his royal favour. In consequence of this, Dr Henry was informed by a letter from lord Stormont, of his Majesty's intention to confer on him an annual pension for life of 100l. "considering his distinguished talents and great literary merit, and the importance of the very useful and laborious work in which he was so successfully engaged, as titles to his royal countenance and favour." The warrant was issued on the 28th May 1781; and his right to the pension commenced from the 5th of April preceding, and continued till his death. From the earl of Mansfield he received many other testimonies of esteem, which he was often heard to mention with the most affectionate gratitude. The 2vo edition of his history, published in 1788, was inscribed to his lordship. The 4to edition had been dedicated to the king. The prosecution of his history had been Dr Henry's favourite object for almost 30 years of his life. He had naturally a sound constitution, and a more equal and larger portion of animal spirits than is commonly possessed by literary men. But from the year 1785 his bodily strength was sensibly impaired. Notwithstanding this, he persisted steadily in preparing his 6th volume, which brings down the history to the accession of Edward VI. and left it in the hands of his executors almost completed. Scarcely any thing remained unfinished but the two short chapters on arts and manners; and even for these he left materials and authorities so distinctly collected, that there was no great difficulty in supplying what was wanting. This volume was published in 1793; and met with the same favourable reception from the public which has

been given to the former volumes, though written under the disadvantage of bad health. The tremulous motion of his hand had increased so as to render writing much more difficult to him than it had ever been; but the vigour of his mind was unimpaired; and the posthumous volume will be a lasting monument of the strength of his faculties, and of the literary industry and perseverance which ended only with his life. Dr Henry's original plan extended from the invasion of Britain by the Romans to the present times. And men of literary curiosity must regret that he did not live to complete his design; but he has certainly finished the most difficult part of his subject. The proof after the accession of Edward VI. afforded materials more ample, better digested, and much more within the reach of common readers. In summer 1790 he was able to pursue his study though not without interruptions. But he had lost his health entirely; and, with a constitution quite worn out, died on the 24th Nov. in the 74 year of his age. He was buried in the church-yard of Polmont.

(33.) HENRY OF HUNTINGDON, an English historian, of the 12th century, canon of Lincoln, afterwards archdeacon of Huntingdon. He wrote 1. A history of England, which ends with the year 1154: 2. A continuation of that of Bede: 3. Chronological tables of the kings of England: 4. A small treatise on the contempt of the world: 5. Several books of epigrams and love-verses: 6. A poem on herbs; all in Latin. His invocation of Apollo and the goddesses of Tempe, is the ordium of his poem on herbs, may afford a specimen of his poetry.

Vatum magne parens, herbarum Phœbe reple  
 Vosque, quibus resonant Tempe iocosa, Deæ!  
 Si mihi ferta prius hedera florente paratis,  
 Ecce meos flores, ferre parata fero.

(34.) HENRY OF LAUSANNE. See HENSTON.

(35.) HENRY OF SUSA, a famous civilian and canonist of the 13th century, who acquired his reputation by his learning, that he was called *le fourre and splendeur of the law*. He was Abp. of Embrun about 1238, and cardinal bishop of Ostia in 1268. He wrote *A summary of the canon or civil law*; and a commentary on the book of the *decretals*, composed by order of Alexander IV.

(36—38.) HENRY, in geography, the name of a county, a cape, and a fort in the United States viz.

I. HENRY, a mountainous county of Virginia bounded on the N. by Franklin, S. and SE. by Patrick, SW. by Grafton, and W. and NW. by Montgomery counties. It is 40 miles long, 20 broad, and contained 6,928 citizens and 1,000 slaves in 1795.

II. HENRY, CAPE, the S. cape of Virginia, at the entrance of Chesapeake Bay. Lon. 76. 10. W. Lat. 37. 0. N.

III. HENRY, FORT, a fort of Pennsylvania, 14 miles N. of Lancaster, and 37 SE. of Sunbury.

\* HEN'S FEET. s. f. *sumaria sepium*. Hedge to mitory.

HENSHIN, or } a town of the French rep.

HENSINGEN, } lie, in the dep. of Forêts et  
 ci-devant duchy of Luxemburg, 18 miles ENE. of  
 Bastogne.



HEUSKEM, a town of Lithuania.

(1.) HENTING, *n. s.* in agriculture, a term used by the farmers for a particular method of sowing before the plough; the corn being cast in a straight line just where the plough is to come, so by this means presently plowed in. By this way of sowing they think they save a great deal of seed and other charges, a dexterous boy being as capable of sowing this way out of his hat as the most skillful seedman.

(2.) HENTING is also a term used by the ploughmen, and others, to signify the two furrows that are turned from one another at the bottom, in the plowing of a ridge. The word seems to be a corruption of *ending*, because those furrows made in end of plowing the ridges. The tops of the ridges they call *verrings*.

HEPARE. See HAFARS, and COOK, § III. 10.

(1.) HEPAR, the LIVER. See ANATOMY, *Ind.*

(2.) HEPAR SULPHURIS, ALKALINE SULPHUR, or LIVER OF SULPHUR, a combination of alkali and sulphur. See CHEMISTRY, *Index*. By the

meaning on the decomposition of hepar sulphuris by an acid, Sir T. Bergman found a method of imitating the hot or sulphureous mineral waters, to as great perfection as the cold ones are imitated by fixed air. The process consists simply in adding the vitriolic acid to hepar sulphuris, and impregnating water with the peculiar species of air that arises from this mixture; in the same manner as when water is impregnated with fixed air arising from the mixture of that or any other acid with chalk. The HEPATIC AIR, which Bergman calls it, is very readily absorbed by water; to which it gives the smell, taste, and all the other sensible qualities of the sulphureous water. A Swedish cantharus of distilled water, containing 12½ Swedish inches, will absorb about 12 cubic inches of this hepatic air; and on dropping into it the nitrous acid, it will appear, that fixed sulphur is contained, in a state of perfect solution, in this water, to the quantity of 8 grains.

It does not appear that any other acid, except what he calls the *dephlogistated marine acid*, will produce this effect. When any particular sulphureous water is to be imitated, we scarce need to observe, that the saline, or other contents peculiar to it, are to be added to the artificial hepatic air. Instead of the liver of sulphur, the operator may use a mixture of three parts of filings of iron, and two parts of sulphur melted together. It may, perhaps, be thought, that water thus prepared, does not differ from that in which a portion of hepar sulphuris has been dissolved: but it appears evidently to differ from it in this material circumstance, that in the solution of hepar sulphuris the sulphur is held in solution by the water, by means of the alkali combined with it: whereas in Bergman's process, it does not appear probable that the hepar sulphuris rises substantially in the form of air; for, in that case, its presence in the hepatic water might be detected by the weakness of the acids (even the mephitic), which would precipitate the sulphur from it. Nor can it be supposed that any portion or constituent part of the alkali itself (except a part of its remaining fixed air) can come over. The water, therefore, must owe its impregnation to the sulphur, raised,

in some peculiar manner, into the state of an elastic vapour; permanent, when the experiment is made in quicksilver; but condensable in water, and rendered soluble in that fluid by means of some unknown principle combined with it, and which the author supposes to be the matter of heat, combined with it through the medium of phlogiston.

HEPATICA, a species of ANEMONE.

HEPATICÆ ARTERIÆ. See ANATOMY, § 199.

\* HEPATICAL. } *adj.* [*hepaticus*, Latin;

(1.) \* HEPATICK. } [*hepatique*, French, from *hep.*] Belonging to the liver.—If the evacuated blood be florid, it is stomach blood; if red and copious, it is *hepatick*. *Harvey on Consumptions*.—The cystick gall is thick, and intensely bitter; the *hepatick* gall is more fluid, and not so bitter. *Arbuthnot on Aliments*.

(2.) HEPATICK, or HEPATIC AIR, a permanently elastic fluid, of a very disagreeable odour somewhat like that of rotten eggs, obtained in plenty from combinations of sulphur with earths, alkalis, metals, &c. and sometimes from combinations of alkalis with substances which do not appear to contain any sulphur. In the new chemical nomenclature, it is called SULPHURETUM HYDROGENOUS GAS. See CHEMISTRY, *Index*; and HEPAR SULPHURIS. Its specific gravity is to that of common air, as 10,000 to 9,018. The nature of this fluid has been particularly examined by Mr Kirwan, of whose experiments an account is given in the 78th vol. of the *Philos. Trans.* From the results, that gentleman concludes, that hepatic air consists merely of sulphur, rarefied by elementary fire, or the matter of heat. Some have supposed that it consists of liver of sulphur itself volatilized; but this Mr Kirwan denies, for the following reasons: 1. It is evidently, though weakly, acid; reddening litmus, and precipitating acetous baro-selenite, though none of the other solutions of earths do. 2. It may be extracted from materials which either contain no alkali at all, or next to none; as iron, sugar, oil, charcoal, &c. 3. It is not decomposed by marine or fixed air; by which nevertheless liver of sulphur may be decomposed. Mr Kirwan says, he was formerly of opinion that sulphur was held in solution in hepatic air, either by means of vitriolic or marine air, but neither of these is essential to the constitution of hepatic air as such, since it is producible from materials that contain neither of these acids; and from whatever substance it is obtained, it always affords the same character, viz. that of the vitriolic acid exceedingly weakened, such an acid as we may suppose sulphur itself to be. This substance indeed, even in its concrete state, manifests the properties of an acid, by uniting with alkalis, calcareous and ponderous earths, as well as with most metals, which a very weak acid might be supposed to do. See CHEMISTRY, *Index*; and HEPAR, § 2.

(3.) HEPATICK ALOES, the inspissated juice of a species of ALOES.

(4.) HEPATIC STONES. See LIVER STONES.

(5.) HEPATIC WATER. See HEPAR SULPHURIS.

HEPATICUS DUCTUS. See ANATOMY, § 300.

HEPATITIS, in medicine, an inflammation of the liver. See MEDICINE, *Index*.

HEPATOSCOPIA, [from *hep.*, liver, and *scop.*, to view,



etc, I consider.) is antiquity, a species of divination, wherein predictions were made by inspecting the livers of animals. The word was also used for divination by entrails.

**HEPBURN**, James Bonaventura, a celebrated Scottish author, of the 16th century, born at Oldhamstocks, in E. Lothian, July 14, 1573. His father, Thomas Hepburn, who was rector of that parish, and was a convert of the celebrated John Knox, bred him up a Protestant; notwithstanding which, he had hardly completed his academical education at St Andrews, when, either from persuasion or views of interest, he turned Roman Catholic, and travelled into France and Italy. After this he set out on a most extensive peregrination through Turkey, Persia, Syria, Palestine, Egypt, Ethiopia, and most other countries of note in the East, during which he acquired the languages of all these nations, to an uncommon degree of perfection. Upon his return to Europe, he entered into a convent of Minims, an order of Franciscans at Avignon, and afterwards removed to the monastery of the Holy Trinity at Rome. Pope Paul V. hearing of his great acquisitions in oriental learning, drew him from this retirement, by appointing him keeper of the Oriental Books and M. SS. in the Vatican; in which office he continued 6 years. He afterwards went to Venice to translate some Hebrew, Syriac, and Chaldaic writings; and died in that city in 1620 or 1621. His works are very numerous. The most important are, 1. A Hebrew and Chaldaic Dictionary, and an Arabic Grammar; printed at Rome, in 1 vol. 4to, 1591. 2. A translation of the Psalms from the Hebrew into Latin with a commentary: 3. An abridged Chronicle of the affairs of the Romans: 4. A Collection of all the synonymous words in the Bible. All the rest of his writings and translations favour strongly of superstitious credulity. The titles of one or two of them may serve as a specimen: 1. A Treatise on mystical numbers; from the Hebrew of Eben Ezra: 2. *Sepher Yetzura*, or the Book of the creation; said to have been written by the Patriarch Abraham: 3. The Book of Benoch: all translated, with many similar works, into Latin. His merit, however, as a learned linguist is unquestionable. Dr M'Kenzie, Mr Dempster, J. Gaffarel, and Vincent Biancua, a noble Venetian, all mention him in terms of high commendation; and Dr Lettice concludes him "to have been one of the first linguists in modern literature."

**HEPHÆSTIA**, in antiquity, an Athenian festival in honour of Vulcan, the chief ceremony of which was a race with torches. The antagonists were 3 young men, one of whom, by lot, took a lighted torch in his hand, and began his course; if the torch was extinguished before he finished the race, he delivered it to the 2d. and he in like manner to the 3d: the victory was his who first carried the torch lighted to the end of the race; and to this successive delivering of the torch we find many allusions in ancient writers.

**HEPHÆSTION**, the friend of Alexander the Great. See **ALEXANDER III.**

**HEPHÆSTUS**, [*Ἥφαίστος*, from *ἥψα*, I have kindled, and *ἥρως*, a fire.] The Greek name of Vulcan.

(1.) **HEPHTHEMIMERIS**, [cf *ἑπτα* seven, *μερ*

or half, and *μερ* part,] in the Greek and Latin poetry, a sort of verse consisting of three feet and a syllable; that is, of seven half feet: called *hepthemimeris catalectic*. Such are most of the verses in Anacreon:

Οὐλοῖτο δὲ λυγρὸν ἄλγεος ἄλγεος  
Οὐλοῖτο δὲ λυγρὸν ἄλγεος ἄλγεος

And that of Aristophanes, in his *Plutus*:

Ἐνὶ τῷ ποταμῷ ποταμῷ

(2.) **HEPHTHEMIMERIS**, or *Hepthemimeris*, also a caesura after the third foot; that is, on the 7th half foot. It is a rule, that this syllable, if it be short in itself, must be made long on account of the caesura, or to make it an *hepthemimeris*. As in that verse of Virgil.

*Et furis agitatae amor, et constans virtus.*

The caesura is not to be on the 5th foot, as it is the verse which Dr Harris gives for an example.

*Ille latus uterum molli fatus Hecynthio.*

This is not a *hepthemimeris caesura*, but a *heptamimeris*.

(1.) **HEPPENHEIM**, a town of Germany, in the circle of the Lower Rhine, and electorate of Mentz, 10 miles E. of Worms, and 16 NNW. Heideberg.

(2.) **HEPPENHEIM**, a town of Germany, annexed to the French republic, by the treaty of Lunéville, and included in the dep. of Mont Tonne; 4 miles SW. of Worms, and 14 NNW. Mannheim.

(1.) \* **HEPS**. *n. f.* Hawthorn-berries common written *heps*. *Asiaworth*.—In hard Winters it is observed great plenty of *heps* and haws, which preserve the small birds from starving. *Asiaworth*.

(2.) **HEPS** or **HEPS**. { See **ROSA**, N° 3.

(1.) **HEP TEE**.

**HEPSEY**, a river of Wales, which runs into the Neath, in Brecknockshire.

\* **HEPTACAPSULAR**. *adj.* [*ἑπτα* and *capsula*] Having seven cavities or cells.

**HEPTACHORD**, *n. f.* in ancient poetry, a versified verse that were sung or played on 7 chords, or on 7 different notes. In this sense it was applied to the lyre when it had but 7 strings. On the intervals is also called an *heptachord*, as containing the same number of degrees between extremes.

(1.) \* **HEPTAGON**. *n. f.* [*heptagon*, from *ἑπτα* and *γωνία*] A figure with seven sides or angles.

(2.) **HEPTAGON**, in fortification, a place which has 7 bastions for its defence.

(1.) \* **HEPTAGONAL**. *adj.* (from *heptagon*) Having seven angles or sides.

(2.) **HEPTAGONAL NUMBERS**, in arithmetic, a sort of polygonal numbers, wherein the difference of the terms of the corresponding arithmetical progression is 5. One of the properties of these numbers is, that if they be multiplied by 40, and 9 be added to the product, the sum will be a square number.

**HEPTAGYNIA**, (from *ἑπτα*, seven, and *γυνή*, a female.) an order of plants, consisting of such as have 7 styles. See **BOTANY**, § 182.

**HEPTANDRIA**, in botany, (from *ἑπτα* and *ἄνδρ*, a man,) the 7th class in Linnaeus's method, consisting of plants with hermaphrodite flowers, which have 7 stamina or male organs. See **BOTANY**, *Index*.

**HEPTANGULA**

HEPTANGULAR, *adj.* In geometry, having 7 angles.

(1.) \* HEPTARCHY. *s. f.* [*heptarchie*, French; *hepta* and *archa*.] A sevenfold government.—In the Saxon *heptarchy* I find little noted of arms, albeit the Germans, of whom they descended, used shields. *Comtes*.—England began not to be a people, when Alfred reduced it into a monarchy; for the materials thereof were extant before, namely, under the *heptarchy*. *Hale's Origin of Mankind*.—

The next returning planetary hour  
Of Mars, who shar'd the *heptarchy* of pow'r,  
His steps bold Arcite to the temple bent. *Dryd.*  
(2.) HEPTARCHY signifies a government composed of 7 persons, or a country governed by 7 persons, or divided into 7 kingdoms.

(3.) HEPTARCHY, THE SAXON, included all England, which was cantoned out into 7 independent kingdoms, peopled and governed by different Saxon and colonies; viz. those of Kent, the South Saxons, West Saxons, East Saxons, Northumbria, the East Angles, and Mercia. The *heptarchy* was formed gradually from A. D. 455, when the kingdom of Kent was erected, and Hengist assumed the title of king of Kent immediately after the battle of Eglesford; and it terminated in 7 or 828, when Egbert reunited them into one, and the *heptarchy* into a monarchy, and assumed the title of *king of England*. It must be observed, however, that though Egbert became monarch of England, he was not absolute. The kingdom which he actually possessed consisted of 7 ancient kingdoms of Wessex, Sussex, Kent, Essex, that had been peopled by Saxons and Angles. Over the other 3 kingdoms, whose inhabitants were Angles, he contented himself with asserting the sovereignty, permitting them to be governed by kings who were his vassals and tributaries. The government of the *heptarchy*, reckoned from the founding of the kingdom of Mercia, last of the 7 Anglo-Saxon kingdoms, lasted 243 years; but if the time spent by the Saxons in their conquests from the arrival of Hengist in 449 be added, the *heptarchy* will be found to have lasted 283 years from its commencement to its dissolution. The causes of the dissolution of the *heptarchy* were the great inequality among the 7 kingdoms, 3 of which greatly surpassed the others in extent and power; the default of male heirs in the royal families of all the kingdoms, that of Wessex excepted; and the concurrence of various circumstances which combined in the time of Egbert.

See ENGLAND, § 13, 14.  
(4.) \* HER. *pronoun*. [*hera*, *her*, in Saxon, stood for *her*, or of *them*, which at length became the possessive.] 1. Belonging to a female; of a woman.—

About his neck  
A green and gilded snake had wreath'd itself,  
That with *her* head, nimble in threats, approach'd  
The opening of his mouth. *Shak.*

Still new favourites she chose,  
Till up in arms my passion rose,  
And cast away *her* yoke. *Cowley.*

One month, three days, and half an hour,  
Which held the sov'reign pow'r;

Wonderous beautiful *her* face;  
But so weak and small *her* wit,

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That she to govern were unfit,  
And so Susanna took *her* place. *Cowley.*

2. The oblique case of *she*.—  
England is so idly king'd,  
Her sceptre so fantastically borne,  
That fear attends *her* not. *Shak.*

She cannot seem deform'd to me,  
And I would have *her* seem to others so. *Cowley.*  
The moon arose clad o'er in light,  
With thousand stars attending on *her* train;  
With *her* they rise, with *her* they set again.

Should I be left, and thou be lost, the sea,  
That bury'd *her* I lov'd should bury me. *Dryd.*  
(5.) \* HER. *pron.* This is used when it refers to a substantive going before: as, such are *her* charms, such charms are *hers*.—

This pride of *hers*,  
Upon advice, hath drawn my love from *her*. *Shak.*

Thine own unworthiness  
Will still that thou art mine, not *hers*, confess. *Cowley.*

Some secret charm did all *her* acts attend,  
And what his fortune wanted, *hers* could mend. *Dryden.*

I bred you up to arms, rais'd you to power,  
Indeed to save a crown, not *hers*, but your. *Dryden.*

(1.) HERACLEA, an ancient city of European Turkey in Romania, with a Greek archbishop's see, and a sea port. It was a very famous place in former times, and has still some remains of its ancient splendor. It was built by the emp. Severus. Theodore Lascaris took it from David Comnenus, emperor of Trebisond; when it fell into the hands of the Genoese, but Mahomet II. took it from them; since which it has been in the possession of the Turks. It is seated on the N. coast of the sea of Marmora, 45 miles WSW. of Constantinople. Lon. 27. 58. E. Lat. 40. 39. N.

(2.) HERACLEA. See HERKLA.  
HERACLEONAS. See HERACLIUS, N. 2.  
HERACLEONITES, a sect of heretics, the followers of Heracleon, who refined upon the Gnostic system, and maintained that the world was not the immediate production of the son of God, but that he was only the occasional cause of its being created by the Demiurgus. The Heracleonites denied the authority of the Old Testament, maintaining that they were mere random sounds in the air; and that St John the Baptist was the only true voice that directed to the Messiah.

HERACLEUM, MADNESS: A genus of the digynia order, belonging to the pentandria class of plants; and in the natural method ranking under the 45th order, *Umbellatae*. The fruit is elliptical, emarginated, compressed, and striated, with a thin border. The corolla is disform, inflexed, and emarginated; the involucre dropping off. There are five species, of which the most remarkable is

HERACLEUM SPONDYLUM, the *cow parsnip*. It is common in many parts of Britain, and other northern parts of Europe and Asia. Gmelin, in his *Flora Siberica*, p. 224. tells us, that the inhabitants of Kamtschatka, about the beginning of July, collect the foot-stalks of the radical leaves of this plant, and, after peeling off the rind, dry them

them separately in the sun, and then tying them in bundles, dry them carefully in the shade: in a short time afterwards, these dried stalks are covered over with a yellow saccharine efflorescence, tasting like liquorice: and in this state they are eaten as a great delicacy.—The Russians not only eat the stalks thus prepared, but procure from them a very intoxicating spirit. They first ferment them in water with the greater bilberries (*VACCINIUM ULIGINOSUM*), and then distil the liquor to what degree of strength they please; which Omelet says is more agreeable to the taste than spirits made from corn. This may therefore prove a good succedaneum for whisky, and lessen the consumption of barley. Swine and rabbits are very fond of this plant. In Norfolk it is called *ageword*.

**HERACLIDÆ**, the descendants of **HERCULES**, greatly celebrated in ancient history. Hercules at his death left to his son Hyllus all the rights and demands which he had upon Peloponnesus, and ordered him to marry Iole the daughter of Eurytus, as soon as he came of age. The posterity of Hercules were not more kindly treated by Eurytus than their father had been, and they were obliged to retire for protection to the court of Ceyx, king of Trachinia. Eurytus pursued them thither; and Ceyx, afraid of his resentment, begged the Heracids to depart from his dominions. From Trachinia they came to Athens, where king Theseus, who had accompanied their father in some of his expeditions, received them with great humanity, and assisted them against Eurytus. Eurytus was killed by Hyllus himself; his children perished with him, and all the cities of Peloponnesus became the undisputed property of the Heracids. Their triumph, however, was short; their numbers were lessened by a pestilence; and the oracle informed them, that they had taken possession of Peloponnesus before the gods permitted their return. Upon this they abandoned Peloponnesus, and came to settle in Attica, where Hyllus married Iole. Soon after he consulted the oracle, anxious to recover the Peloponnesus; and the ambiguity of the answer determined him to make a second attempt. He challenged to single combat Atreus, the successor of Eurytus on the throne of Mycenæ; and it was mutually agreed that the undisturbed possession of Peloponnesus should be ceded to the victor. Echemus accepted the challenge for Atreus; Hyllus was killed, and the Heracids departed from Peloponnesus a 3d time, about 30 years before the Trojan war. Cleodæus the son of Hyllus made a third attempt, and was equally unsuccessful; and his son Aristomachus some time after met with the same unfavourable reception, and perished in the field of battle. Aristodemus, Temenus, and Cleopontes, the three sons of Aristomachus, encouraged by the more explicit word of an oracle, and desirous to revenge the death of their progenitors, assembled a numerous force, and with a fleet invaded all Peloponnesus. Their expedition was attended with much success; and after some decisive battles, they became masters of all the peninsula. The recovery of Peloponnesus by the Heracids forms an interesting epoch in ancient history, which is universally believed to have happened 80 years after the Trojan war, or A. A. C. 1190. This con-

quest was totally achieved about 110 yrs after the first attempt of Hyllus, who was killed 30 years before the Trojan war. As it occurred many changes and revolutions in the affairs of Greece, the return of the Heracids is the epoch of the beginning of profane history: all the era that preceded it is reputed fabulous. Accordingly, Ephorus, Cumanus, Callisthenes, and Theopompus, begin their histories from this era.

**HERACLIDES**, a Greek philosopher of Pontus, the disciple of Speusippus, and afterwards Aristotle, flourished about A. A. C. 336. His vanity prompted him to desire one of his friends put a serpent into his bed just as he was dead, in order to raise a belief that he was ascended to the heavens among the gods; but the cheat was covered. All his works are lost.

**HERACLITUS**, a famous Ephesian philosopher, who flourished about the 6th Olympiad in the time of Darius Hystaspes. He is said to have continually bewailed and wept for the wretched lives of men; contrary to Democritus, who made the follies of mankind a subject of laughter. He retired to the temple of Diana, and played dice with the boys there; saying to the Epicureans who gathered round him, "Work of men, do you wonder at? Is it not better to be than to govern you?" Darius invited him to come and live with him, but he refused. Angry out of hatred to mankind, he retired to the mountains, where he contracted a dropsy, by using herbs, which killed him at 60 years of age. His writings gained him great reputation. Lucian mentions a *treatise upon nature*, divided into 12 books, one concerning the universe: the 2d on politics: the 3d on theology. This book he deposited in the temple of Diana; and it is said that he affected to write obscurely, lest it could be read by the vulgar, and become contemptible. The fundamental doctrine of his philosophy is that fire is the principle of all things. The ancient philosophers have collected and preserved fragments of him.

(1.) **HERACLIUS**, an emperor of the east, a renowned warrior, who dethroned and slew Phocas in 610. At this time the empire was at war with Chosroes II. king of Persia. Heracles proposed terms of peace, but the haughty Persian refused it, unless he would renounce Christianity. Heracles thereupon mustered his forces, and after repeated victories obliged him to beg for peace he had refused. He was, however, not successful in his wars with the Saracens. He died in 641, aged 66.

(2.) **HERACLIUS CONSTANTINE**, the 30th Heracles, (N° 1.) succeeded him in command with his brother **HERACLIANUS**; but reigned only a few months, being poisoned by his brother, Martina, in 641.

**HERAKRA**, a town of Sweden, in Småland.

(1.) \* **HERALD**. *s. f.* [*herault*, Fr. *herold*, German.] 1. An officer whose business is to register genealogies, adjust ensigns, armorial, regulate funerals, and anciently to carry messages between princes, and proclaim war and peace.

May none, whose scatter'd names he wears  
In book,

For strict degrees of rank or title look;

'Tis 'gainst the manners of an epigram,  
And I a poet here, no *herald* am. *Ben Jonson*,  
When time shall serve let but the *herald* cry,  
And I'll appear again. *Shak.*

Embassador of peace, if peace you chuse;  
Or *herald* of a war, if you refuse. *Dryden*.

Please thy pride and search the *herald's* roll,  
Where thou shalt find thy famous pedigree. *Dryden*.

A precursor; a forerunner; a harbinger.—  
It is the part of men to fear and tremble,  
When the most mighty gods, by tokens, send  
Such dreadful *heralds* to astonish us. *Shak.*

It was the lark, the *herald* of the morn. *Shak.*

A proclaimer; a publisher.—  
After my death I wish no other *herald*,  
No other speaker of my living actions,  
But such an honest chronicler as Griffith. *Shak.*

(1.) *HERALD*, says Verstegan, is derived from the  
Latin word *Herebault*, and by abbreviation *He-*

*alt*, which in that language signifies the champi-

on of an army; and growing to be a name of of-

fice, it was given to him who, in the army, had

the special charge to denounce war, to challenge

to battle and combat, to proclaim peace, and to

convey martial messages. But the business of he-

*rald*, now, is as follows, viz. To marshal, or-

der, and conduct all royal cavalcades, ceremo-

nies at coronations, royal marriages, installations,

creations of dukes, marquises, earls, viscounts,

barons, baronets, and dubbing of knights; em-

balles, funeral processions, declarations of war,

proclamations of peace, &c.: To record and bla-

ze the arms of the nobility and gentry; and to

regulate any abuses therein through the British

honours, under the authority of the Earl Mar-

shal, to whom they are subservient. The of-

fice of Windsor, Chester, Richmond, Somerset,

York, and Lancaster heralds, is to be assistants

to the king at arms, in the different branches of

his office; and they are superior to each other,

according to creation, in the above order. He-

*ralds* were anciently held in much greater esteem

than they are at present; and were created and

christened by the king, who, pouring a gold cup  
of wine on their head, gave them the herald name:  
but this is now done by the earl marshal. They could  
not arrive at the dignity of herald without being  
7 years pursuivant; nor quit the office of herald,  
but to be made king at arms. Richard III. was  
the first who formed them, in this kingdom, into  
a college; and afterwards great privileges were  
granted them by Edward VI. and Philip and Ma-  
ry. The origin of heralds is very ancient. Sten-  
tor is represented by Homer as herald of the  
Greeks, who had a voice louder than 50 men to-  
gether. The Greeks called them *megastis*, and *meg-*  
*astis*; and the Romans, *feciales*. The Romans  
had a college of heralds, appointed to decide whe-  
ther a war were unjust; and to prevent its com-  
ing to open hostilities, till all means had been at-  
tempted for deciding the difference in a pacific  
way.

(3.) *HERALDS, COLLEGE OF, OR HERALDS OF-*  
*FICE*, a corporation founded by a charter of king  
Richard III. who granted them several privileges, as  
to be free from subsidies, tolls, offices, &c. They  
had a second charter from king Henry VI.; and  
a house built near Doctors Commons, by the E. of  
Derby, in the reign of K. Henry VII. was given  
them by the D. of Norfolk, in the reign of queen  
Mary I. which house is now rebuilt. This col-  
lege is subordinate to the earl marshal of England.  
They are assistants to him in the court of chival-  
ry, usually held in the common-hall of the col-  
lege, where they sit in their rich coats of his ma-  
jesty's arms.

(4.) *HERALDS, COLLEGE OF, IN SCOTLAND*,  
consists of Lyon king at arms, six heralds, and six  
pursuivants, and a number of messengers. See  
LYON.

\* *To HERALD, v. a.* [from the noun.] To in-  
troduce as by an herald. A word not used.—

We are sent from our royal master,  
Only to *herald* thee into his fight,

Not pay thee. *Shak.*

*HERALDIC, adj.* Belonging to heraldry.

## H E R A L D R Y.

*HERALDRY* is thus defined by Dr John-

son:—  
\* *HERALDRY, n. f.* [*herauldrie*, Fr. from *be-*  
*al*.] 1. The art or office of a herald.—I am  
king of *heraldry*. *Peacbam*.—

Grant her, besides of noble blood that ran  
In ancient veins, ere *heraldry* began. *Dryden*.

Registry of genealogies.—

'Twas no false *heraldry* when madness drew  
Her pedigree from those who too much knew.

*Denham*,—

*Blazonry*.—  
Metals may blazon common beauties; she  
Makes pearls and planets humble *heraldry*.

*Cleveland*.

**INTRODUCTION.**  
*HERALDRY* is a science, which teaches how to

blazon, or explain in proper terms, all that be-

longs to arms; and how to marshal, or dispose  
regularly, divers arms on a field. It also teaches  
whatever relates to the marshalling of solemn ca-  
valcades, processions and other public ceremo-  
nies at coronations, installations, creations of peers,  
nuptials, christenings of princes, funerals, &c.

Arms, or coats of arms, are hereditary marks  
of honour, made up of fixed and determined co-  
lours and figures, granted by sovereign princes,  
as a reward for military valour, or some signal  
public service; and serve to denote the descent  
and alliance of the bearer, or to distinguish states,  
cities, societies, &c. civil, ecclesiastical, and mi-  
litary.

Heraldry is therefore a science, of which arms  
are the proper object; yet they differ much both  
in their origin and antiquity. Heraldry, accord-  
ing to Sir Geo. Mackenzie, "as digested into an

D d 2 art,

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are, and subjected to rules must be ascribed to Charlemagne and Frederick Barbarossa, for it did begin and grow with the feudal law." Sir John Ferne is of opinion, that we borrowed arms from the Egyptians; meaning from their hieroglyphicks. Sir William Dugdale mentions, that arms, as marks of honour were first used by great commanders in war, necessity requiring that their persons should be notified to their friends and followers. The learned Alexander Nisbet, in his excellent *System of Heraldry*, says, that arms owe their rise and beginning to the light of nature, and that signs and marks of honour were made use of in the first ages of the world, and by all nations, however simple and illiterate, to distinguish the noble from the ignoble. We find in Homer, Virgil, and Ovid, that their heroes had divers figures on their shields, whereby their persons were distinctly known. Alexander the Great, desirous to honour those of his captains and soldiers who had done any glorious action, and also to excite an emulation among the rest, granted them certain badges to be born on their armour, pennons, and banners; ordering, at the same time, that no person or potentate, through his empire, should attempt or presume to give or tolerate the bearing of those signs upon the armour of any man, but it should be a power reserved to himself; which prerogative has been claimed ever since by all other kings and sovereign princes within their dominions.

On this subject, all that can be said with any certainty is, that in all ages, men have made use of figures of living creatures, or symbolical signs, to denote the bravery and courage either of their chief or nation, to render themselves more terrible to their enemies, and even to distinguish themselves or families, as names do individuals. The famous C. Agrippa, in his treatise of the vanity of sciences, cap. 81. has collected many instances of these marks of distinction, anciently born by kingdoms and states that were any way civilized, viz. The Egyptians bore an ox; the Athenians an owl; the Goths a bear; the Romans an eagle; the Franks a lion; and the Saxons a horse. As to hereditary arms of families, William Camden, Sir Henry Spelman, and other judicious heralds, agree, that they did not begin till towards the end of the 11th century. According to F. Menestrier, a French writer, whose authority is great in this matter, Henry I<sup>st</sup> Ouseleur (or the Falconer) who was raised to the imperial throne of the West in 920, by regulating tournaments in Germany gave occasion to the establishment of family arms, or hereditary marks of honour, which undeniably are more ancient and better observed among the Germans than in any other nation. This last author also asserts, that with tournaments first came up coats of arms; which were a sort of livery, made up of several lists, fillets, or narrow pieces of stuff of divers colours, from whence came the fess, the bend, the pale, &c. which were the original charges of family arms; for they who never had been at tournaments, had not such marks of distinction. They who enlisted in the Crusades, took up also several new figures formerly known in armorial ensigns; such as allions, bezants, escalop shells, martlets, &c. but more particularly crosses of dif-

ferent colours for distinction's sake. From this it may be concluded, that heraldry, like most human inventions, was gradually introduced and established; and that, after having been rude and unsettled for many ages, it was at last methodized, perfected, and fixed by the Crusades and tournaments.

These marks of honour are called *arms*, from their being principally and first worn by military men at war and tournaments, who had them engraved, embossed, or depicted on shields, banners, or other martial instruments. They are also called *Coats of Arms*, from the custom of the ancients embroidering them on the coats they wore over their arms as heralds do to this day.

Arms are distinguished by different names, to denote the causes of their bearing: such as, arms of Dominion, of Pretension, of Concession, of Community, of Patronage, of Family, of Alliance, or Succession.

**Arms of Dominion**, or sovereignty, are those which emperors, kings, and sovereign states, or states bear; being, as it were, annexed to territories, kingdoms, and provinces, they possess. Thus the three lions are the arms of England, the fleur-de-lis those of the late monarchy of France, &c.

**Arms of Patronage** are those of such kingdoms, provinces, or territories, to which a prince or lord has some claim, and which he adds to his own, although the said kingdoms or territories be possessed by a foreign prince or other lord. Thus the kings of England have quartered the arms of France with their own, ever since Edward I<sup>st</sup> laid claim to the kingdom of France, which he opened in 1330, on account of his being son to Isabella, sister to Charles IV. or the Fair, who died without issue; till the first day of the present century, when HIS MAJESTY'S ARMS were quartered on account of the Union with Ireland, and the French arms were thrown out.

**Arms of Concession**, or augmentation of honour, are either entire arms, or else one or more figures, given by princes as a reward for some great service. We read in history, that Robert I<sup>st</sup> king of Scotland allowed the earl of Winton ancestor to bear, in his coat armour, a crown supported by a sword, to show that he, and the descendants, of which he was the head, supported a tottering crown. The late Q. Anne granted Sir Cloudesly Shovel, rear-admiral of Great Britain, a chevron between two fleur-de-lis in chief and a crescent in base, to denote three great victories he had gained; two over the French, and one over the Turks.

**Arms of Community** are those of bishoprics, cities, universities, academies, societies, companies, and other bodies corporate.

**Arms of Patronage** are such as governors of provinces, lords of manors, patrons of benefices, &c. add to their family arms, as a token of their superiority, rights, and jurisdiction. These arms have introduced into heraldry, castles, gates, wheels, ploughs, saxes, harrows, &c.

**Arms of Family**, or **PATRIMONIAL ARMS**, are those that belong to one particular family, that distinguish it from others, and which so possess

is suffered to assume without committing a crime, which sovereigns have a right to restrain and punish.

Arms of ALLIANCE are those which families or private persons take up and join to their own, to denote the alliances they have contracted by marriage. This sort of arms is either impaled, or born in an *escutcheon of pretence*, by those who have married heiresses.

Arms of SUCCESSION are such as are taken up by those who inherit certain estates, manors, &c. either by will, entail, or donation, and which they either impale or quarter with their own arms; which multiplies the titles of some families out of necessity, and not through ostentation, as many imagine.

These are the eight classes under which the various sorts of arms are generally ranged; but there is a sort which blazoners call *assumptive arms*, being such as are taken up by the caprice or fancy of upstarts, though of ever so mean extraction, who, being advanced to a degree of fortune, assume them without a legal title. This, indeed, is a great abuse of heraldry; and common only in Britain, for on the continent no such practice takes place.

We now proceed to consider the essential and several parts of arms, which are these: 1. The ESCUTCHEON: 2. The CHARGES: 3. The TINCTURES: 4. The ORNAMENTS.

## CHAP. I.

## Of the SHIELD or ESCUTCHEON.

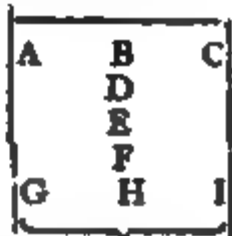
THE *Shield* or *Escutcheon* is the field or ground upon which are represented the figures that make up the arms: for these marks of distinction are put on bucklers or shields before they were used on banners, standards, flags, and coat-armour; and wherever they may be fixed, they are seen on a plane or superficies whose form resembles a shield.

Shields, in heraldry called *escutcheons* or *scutcheons*, have been, and still are, of different forms, according to different times and nations. Amongst ancient shields, some were almost like a horse-shoe, as is represented in the figure of Escutcheon, Plate CLXXIV. others triangular, somewhat rounded at the bottom. The people who inhabited Mesopotamia, now called *Diarbeck*, made use of this sort of shield, which it is thought they had of the Trojans. Sometimes the shield was heptagonal, that is, had 7 sides. The first shape is said to have been used by the famous triumvir M. Antony. That of knights banner was square, like a banner. As to modern escutcheons, those of the Italians, particularly of the Medici, are generally oval. The English, French, Germans, and other nations, have their escutcheons formed different ways, according to the carver's or painter's fancy: see the various examples in the plates. But the escutcheons of kings, widows, and of such as are born ladies, or are married to private gentlemen, is in the shape of a lozenge: See Plate 174. Sir George Martineau mentions one Murice, countess of Devon, who carried her arms in a lozenge, as

no 1384, which shows how long we have been versant in heraldry.

Armourists distinguish several parts or points in escutcheons, in order to determine exactly the position of the bearings they are charged with; they are here denoted by the first 9 letters of the alphabet ranged in the following manner:

- A—the dexter chief.  
B—the precise middle chief.  
C—the sinister chief.  
D—the honour point.  
E—the fess point.  
F—the nombril point.  
G—the dexter base.  
H—the precise middle base.  
I—the sinister base.



The knowledge of these points is of great importance, for they are frequently occupied with several things of different kinds. The dexter side of the escutcheon is opposite to the left hand, and the sinister side to the right of the hand of the person that looks on it.

## CHAP. II.

## Of TINCTURES, FURS, LINES, and DIFFERENCES.

## SECT. I. Of TINCTURES.

By *tinctures* is meant, that variable hue of arms which is common both to shields and their bearings. According to the ci-devant French heralds, there are but 7 tinctures in armory; of which 2 are metals, the other 5 are colours.

The Proper Colours.	By tinctures for Commoners.	By Precious Stones for Peers.	By Planets for Princes, Kings, and Emperors.
Yellow	Or	Topaz	Sol
White	Argent	Pearl	Luna
Red	Gules	Ruby	Mars
Blue	Azure	Sapphire	Jupiter
Purple	Purpure	Amethyst	Mercury
Black	Sable	Diamond	Saturn
Green	Vert	Emerald	Venus

When natural bodies, such as animals, plants, celestial bodies, &c. are introduced into coats of arms, they frequently retain their natural colours, which is expressed in this science by the word *proper*.

Besides the colours above mentioned, the English writers on heraldry admit two others, viz.

Orange, } termed Tenny.  
Blood-colour, } termed Sanguine.

But these two are rarely to be found in British bearings.

These tinctures are represented in engravings and drawings (the invention of the ingenious Silvester Petra Sancta, an Italian author of the last century) by dots and lines, as in Plate 174.

Or is expressed by dots. Argent needs no mark, and is therefore plain. Azure, by horizontal lines. Gules, by perpendicular lines. Vert, by diagonal lines from the dexter chief to the sinister base points. Purpure, by diagonal lines from the sinister

ter chief to the dexter base points. *Sable*, by perpendicular and horizontal lines crossing each other. *Tenay*, by diagonal lines from the sinister chief to the dexter base points, traversed by horizontal lines. *Sanguine*, by lines crossing each other diagonally from dexter sinister, and from sinister to dexter.

The English heralds give different names to the roundlet, according to its colour. Thus, if it is Or, it is called a *Brant*; Argent, a *Plat*; Azure, a *Hurt*; Gules, a *Tortaux*; Vert, a *Penny*; Purpure, a *Golpe*; Sable, a *Pellet*; Tenny, an *Orange*; and Sanguine, *Gum*.

Other nations do not admit such a multiplicity of names to this figure; but call them *Brants*, after an ancient coin struck at Constantinople, once *Byzantium*, if they are Or and Tortaux; if of any other tincture expressing the same.

### SECT. II. Of FURS.

FURS represent the hairy skin of certain beasts, prepared for the doublings or linings of robes and garments of state: and as shields were anciently covered with furred skins, they are therefore used in heraldry, not only for the linings of the mantles, and other ornaments of the shields, but also in the coats of arms themselves. There are 6 different kinds in use, (see Plate CLXXIV.) viz.

1. *Ermine*; which is a field argent, powdered with black spots, their tails terminating in 3 hairs.

2. *Erminette*, or *Counter ermine*, where the field is sable, and the powdering white.

3. *Erminee*; the field Or, the powdering Sable.

4. *Vair*, which is expressed by blue and white skins, cut into the forms of little bells, ranged in rows opposite to each other, the base of the white ones being always next to that of the blue ones. *Vair* is usually of six rows; if there be more or fewer, the number ought to be expressed; and if the colours are different from those above mentioned, they must likewise be expressed.

5. *Penn*; the field is Sable, the powdering Or. The French used no such term: but they called all furs or doublings *des penes*, or *penes*; which term has possibly given rise to this mistake, and many others, in those who do not understand the French language.

6. *Potent*, anciently called *Fairy-cuppy*, as when the field is filled with crutches or potents counter-placed. *Vair* and *Potent* may be any two colours.

The use of the tinctures took its rise from the several colours used by warriors whilst they were in the army, which S. de Petra Sancta proves by many citations. And because it was the custom to embroider gold and silver on silk, or silk on cloth of gold and silver, the heralds appointed, that in imitation of the clothes so embroidered, colour should never be used upon colour, nor metal upon metal.

### SECT. III. Of the LINES used in the PARTING of FIELDS.

ESCUTCHEONS are either of one tincture, or more than one. Those that are of one only, that is, when some metal, colour, or fur, is spread all over the surface or field, such a tincture is said to be predominant: but in such as have of them more than one, as most have, the field is divided

by lines; which, according to their diverse forms, receive various names.

Lines may be either straight or crooked. Straight lines are carried evenly through the escutcheon; and are of 4 different kinds; viz. a perpendicular line |; a horizontal, —; a diagonal dexter, \; a diagonal sinister, /.

Crooked lines are those which are carried unevenly through the escutcheon with rising and falling. French armorists reckon 11 different sorts of them; Guillim admits of 7 only; but there are 11 distinct kinds, the figures and names of which are as in Plate CLXXIV: viz. 1. The engrailed. 2. The involled. 3. The wavy. 4. The embattled or crenelle. 5. The arborescent. 6. The regny. 7. The indented. 8. The dancette. 9. The dove tail. 10. The embattled atende. 11. The battled embattled. 12. The Champaine.

The principal reason why lines are thus used in heraldry, is to difference bearings which would otherwise be the same; for an escutcheon charged with a chief engrailed, differs from one charged with a chief wavy, as much as if the one bore a cross and the other a saltier. As the forementioned lines serve to divide the field, if the division consists of two equal parts made by the perpendicular line, it is called *parted per pale*; by the horizontal line, *parted per fess*; by the diagonal dexter, *parted per bend*; by the diagonal sinister, *parted per bend sinister*; examples of which will be given in the sequel of this treatise.

If a field is divided into four equal parts by any of these lines, it is said to be *quartered*; which may be done two ways, viz.

*Quartered* or *parted per cross*; which is made by a perpendicular and horizontal line, which cross each other at the centre of the field, divide it into four equal parts called *quarters*. See Pl. CLXXV.

*Quartered* or *parted per saltier*; which is made by two diagonal lines, dexter and sinister, which cross one another in the center of the field, likewise divide it into four equal parts. *Ibid.*

The escutcheon is sometimes divided into a greater number of parts, in order to place in the arms of the several families to which one is allied; and in this case it is called a *genealogical achievement*. These divisions may consist of 6, 12, and 16, quarters, (as the royal arms,) and even sometimes of 32, 64, and upwards; being examples of such divisions frequently exhibited at pompous funerals. An extraordinary instance of this kind was lately exhibited at the pompous funeral of the late worthy viscountess of T. head, whose corpse was brought from Dublin in Ireland to Rainham hall in Norfolk, where the principal tenants on horse-back carried before the bier a genealogical banner, containing the quarterings of his lordship's and her lady's family, to the amount of upwards of 160. Sir George Booth, rector of the valuable manor of Ashton under Line, bears six distinct coats of arms in his shield; viz. those for Booth, Earl Venables, Mountfort, Ashton, Egerton; and besides a right to 37 other coats: but Sir Wm Dugdale very justly objects to so many arms being clustered together in one shield or banner, on account of the difficulty of discerning and knowing asunder one coat of arms from another.

**Escutcheons**

**HERALDRY.**

**Plate CLXXIV**

**Colours, or Tinctures**





## SECT. IV. Of the DIFFERENCES of COATS of ARMS.

ARMORISTS have invented many differences or characteristic marks, whereby bearers of the same coat of arms are distinguished each from others, and their nearness to the principal bearer demonstrated. According to J. Guillim, these differences are to be considered either as ancient or modern.

1. Those he calls *ancient differences* consist in *bordures*; which is a bearing that goes all round, and parallel to the boundary of the escutcheon, in form of a hem, and always contains a fifth part of the field in breadth. Bordures were used in ancient times for the distinguishing not only of one nation or tribe from another, but also to note a diversity between particular persons descended of one family and from the same parents. This distinction, however, was not expressly signified by variable marks; nor were bordures always appropriated to denote the different degrees of consanguinity: for, as Sir Henry Spelman observes in his *Apologia*, p. 140, "ancient heralds, being fond of perspicuous differences, often inverted the natural tincture, or sometimes inserted another charge in the escutcheon, such as bends, crozlets, fasons, or the like; which irregularity has, I suppose, induced modern armorists to invent and make use of others."

There are bordures of different forms and tinctures, as in the examples, in *Plate CLXXV*. Bordures are generally used as a difference between halves of the same name, and also as marks of degeneracy.

A bordure is never of metal upon metal, and seldom of colour upon colour, but rather of the nature which the principal bearing or charge is. Thus Sir — Dalziel of Glenae, whose predecessor was a younger brother of the noble family of Carnwath, has, within a Bordure Argent, the paternal coat of the ancient name of Dalziel, viz. "Sable, a hanged man with his arms extended Argent;" formerly they carried him hanging on a gallows. This bearing, though so very singular for a coat of arms, was given as a reward to one of the ancestors of the late Robert Dalziel, of Carnwath, to perpetuate the memory of a brave and hazardous exploit performed in taking down from the gallows the body of a favourite and near relation of king Kenneth II. hung up by the Picts; which story is thus related by Alexander Nisbet: "The king being exceedingly grieved that the body of his minion and kinsman should be so disgracefully treated, he proffered a great reward to any of his subjects who would adventure to rescue his corpse from the disgrace his cruel enemies had unjustly put upon it: but when none would undertake this hazardous enterprise, at last a valiant gentleman came and said to the king, 'I dare;' and he did fully perform that noble exploit to the king's satisfaction and his own immortal honour, and in memory of it got the aforesaid remarkable bearing, and afterwards his posterity took the word *I dare* for their surname, and the interpretation of it, *I dare*, continues to this day to be the motto of that noble family." We can have no better

proof of the truth of this tradition than this, that the heads of this ancient family have for many ages carefully retained this bearing without any alteration or addition.

2. The *modern differences*, which the English have adopted, not only for the distinguishing of sons issued out of one family, but also to denote the difference and subordinate degrees in each house from the original ancestors, are nine, viz. For the heir or first son, the Label. 2d son, the Crescent. 3d son, the Mullet. 4th son, the Martlet. 5th son, the Annulet. 6th son, the Flower-de-lis. 7th son, the Rose. 8th son, the Cross-moline. 9th son, the Double Quarter foil. See *Plate CLXXV*. By these differences, the six sons of Thomas Beauchamp, the 13th earl of Warwick, who died in the 34th year of king Edward III. are distinguished in an old window of the church of St Mary at Warwick; so that although they are called *modern differences*, their usage with the English is ancient. But of all the fore mentioned marks of distinction, none but the label is affixed on the coats of arms belonging to any of the royal family; which the introducers of this peculiarity have, however, thought proper to difference by additional pendants and distinct charges on them: as is shewn in *Plate CLXXV*, where, 1. The Prince of Wales and D. of Cornwall have a label Luna. 2. The D. of York has a label Luna charged with a cross Mars upon the middle Lambreux. 3. The D. of Clarence has a label Luna, charged with a cross Mars, between two anchors Jupiter. 4. The D. of Gloucester has a label of five points Luna, the middle one charged with a fleur-de-lis Jupiter; the other four with a cross Mars. These differences are born upon the arms and supporters.

As to the distinction to be made in the arms of the offspring belonging to each of the above-mentioned brothers, it is expressed by figures on the top and margin of the *TABLE of HOUSES*, given in *Plate CLXXV*. For instance, The heir or first son of the second house, bears a crescent charged with a label during his father's life only. The second son of the second house, a crescent charged with another crescent. The third son of the second house, a crescent charged with a mullet. The fourth son of the second house, a crescent charged with a martlet. The fifth son of the second house, a crescent charged with an annulet. The sixth son of the second house, a crescent charged with a fleur-de-lis; and so on of the other sons, taking care to have them of a different tincture.

In what part of the escutcheon these differences should be born is not certain; for Guillim, Morgan, and others, give us many different examples of their position. The honour point would be the properest place, if the arms would admit of it; but that is not always the case, as that part may be charged with some figure in the paternal coat, which cannot with propriety receive the difference. There are instances where these are born alone as perfect coats of arms.

In the *Examples of Differences*, exhibited in *Plate CLXXV*, 1. Is the mark of filiation for the 4th son of the 6th house. 2. Is the 4th son of the first generation, expressed by the martlet in chief.

Sisters, except of the blood-royal, have no other mark

mark of difference in their coats of arms, but the form of the escutcheon; therefore they are permitted to bear the arms of their father, as the eldest son does after his father's decease. The reason is by Guillim said to be, that when they are married, they lose their surname, and receive that of their husbands.

Next to these diminutions, G. Leigh, J. Guillim, and after them Dr Harris in his *Lexicon Technicum*, set forth at large divers figures, which they pretend were formerly added to the coats of such as were to be punished and branded for cowardice, fornication, slander, adultery, treason, or murder, for which they give them the name of *abatements of honour*; but as they produce but one instance of such whimsical bearings, we have not inserted them. Besides, arms being marks of honour, they cannot admit of any note of infamy; nor would any body now-a-days bear them if they were so branded. It is true, a man may be degraded for divers crimes, particularly high treason; but in such cases the escutcheon is reversed, trod upon, and torn in pieces, to denote a total extinction and suppression of the honour and dignity of the person to whom it belonged.

### CHAP. III.

#### Of the CHARGES.

WHATSOEVER is contained in the field, whether it occupy the whole or only a part thereof, is called a *charge*. All charges are distinguished by the names of *honourable ordinaries*, *sub-ordinaries*, and *common charges*.

1. Honourable ordinaries, the principal charges in heraldry, are made of lines only, which, according to their disposition and form, receive different names.

2. Sub-ordinaries are ancient heraldic figures, frequently used in coats of arms, and which are distinguished by terms appropriated to each of them.

3. Common charges are composed of natural, artificial, and even chimerical things; such as plants, creatures, vegetables, instruments, &c.

#### SECT. I. Of Honourable Ordinaries.

THE most judicious armorists admit only of nine honourable ordinaries, *viz.* The Chief; the Pale; the Bend; the Bend Sinister; the Fess; the Bar; the Chevron; the Cross; and the Saltier.

Of these, only 6 have diminutives, which are called as follows: That of the chief is a *fillet*; the pale has a *pallet* and *endorse*; the bend, a *bendlet*, *cost*, and *ribband*; the bend sinister has the *searp* and *baton*; the bar, the *closet* and *barulet*; the chevron, a *cheveronnel* and *couple-close*.

1. The **CHIEF** is an ordinary determined by an horizontal line, which, if it is of any other form but straight, must be expressed. It is placed in the upper part of the escutcheon, and contains in depth the third part of the field. Its diminutive is a *fillet*, the content of which is not to exceed one fourth of the chief, and stands in the lowest part thereof. This ordinary is subject to be charged with variety of figures; and may be indented, wavy, nebule, &c. as in the examples, in *Plate CLXXV*.

2. The **PALE** is an ordinary, consisting of two perpendicular lines drawn from the top to the base of the escutcheon, and contains the third middle part of the field. Its diminutives are, the *pallet*, which is the half of the pale; and the *endorse*, which is the 4th part of a pale. This ordinary and the *pallet* may receive any charge, but the *endorse* should not be charged. The *endorse*, besides, is never used, according to J. Leigh, but to accompany the pale in pairs, as cotices do the bend; but Sir John Ferne is of a different opinion.

3. The **BEND** is an ordinary formed by two diagonal lines, drawn from the dexter chief to the sinister base; and contains the 5th part of the field in breadth, if uncharged; but if charged, then the third. Its diminutives are, the *bendlet*, which is the half of a bend; the *cost* or *cotice*, when two of them accompany a bend, which is the 4th part of a bend; and the *ribband*, the moiety of a cost, or the 8th part of a field.

The **BEND SINISTER** is of the same breadth as the bend, but drawn the contrary way; thus it is subdivided into a *scrape*, which is the half of the bend; and into a *bâton*, which is the 4th part of the bend, but does not extend itself to the extremities of the field, there being part of it lost at both ends. See *Plate CLXXVII*.

4. The **FESS** is an ordinary produced by two parallel lines drawn horizontally across the centre of the field, and contains in breadth the third part thereof. Some English writers say it has no diminutive for the bar is a distinct ordinary of itself.

5. The **BAR**, according to their definition, is formed of two lines, and contains but the 5th part of the field: which is not the only thing wherein it differs from the fess; for there may be more than one in an escutcheon, placed in different parts thereof, whereas the fess is limited to the centre point; but in this the French armorists differed from them. The bar has two diminutives; the *barulet*, which contains the half of the bar; and the *closet*, which is the half of the barulet. When the shield contains a number of bars of metal and colour alternate, of even number, that is called *barry* of so many pieces, expressing their number. See the examples, in *Pl. CLXXVI*.

6. The **CHEVRON**, which represents two rafters of a house well jointed together, or a pair of compasses half open, takes up the fifth part of the field with the English, but the French gave it the third. Its diminutives are, The *cheveronnel*, which contains the half of a chevron; and the *couple-close*, which is the half of a cheveronnel, that is its breadth is but the fourth part of a chevron. Leigh observes, that this last diminutive is never born but in pairs, or with a chevron between two of them. The French had but one diminution of this ordinary called *Stape*, containing the third part of its breadth. See *Plate CLXXVII*.

7. The **CROSS** is an ordinary formed by the meeting of two perpendicular with two horizontal lines in the fess point, where they make four angles; the lines are not drawn throughout, but discontinued the breadth of the ordinary, which takes up only the fifth part of the field when uncharged; but if charged, then the third. It is born as well engrailed, indented, &c. as plain.

There is a great variety of crosses used in heraldry.

*neological  
Arms*

*Quartered  
per Croz's*

*Quartered  
per Saltier*

# HERALDRY.

*BORDURES.*

Plate CLXXV.



*Guttes or Drops*  
*Orles* *Sable*   
*Argent* *Azure* *Vert*

*Examples of Differences*



*Differences of the Royal Family*



*Table of Houses*

<i>1. Crescent</i>	<i>2. Mullet.</i>	<i>1. 3m</i>	<i>2.</i>	<i>3.</i>	<i>4.</i>	<i>5.</i>	<i>6.</i>
		<i>1. House</i>					
<i>1. Mullet.</i>	<i>6. Flower de lis</i>	<i>2. House</i>					
		<i>3. House</i>					
<i>1. Croze Marine.</i>	<i>9. Quarter fleur.</i>	<i>4. House</i>					
		<i>5. House</i>					
<i>SHIPS &amp;c.</i>		<i>6. House</i>					

*SUB. ORDINABLES.*



*Ex. Clavis Jovis!*







## Charges &amp;c. used in Coat Armour.

*All of these have their Diameters as when born in greater number in the same condition*



*Chapane or Cap of Dignity*



*Wreath*



*Chaplet*



*Cap of State worn by the Lord Mayor*



*Cap of the Lord Mayor*







raldry. Guillim has mentioned 39 different sorts; De la Colubiere, 73; Leigh, 46; and Upton declares he dares not ascertain all the various crosses born in arms, for that they are almost innumerable. Examples of those most commonly seen at present in coats of arms, will be found in *Plate CLXXVI.*

2. The **SALTIER**, which is formed by the bend and bend sinister crossing each other in right angles, as the intersecting of the pale and fess forms the cross, contains the 5th part of the field; but if charged, then the 3d. In Scotland, this ordinary is frequently called a *St Andrew's cross*. It may, like the others, be born engrailed, wavy, &c. as also between charges, or charged with any thing. See *Plate CLXXVI.*

### SECT. II. Of SUB-ORDINARIES.

THERE are other heraldic figures, called **SUB-ORDINARIES**, or *Ordinaries* only, which, by reason of their ancient use in arms, are of worthy name, viz. The *Gyron*, *Franc-quarter*, *Canton*, *Fess*, *Fret*, *Pile*, *Orle*, *Escutcheon*, *Tressure*, *Ambr*, *Flanches*, *Flasques*, *Voiders*, *Billet*, *Lozenge*, *Gutts*, *Puff*, *Raistr*, *Maske*, *Pavillone*, and *Diaper*. See *Plates CLXXV. and CLXXVII.*

The **GYRON** is a triangular figure formed by two lines, one drawn diagonally from one of the angles to the centre of the shield, and the other is drawn either horizontal or perpendicular, from one of the sides of the shield, meeting the other line at the centre of the field.

**GYRONNY** is said, when the field is covered with 6, 8, 10, or 12, gyrons in a coat of arms; but a French author would have the true gyronny to consist of 8 pieces only, which represents the arms of Flora Campbell countess of Louisa, &c. whose ancestor was created baron of London in 1604 by James VI. and earl of the same year, May 12, 1633, the 9th of Charles I.

The **FRANC-QUARTER** is a square figure, which occupies the upper dexter quarter of the shield. It is but rarely carried as a charge. Silvester Petrus has given us a few instances of its use.

The **CANTON** is a square part of the escutcheon, somewhat less than the quarter, but without any set proportion. It represents the banners that were given to ancient knights bannerets, and, generally speaking, possesses the dexter-chief point of the field, as in the figure; but should it possess the dexter corner, which is but seldom, it must be surmounted by a canton sinister. J. Coats reckons it to be one of the 9 honourable ordinaries, contrary to all heralds opinions. It is added to coats of arms of military men as an augmentation of honour. See *Plates CLXXV. and CLXXVII.*

The **PAVILLON** is a figure formed by the conjunction of the upper half of the saltier with the under half of the pale.

The **FRAT** is a figure representing two little lions in saltier, with a mascle in the center inter-medial. J. Gibbon terms it the *herald's true lovers* arms, but many dissent from his opinion.

**FRETTY** is said when the field or bearings are covered with a fret of 6, 8, or more pieces, as in *Plate CLXXV.* The word *fretty* may be used without distinction, when it is of 8 pieces; but if there be less than that number, they must be specified.

The **PILE**, which consists of two lines, terminating in a point, is formed like a wedge, and is born engrailed, wavy, &c. as in the figure. It issues in general from the chief, and extends towards the base; yet there are some piles born in bend, and issuing from other parts of the field, as may be seen in *Plate CLXXV.*

The **ORLE** is an ordinary composed of two lines going round the shield, the same as the bordure, but its breadth is but one half of the latter, and at some distance from the brim of the shield, as in *Plate CLXXV.*

The **INRESCUTCHEON** is a little escutcheon born within the shield; which, according to Guillim's opinion, is only to be so called when it is born single in the fess point or centre; see the figure on *Plate CLXXV.* but modern heralds, with more propriety, give the name of *inrescutcheon* to such as are contained in *Plate CLXXVII.* and call that which is fixed on the fess point *escutcheon of pretence*, which is to contain the arms of a wife that is an heiress, as mentioned above.

The **TRESSURE** is an ordinary commonly supposed to be the half of the breadth of an orle, and is generally born flowery and counter-flowery, as it is also very often double, and sometimes treble. See *Plate CLXXVII.* This double tressure makes part of the arms of Scotland, as marshalled in the royal achievement, and was granted to the Scots kings by Charlemagne, emperor and king of France, when he entered into a league with Achilcous king of Scotland, to show that the French lilies should defend and guard the Scottish lion.

The **ANNULAT**, or **RING**, is a well-known figure, and is frequently to be found in arms through every kingdom in Europe. See *Plate CLXXV.*

The **FLANCHES** are formed by two curved lines, or semicircles, being always born double. See *Pl. CLXXV.* G. Leigh observes, that on two such flanches two sundry coats may be born.

The **FLASQUES** resemble the flanches, except that the circular lines do not go so near the centre of the field. See *Pl. 177.* Gibbon would have these two ordinaries to be both one, and written *flank*; alledging, that the two other names are but a corruption of this last: but as G. Leigh and J. Guillim make them two distinct and subordinate ordinaries, we insert them here as such.

The **VOIDERS** are by Guillim considered as a subordinate ordinary, and are not unlike the flasques, (see *Pl. 175*), but they occupy less of the field.

The **BILLET** is an oblong square, twice as long as broad. Some heralds imagine, that they represent bricks for building; others more properly consider them as representing folded paper or letters.

The **LOZANGE** is an ordinary of four equal and parallel sides, but not rectangular; two of its opposite angles being acute, and the other two obtuse. Its shape is the same with those of our window-glasses, before the square came so much in fashion. See *Plate CLXXV.*

**GUTTS**, or **DROPS**, are round at bottom, waved on the sides, and terminate at the top in points. Herald's have given them different names according to their different tinctures: thus, if they are yellow, they are called *Guttés d'Or*; if white, *d'Eau*; if red, *de Sang*; if blue, *de Larmes*; if green, *de Vert*; if black, *de Poix*. See *Plate CLXXV.*

The **PURSE** is longer than the lozenge, having its upper and lower part more acute and sharp than the other two collateral middle parts, which acuteness is occasioned by the short distance of the space between the two collateral angles; which space, if the fustil is rightly made, is always shorter than any of the four equal geometrical lines whereof it is composed. See *Plate CLXXV*.

The **RUSTEN** is a lozenge pierced round in the middle, called by the Germans *ruten*. See *Pl. 173*.

The **MASCL** is pretty much like a lozenge, but voided or perforated through its whole extent, showing a narrow border, as in the figure. Authors are divided about its resemblance; some taking it for the mesh of a net, and others for the spots of certain flints found about Rohan. See *Plate 173*.

**PAPILLON** is an expression used for a field or charge that is covered with figures like the scales of a fish. *Monf. Baron* gives as an example of it the arms of *Monti*, *Gueules Papelone d'Argent*. The proper term for it in English would be *scallop-work*.

**DIAPHAN** is said of a field or charge, shadowed with flourishings or foliage with a colour a little darker than that on which it is wrought. The Germans frequently use it; but it does not enter into the blazoning or description of an arms; it only serves to embellish the coat.

If the fore-mentioned ordinaries have any attributes, that is, if they are engrailed, indented, wavy, &c. they must be distinctly specified, after the same manner as the honourable ordinaries.

### SECT. III. Of COMMON CHARGES born in COATS OF ARMS.

As in all ages men have made use of representations of animals and other symbols to distinguish themselves in war, human ingenuity has been not a little exerted, in multiplying these marks of distinction, by all sorts of figures, some natural, others artificial, and many chimerical; in allusion to the state, quality, or inclination of the bearer.

Hence the sun, moon, stars, comets, meteors, &c. have been introduced to denote glory, grandeur, power, &c. Lions, leopards, tigers, serpents, flags, &c. have been employed to signify courage, strength, prudence, swiftness, &c. War, hunting, music, &c. have furnished lances, swords, pikes, arms, saddles, &c. Architecture, columns, cheverons, &c.; and the other arts various things that relate to them.

Human bodies, or parts of them, as well as clothes, and ornaments, have, for particular intentions, found place in armory. Trees, plants, fruits, and flowers, have also been adopted, to denote the rarities, advantages, and singularities, of different countries.

The relation of some creatures, figures, &c. to particular names, has been likewise a very fruitful source of variety in arms. Thus the family of *Coningsby* bears three *conys*; of *Arundel*, six swallows, from *hirundo*, the Latin for a swallow; of *Urfon*, a bear, from the Latin *ursus*; of *Lucie*, three pikes, in Latin *tres lucas pisces*; of *Starkey*, a *stork*; of *Castleman*, a *castle* triple-towered; of *Southleworth*, three weaver's *shuttles*, &c.

Besides these natural and artificial figures, many

chimerical or imaginary ones are used in heraldry, the result of fancy and caprice; such as centaurs, hydras, phoenixes, griffons, dragons, &c. The great variety of figures prevents us from comprehending all common charges in a work of this nature; therefore such only are treated of as are most frequently born in coats of arms.

I. Among the multitude of **NATURAL FIGURES** which are used in coats of arms, those most usually born are, for the sake of brevity as well as propriety, distributed into the following classes, viz. 1. *Celestial figures*; as, the sun, moon, stars, &c. and their parts. 2. *Effigies of men, women, &c.* and their parts. 3. *Beasts*; as, lions, flags, lions, bears, &c. and their parts. 4. *Birds*; as, eagles, swans, storks, pelicans, &c. and their parts. 5. *Fishes*; as dolphins, whales, sturgeons, trouts, &c. and their parts. 6. *Reptiles and insects*; as, tortoises, serpents, grass-hoppers, &c. and their parts. 7. *Vegetables*; as, trees, plants, flowers, herbs, &c. and their parts. 8. *Stones*; as diamonds, rubies, pebbles, rocks, &c.

These charges have, as well as ordinaries, various attributes or epithets, which express their qualities, positions, and dispositions. Thus the sun is said to be *in his glory*, *eclipsed*, &c. The moon, *in her complement*, *increased*, &c. Animals are said to be *rampant*, *passant*, &c. Birds have all their denominations, such as *close*, *displayed*, &c. Fishes are described to be *hauriant*, *noient*, &c. Lions are termed *lionsels*, if more than two in a field, and eagles *eaglets*. See examples in *Pl. 177 & 178*. A lion is said to be *conchant*, when lying down, and *rampant*, when standing on his hind legs, and rearing up his fore feet, as if climbing. Trees and plants are also said to be *trunked*, *radicated*, *frustrated*, or *ragged*, according as they are represented in arms. See *Plate CLXXVIII*.

II. Of **ARTIFICIAL FIGURES** born in coats of arms, some are taken from *warlike instruments*, as swords, arrows, battering rams, gauntlets, helmets, spears, pole axes, &c. Others from *ornaments* used in royal and religious ceremonies; as crowns, coronets, mitres, wreaths, croziers, &c. Others are borrowed from *architecture*; as towers, castles, arches, columns, plummets, battlements, churches, portcullises, &c. Others from *navigation*; as ships, anchors, rudders, pendants, masts, flags, galleys, lighters, &c.

All these bearings have different epithets, serving either to express their position, disposition, or make: viz. swords are said to be *erect*, *pointed*, *hilted*, &c.; arrows, *armed*, *scattered*, &c. towers, *covered*, *embattled*, &c.; and so on of all others. See *Plate CLXXVIII*. and *CLXXIX*.

III. **CHIMERICAL FIGURES** form the last and the oddest kind of bearings in coats of arms. Under the name of *chimerical figures*, heralds rank all representations of things, that have no real existence, but are mere fabulous and fantastical inventions. These charges, griffons, martlets, and unicorns excepted, are not common in British coats. Those most in use are the following, viz.

Angels, Cherubims, Tritons, Centaurs, Martlets, Griffons, Unicorns, Dragons, Mermaids, Satyrs, Wiverns, Harpies, Cockatrices, Phoenixes, and Sphinxes. These, like the foregoing charges, are











are subject to various positions and dispositions, which, from the principles already laid down, will be plainly understood. See the examples in *Plates CLXXVII. and CLXXVIII.*

To these figures may be added the *montegre*, an imaginary creature, supposed to have the body of a tiger with a satyr's head and horns; also those which have a real existence, but are said to be endowed with extravagant and imaginary qualities, viz. the salamander, beaver, camelion, &c.

#### CHAP. IV.

##### Of the EXTERNAL ORNAMENTS of ESCUTCHEONS.

THE ornaments that accompany or surround escutcheons were introduced to denote the birth, dignity, or office, of the persons to whom the coat of arms appertaineth; which is practised both among the laity and clergy. Those most in use are often surts, viz. Crowns, Coronets, Mitres, Helmets, Mantlings, Chapeaux, Wreaths, Crests, Scrolls, and Supporters.

##### SECT. I. Of CROWNS.

THE first crowns were only diadems, bands, or Bells; afterwards they were composed of branches of trees, and then flowers were added to them. Among the Greeks, the crowns given to those who won the prize at the Isthmian games, were of pine; at the Olympick, of laurel; and at the Nemean, of smilax. The Romans had various crowns to reward martial exploits and extraordinary services done to the republic; for which see the article *Crown*, and *Plate CL.*

Examples of some of these ANCIENT CROWNS are frequently met with in modern achievements, p. 1. The *mural crown*. 2. The *naval or restral crown*. 3. The *castle or vallary crown*. 4. The *river crown*. 5. The *radiated crown*. 6. The *crystal crown*, formed like the radiated, with the addition of a star on each ray; is only used upon tomb-stones, monuments, and the like. See *Plate CLXXIX.* Others of the ancient crowns are also born as crests.

IN MODERN CROWNS are only used as ornaments, which emperors, kings, and independent princes set on their heads, in great solemnities, to denote their sovereign authority. These are the most in use in heraldry, and are as follows:

THE IMPERIAL CROWN is made of a circle of gold, adorned with precious stones and pearls, heightened with fleurs-de-lis, bordered and seeded with pearls, raised in the form of a cap voided at the top, like a crescent. From the middle of this cap rises an arched fillet enriched with pearls, and surmounted of a mound, whereon is a cross of gold.

THE CROWN of the KINGS of GREAT BRITAIN, (see *Plate CLXXIX*) is a circle of gold, bordered with pearls and precious stones, and heightened up with four crosses patee and four large fleurs-de-lis alternately; from these rise four arched diadems adorned with pearls, which close under a mound, surmounted of a cross like those at bottom. Mr Sandford, in his *Genealogical History*, p. 311. remarks, that Edward IV. is the first king of England, who in his seal, or on his coin, is crowned with an arched diadem.

THE crowns of SPAIN and PORTUGAL, are a ducal coronet, heightened up with 8 arched diadems that support a mound, ensigned with a plain cross. Those of DENMARK and SWEDEN consist of 8 arched diadems, rising from a marquis's coronet, which conjoin at the top under a mound ensigned with a cross botone.

THE crowns of most other kings in Europe are circles of gold, adorned with precious stones, and heightened up with large trefoils, and closed by 4, 6, or 8 diadems, supporting a mound, surmounted of a cross.

THE Grand Signior bears over his arms a turban, enriched with pearls and diamonds, under two coronets, the first of which is made of pyramidal points heightened up with large pearls, and the uppermost is surmounted with crescents.

THE Pope appropriates to himself a Tiara, or long cap of golden cloth, from which hang two pendants embroidered and fringed at the ends, *semés* of crosses of gold. This cap is inclosed by three marquis's coronets; and has on its top a mound of gold, whereon is a cross of the same, which cross is sometimes represented by engravers and painters pometted, recrossed, flowery, or plain. It is difficult to ascertain the time when these haughty prelates assumed the three forementioned coronets. A patched up succession of the holy pontiffs, engraved and published a few years ago, by order of Clement XIII. for the education of good catholics in Great Britain and Ireland, represents Marcellus, who was chosen bishop of Rome A. D. 310, and all his successors, adorned with such a cap. But it appears, from very good authority, that Boniface VIII. who was elected in 1295, was the first who encompassed his cap with a coronet; Benedict XII. in 1335, added a second to it; and John XXIII. in 1411, a third; with a view to indicate by them, that the Pope is the sovereign priest, the supreme judge, and the sole legislator amongst Christians.

##### SECT. II. Of CORONETS.

THE Coronet of the PRINCE of WALES, or eldest son of the king of Great Britain was anciently a circle of gold set round with four crosses-patee, and as many fleurs-de-lis alternately; but since the restoration, it has been closed with one arch only, adorned with pearls, and surmounted of a mound and cross, and bordered with ermine like the king's. See *Plate CLXXIX.* But besides the coronet, his royal highness has another distinguishing mark of honour, peculiar to himself, viz. A plume of three ostrichfeathers, with a coronet of the ancient princes of Wales. Under it in a scroll, is this motto *ICH DIN*, which in the German or old Saxon language signifies, *I serve*. This device was at first taken by Edward prince of Wales, commonly called the *Black Prince*, after the famous battle of Cressy, in 1346, where having with his own hand killed John king of Bohemia, he took from his head such a plume, and put it on his own.

THE coronet of all the PRINCES, immediate sons and brothers of the kings of Great Britain, is a circle of gold, bordered with ermine, heightened up with 4 fleurs-de-lis, and as many crosses-patee alternate. The particular and distinguished form of such coronets as are appropriated to princes of the blood-royal,



blood-royal, is described and settled in a grant of the 13th of Charles II.

The coronet of the PRINCESSES of Great Britain is a circle of gold, bordered with ermine, and heightened up with crosses-patee, fleurs-de-lis, and strawberry leaves alternate.

A DUKE's coronet is a circle of gold bordered with ermine, enriched with precious stones and pearls, and set round with eight large strawberry or parsley leaves.

A MARQUIS's coronet is a circle of gold, bordered with ermine, set round with four strawberry leaves, and as many pearls on pyramidal points equal height, alternate.

An EARL's coronet is a circle of gold, bordered with ermine, heightened up with 8 pyramidal points or rays, on the tops of which are as many large pearls, and are placed alternately with as many strawberry leaves, but the pearls much higher than the leaves.

A VISCOUNT's coronet differs from the preceding ones as being only a circle of gold bordered with ermine, with large pearls set close together on the rim, without any limited number, which is his prerogative above the baron, who is limited.

A BARON's coronet, which was granted by king Charles II. is formed with six pearls set at equal distances on a gold circle, bordered with ermine, four of which only are seen on engravings, paintings, &c. to show he is inferior to the viscount.

The eldest sons of peers, above the degree of a baron, bear their father's arms and supporters with a label, and use the coronet appertaining to their father's second title; and all the younger sons bear their arms with proper differences, but use no coronets.

As the crown of the king of Great Britain is not quite like that of other potentates, so most of the coronets of foreign noblemen differ a little from those of the British nobility.

### SECT. III. Of Mitres.

THE archbishops and bishops of England and Ireland place a mitre over their coats of arms. It is a round cap pointed and cleft at the top, from which hang two pendants fringed at both ends; with this difference, that the bishop's mitre is only surrounded with a fillet of gold, set with precious stones; whereas the archbishop's issues out of a ducal coronet. See Plate CLXXIX.

This ornament, with other ecclesiastical garments, is still worn by the archbishops and bishops of the church of Rome, whenever they officiate with solemnity; but it is never used in England, except on coats-of-arms.

### SECT. IV. Of Helmets.

THE helmet was formerly worn as a defensive weapon, to cover the bearer's head and face; and is now placed over a coat of arms as its chief ornament, and the true mark of gentility. There are several sorts, distinguished by the matter they are made of; by their form, and by their position.

1st, As to the matter, they are, or rather were made of: the helmets of sovereigns were of burnished gold damasked; those of princes and lords, of silver figured with gold; those of knights, of steel adorned with silver; and those of private gentlemen, of polished steel.

2dly, As to their form: Those of the king and the royal family, and noblemen of Great Britain, are open-faced and grated, and the number of bars serves to distinguish the bearer's quality; that is, the helmet appropriated to the dukes and marquises is different from the king's, by having a bar crossly in the middle, and two on each side, making but five bars in all, whereas the king's helmet has six bars, viz. three on each side. The other grated helmet with four bars is common to all degrees of peerage under a marquis. The open-faced helmet without bars denotes baronets and knights. The close helmet is for all esquires and gentlemen.

3dly, Their position is also looked upon as a mark of distinction. The grated helmet in front belongs to sovereign princes. The grated helmet in profile is common to all degrees of peerage. The helmet standing direct without bars, and the beaver a little open, denote baronets and knights. Lastly, the side-standing helmet, with beaver closed, the way of wearing it amongst esquires and gentlemen. See Plate CLXXIX.

### SECT. V. Of Mantlings.

MAINTLINGS are pieces of cloth jagged or cut into flowers and leaves, which now-a-days are used as an ornament for escutcheons. They were the ancient coverings of helmets, to preserve them or the bearer, from the injuries of the weather; as also to prevent the ill consequences of the too much dazzling the eye in action. But Gualtieri very judiciously observes, that their shape must have undergone a great alteration since they have been out of use, and therefore might more properly be termed *flourishings* than *mantlings*.

The French heralds assure us, that these mantlings were originally only short coverings which commanders wore over their helmets; and that going into battles with them, they often, on the coming away, brought them back in a ragged condition, occasioned by the many cuts they received on their heads: and therefore the more hacked they were, the more honourable they were accounted; as our colours in time of war are the more esteemed for having been shot through in many places.

Sometimes skins of beasts, as lions, bears, &c. were thus born, to make the bearer look more terrible; and this occasioned the doubling of mantlings with furs.

### SECT. VI. Of CHAPEAUX, WREATHS, and CRESTS.

A CHAPEAU is an ancient hat, or rather cap of dignity worn by dukes, generally scarlet coloured velvet on the outside, lined and turned up with fur; of late frequently to be met with above an helmet, instead of a wreath, under gentlemen and noblemen's crests. Heretofore they were seldom to be found, as of right appertaining to private families; but by the grants of Robert Cooke, Clarencieux, and other succeeding heralds, these, together with ducal coronets, are now frequently to be met with in families, who yet claim not above the degree of gentlemen. See Plate CLXXX.

THE WREATH is a kind of roll, made of two strains of silk of different colours twisted together which

which ancient knights wore as a head-dress when equipped for tournaments. The colours of the list are always taken from the principal metal and colour contained in the bearer's coat of arms. They are still accounted one of the lesser ornaments of escutcheons, and are placed between the helmet and the crest. See *Plate 79*. In the time of Henry I. and long after, no man, who was under the degree of a knight, had his crest set on a wreath; but this, like other prerogatives, has been infringed so far, that every body nowadays wears a wreath.

THE CREST is the highest part of the ornaments of a coat of arms. It is called *crest*, from the Latin word *crispa*, which signifies comb or tuft, such as many birds have upon their heads, as the peacock, pheasant, &c. in allusion to the place on which it is fixed. Crests were formerly great marks of honour, because they were only worn by heroes of great valour, or by such as were advanced to some superior military command, that they might be the better distinguished in an engagement, and thereby rally their men if dispersed, but they are at present considered as a mere ornament. The crest is frequently a part either of the supporters, or of the charge borne in the shield. Thus the crest of the royal achievement of Great Britain is a Lion guardant crown'd. There are several instances of crests that relate to offices, employments, or names; and which on that account have been changed.

#### SECT. VII. Of the SCROLL, and MOTTO.

THE SCROLL is the ornament placed sometimes above the crest, but most usually below the shield and supporters; containing a motto, or short sentence, alluding thereto, or to the bearings; or the bearer's name, as in the two following instances. The motto of the noble earl of Cholmondeley is, *Castis tutissima virtus*; i. e. "Virtue the safest helmet;" on account of the helmet of the coat of arms. The motto of the right hon. ed Fortescue is, *Forte sentum salus ducum*; i. e. "A strong shield is the safety of the commanders;" being to the name of that ancient family. Sometimes it has reference to neither, but expresses something divine or heroic; as that of the earl of Armonagh, which is, *Murus aram conscientie*; i. e. "A good conscience is a wall of brass." Others are enigmatical; as that of the royal achievement, which is *Dei et meo dextis*, i. e. "God and my right;" introduced by Edward I. in 1240, when he assumed the arms and title *King of France*, and began to prosecute his wars, which occasioned long and bloody wars, at, by turns, to both kingdoms. Mottoes, though hereditary in the families that first took them up, have been changed on some particular occasions, and others appropriated in their stead, places of which are sometimes met with in the story of families.

Sometimes there are two mottoes, as in the arms of Scotland; where the one, in Dutch, is placed in a scroll above the Crest; the other, "Nemo me impune lacessit," in a scroll under the shield and supporters. Sometimes a 3d motto is added, as in the Royal arms of Great Britain, where the Garter, with its

motto, "HONI SOIT QUI MAL Y PENSE," surrounds the shield.

#### SECT. VIII. Of SUPPORTERS.

SUPPORTERS are figures standing on the scroll, and placed at the side of the escutcheon; they are so called, because they seem to support or hold up the shield. The rise of supporters is, by F. Menestrier, traced up to ancient tournaments, wherein the knights caused their shields to be carried by servants or pages under the disguise of lions, bears, griffons, blackmoors, &c. who also held and guarded the escutcheons, which the knights were obliged to expose to public view for some time before the lists were opened. Sir George Mackenzie, who dissents from this opinion, says, in his *Treatise on the science of heraldry*, chap. xxi. p. 93. "That the first origin and use of them was from the custom which ever was, and is, of leading such as are invested with any great honour to the prince who confers it: thus, when any man is created a duke, marquis, or knight of the garter, or any other order, he is supported by, and led to the prince betwixt, two of the quality, and so receives from him the symbols of that honour; and in remembrance of that solemnity, his arms are thereafter supported by any two creatures he chooses." Supporters have formerly been taken from such animals or birds as are born in the shields, and sometimes they have been chosen as bearing some allusion to the names of those whose arms they are made to support. The supporters of the arms of Great Britain, since king James the first's accession to the throne, are a *Lion rampant guardant crowned Or, on the dexter side*, and an *Unicorn Argent, crowned, armed, unguled, maned and gorged with an antique Crown, to which a chain is affixed, all Or, on the sinister*. Bearing coats of arms supported, is, according to the heraldic rules of England, the prerogative, 1st, Of those called *nobles majores*, viz. dukes, marquises, earls, viscounts, and barons: 2d, Of all knights of the garter, though they should be under the degree of barons; and 3d, Of knights of the Bath, who both receive on their creation a grant of supporters. And, lastly, of such knights as the king chooses to bestow this honour upon; as in the instance of Sir Andrew Fountain, who was knighted by Philip earl of Pembroke, when lord lieutenant of Ireland, Fountain being then secretary; and on his return to England, king William granted him supporters to his arms, viz. *two Griffons Gules and Or*. In Scotland, all the chiefs of clans or names have the privilege of claiming supporters; also the baronets. But by act of parliament, 10th September 1672, none are allowed to use either arms or supporters, under a penalty and confiscation of all moveables whereon arms are put, without the lord Lyon's authority.

#### CHAP. V.

##### Of the RULES of HERALDRY.

THE rules for blazoning, such as the ancient usage and laws of heraldry have established amongst us, are the following:

1. The first and most general rule is, to express heraldic

heraldic distinctions in proper terms, so as not to omit any thing that ought to be specified, and at the same time to be clear and concise without tautology.

II. Begin with the tincture of the field, and then proceed to the principal charges which possess the most honourable place in the shield, such as Fess, Cheveron, &c. always naming that charge first which lies next and immediately upon the field.

III. After naming the tincture of the field, the honourable ordinaries, or other principal figures, specify their attributes, and afterwards their metal or colour.

IV. When an honourable ordinary, or some one figure, is placed upon another, whether it be a Fess, Cheveron, Cross, &c. it is always to be named after the ordinary or figure over which it is placed, with one of these expressions, *sur tout*, or *over all*.

V. In blazoning such ordinaries as are plain, the bare mention of them is sufficient; but if an ordinary should be made of any of the crooked lines mentioned above, its form must be specified; that is, whether it be Engrailed, Wavy, &c.

VI. When a principal figure possesses the centre of the field, its position is not to be expressed: or (which amounts to the same thing) when a bearing is named, without specifying the point where it is placed, then it is understood to possess the middle of the shield.

VII. The number of the points of mullets or stars must be specified when more than five; and also if a mullet or any other charge be pierced, it must be mentioned as such, to distinguish it from what is plain.

VIII. When a ray of the sun, or other single figure, is born in any other part of the escutcheon than the centre, the point it issues from must be named.

IX. The natural colour of trees, plants, fruits, birds, &c. is no otherwise to be expressed in blazoning but by the word *proper*; but if discoloured, that is, if they differ from their natural colour it must be particularized.

X. When three figures are in a field, and their position is not mentioned in the blazoning, they are always understood to be placed two above, and one below.

XI. When there are many figures of the same species born in a coat of arms, their number must be observed as they stand, and distinctly expressed. See *Plates 178 and 179*.

There are other positions called *irregular*; as for example, when three figures which are naturally placed 1 and 2, are disposed 2 and 1, &c. It must also be observed, that when the field is strewn with the same figures, this is expressed by the word *semée*: but if the figures strewn on the field are whole ones, it must be denoted by the words *sans nombre*; whereas, if part of them is cut off at the extremities of the escutcheon, the word *semée* or *semi* is then to be used.

## CHAP. VI.

### Of MARSHALLING COATS OF ARMS.

By *marshalling* coats of arms, is to be understood the art of disposing divers of them in one es-

cutcheon, and of distributing their constituent ornaments in proper places. Various cases may occasion arms to be thus conjoined, which Guilielmus comprises under two heads, viz. *manifest* and *obscure*. What this learned and judicious author means by *manifest causes*, in the marshalling of coats of arms, are such as betoken marriages, a sovereign's gift, granted either through the special favour of the prince, or for some eminent services. Concerning marriages it is to be observed.

I. When the coats of arms of a married couple, descended of distinct families, are to be put together in one escutcheon, the field of their respective arms is conjoined pale-ways, and blazoned *parted per Pale, Baron and Femme, two cuts; first, &c.* In which case the baron's arms are always to be placed on the dexter side, and the femme's arms on the sinister side. See *Plate 180*.

II. If a widower marry again, his late and present wife's arms are, according to G. Leigh, "to be both placed on the sinister side, in the escutcheon with his own, and parted per Pale. The first wife's coat shall stand on the Chief, and the second on the Base; or he may set them both pale with his own, the first wife's coat next himself, and his second outermost. If he marry a 3d wife, then the two first matches shall stand on the Chief, and the third shall have the whole Base. And if he take a 4th wife, she must participate one half of the Base with the third wife, and so will they seem to be so many cuts quartered." But these forms of impaling are meant of hereditary coats, whereby the husband stands in expectation of having the hereditary possessions of his wife united to his patrimony. If a man marry a widow, he marshalls her *maiden* arms only. See *Plates CLXXX*.

III. In the arms of females joined to the paternal coat of the baron, the proper differences by which they were born by the fathers of such women must be inserted.

IV. If a coat of arms that has a Bordure be impaled with another, as by marriage, then the Bordure must be wholly omitted in the side of the arms next the centre.

V. The person who marries an heiress, instead of impaling his arms with those of his wife, is to bear them in an escutcheon placed in the centre of his shield, and which, on account of its showing forth his pretension to her estate, is called a *escutcheon of pretence*, and is blazoned *sur tout*, or *over all*. But the children are to bear the hereditary coat of arms of their father and mother *quarterly*, which denotes a fixed inheritance, as to transmit them to posterity. The first and fourth quarters generally contain the father's arms and the second and third the mother's; unless the heirs should derive not only their estate, but also their title and dignity, from their mother.

VI. If a maiden or dowager lady of quality marry a commoner, or a nobleman inferior to her rank, their coats of arms may be set beside one another in two separate escutcheons, upon a mantle or drapery, and the lady's arms ornamented according to her title. See *Plate 180*.

VII. Archbishops and bishops impale their arms differently from the fore-mentioned coats, viz.



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giving the place of honour, that is, the dexter side, to the arms of their dignity, as it is expressed in *Plate 180*; which represents the coat of arms of an archbishop of Canterbury, and a bishop of an English see. These prelates thus bear their arms parted per Pale, to denote their being joined to their cathedral church in a sort of spiritual marriage.

With respect to such armorial ensigns as the sovereign thinks fit to augment a coat of arms with, they may be marshalled various ways, as may be seen by the arms of his grace the duke of Rutland, and many others. So far the causes for marshalling divers arms in one shield, &c. are manifest. As to such as are called *obscure*, that is, when coats of arms are marshalled in such a manner, that no probable reason can be given why they are so conjoined, they must be left to heralds to explain.

## CHAP. VII.

*Of the ORDERS of KNIGHTHOOD, &c.*

To the augmentations above mentioned may be added,

1. The Baronet's mark of distinction, or the arms of the province of Ulster in Ireland, granted and made hereditary in the male line by king James I. who erected this dignity on the 22d of May 1611, in the 7th year of his reign, in order to propagate a plantation in the fore-mentioned province. This mark is *Argent, a fisted Hand bent at the Wrist, and crested Gules*; which may be borne either in a canton, or in an escutcheon, & will best suit the figures of the arms. See *Plate 180*.

2. The ancient and respectable badge of the noble Order of the Garter, instituted by king Edward III. 1349, in the 37th year of his reign. Its honourable augmentation is a deep blue surmounting the arms of such knights, and inscribed with this motto, "*Honi soit qui mal y pense*." See *Plate 180*.

The arms of those who are knights of the order of the Bath, of the Thistle, or of St Patrick, are marshalled in the same manner, with this difference only, that the colour and motto accord with the order to which it belongs. Thus the motto "*Qui separabit 1783*" on the light blue ribbon of the order, surrounds the escutcheon of a knight of St Patrick. "*Nemo me impune lacesset*," on a green ribband, distinguishes a knight of the Thistle; and "*Tria juncta in uno*," on red, a knight of the Bath. None of these orders of knight-hood are hereditary; but the honours of a Baronet of Ulster, and of a Baronet of Nova Scotia (created by patent in 1602), descend to the male.

With regard to the emblazoning of the wife's arms in the case of the husband being noble, or a knight of the Garter, of the Bath, &c. or where, on the other hand, the wife is noble in her own right, and the husband a commoner, these will be found exemplified in *Plate 180*.

For representations of the BADGES of the several Orders of Knight-hood. See *Plate 180*.

## CHAP. VIII.

*Of FUNERAL ESCUTCHEONS.*

WE shall conclude this treatise by describing the several funeral escutcheons, usually called HATCHMENTS; whereby may be known, after any person's decease, what rank he or she held when living; and is it be a gentleman's hatchment, whether he was a bachelor, married man, or widower, with the like distinctions for gentlewomen.

The hatchment is usually affixed to the fronts of houses, when any of the nobility or gentry die. 1. The arms, if the deceased be a private gentleman, are parted per pale with those of his wife. The ground without the escutcheon being black denotes the man to be dead; and the ground on the sinister side being white signifies that the wife is living; which is represented on *Plate 180*, where all the following varieties of hatchments are also depicted.

When a married gentleman dies first, the hatchment is distinguished by contrary colour from the former; that is, the arms on the sinister side have the ground without the escutcheon black; whereas those on the dexter side, for her surviving husband, are upon a white ground: the hatchment of a gentlewoman is, moreover, distinguished by a cherub over the arms instead of a crest.

When a bachelor dies, his arms may be depicted single or quartered, with a crest over them, but never impaled as the two first are, and all the ground without the escutcheon is also black.

When a maid dies, her arms, which are placed in a lozenge, may be single or quartered, as those of a bachelor; but, instead of a crest, have a cherub over them, and all the ground without the escutcheon is also black.

When a widower dies, his arms are represented impaled with those of his deceased wife, having a crest and sometimes a helmet and mantling over them, and all the ground without the escutcheon black.

When a widow dies, her arms are also represented impaled with those of her deceased husband, but inclosed in a lozenge, and, instead of a crest, a cherub is placed over them; all the ground without the escutcheon is also black.

If a widower or bachelor should happen to be the last of the family, a mort head is generally annexed to each hatchment, to denote, that death has conquered all.

By the forementioned rules, which are sometimes neglected through the ignorance of illiterate people, may be known, upon the sight of any hatchment, what branch of the family is dead; and by the helmet, coronet, &c. what title and degree the deceased person held. The same rules are observed with respect to the escutcheons placed on the hearse and horses used in pompous funerals, except that they are not surmounted with any crest, as in the foregoing examples of hatchments, but are always plain. It is necessary, however, to ensign those of peers with coronets, and that of a maiden lady with a knot of ribbands.

In SCOTLAND, a funeral escutcheon not only shows forth the arms and condition of the defunct, but is also a proof of the gentility of his descent; and such persons for whom this species of escutcheon can be made out, are legally entitled to the character of gentlemen of blood, which is the highest species of gentility. The *English hatchment* above described exhibits no more than a right to a coat of arms, which may be acquired by purchase, and is only the first step towards establishing gentility in a family.

The funeral escutcheon, as exhibited in Scotland, as well as Germany, is in form of a lozenge, above six feet square, of black cloth; in the centre of which is painted, in proper colours, the complete achievement of the defunct, with all its exterior ornaments and additional marks or badges of honour; and round the sides are placed the sixteen arms of the families from which he

derives his descent, as far back as the grandfather's grandfather, as the proofs of his gentility. They exhibit the armorial bearings of his father and mother, his two grandmothers, his four great-grandmothers, and his eight great-great-grandmothers. If all these families have acquired a legal right to bear arms, then the gentility of the person whose proof it is must be accounted complete, but not otherwise. On the four corners are placed mort-heads, and the initials of his name and titles or designation; and the black interstices are semée, or powdered with tears.

On the morning of the interment, one of these is placed on the front of the house where the deceased lies; and another on the church in which he is to be buried, which after the burial is fixed above the grave. The pall, too, is generally adorned with these proofs of gentility, and the horses of the hearse with the defunct's arms.

## H E R

(1.) HERALDUS, Desiderius, or Didier HERAULT, a counsellor of the parliament of Paris, of uncommon learning. His *Adversaria* appeared in 1599; which however, if the *Scaligerana* may be credited, he repented having published. His notes on Tertullian's Apology, on Minutius Felix, and on Arnobius, have been esteemed. He also wrote notes on Martial's Epigrams. Under the name of *David Leidbrefferus*, he wrote a political dissertation on the independence of kings, some time after the death of Henry IV. He had a controversy with Salmasius, *De jure Attico ac Romano*; but did not live to finish what he had written on that subject. What he had done, however, was printed in 1650. He died in June 1649.

(2.) HERALDUS, or HERAULT, son to Desiderius, was a minister in Normandy, when he was called to the service of the Walloon church of London under Charles I. He wrote a work entitled *Pacifique Royal en deuil*, wherein he condemned the execution of K. Charles I. It is quoted by Daillé. He was so zealous a royalist, that he was forced to fly to France, to escape the fury of the republicans. He returned to England after the Restoration, and resumed his ministry in the Walloon church at London: some time after which, he obtained a canonry in the cathedral of Canterbury, which he enjoyed till his death.

(1.) HERAT, a town of Persia, in Chorasan, surrounded with walls and ditches and defended by a castle, seated on the river. (N° 2). Lon. 60. 50 E. Lat. 34. 30. N.

(2.) HERAT, a river of Persia in Chorasan.

(1.) HERAULT, a river of France, which rises among the Sevennes mountains, runs through the department (N° 2) from N. to S. almost centrally, and falls into the Gulf of Lyons, below Agde.

(2.) HERAULT, a department of France, so named from the river (N° 1.), bounded on the N. by those of Tarn and Aveyron; on the NE. by that of Gard; on the SE. by the Mediterranean; on the SW. by the dep. of Aude; and on the W. by that of Tarn. It comprehends part of the ci-

## H E R

devant prov. of LANGUEDOC. Montpellier is capital.

(3, 4.) HERAULT. See HERALDUS. N° 1.

(1.) \* HERB. *n. f.* [*herbe*, French; *herba*, Latin.]—Herbs are those plants whose stalks are soft, and have nothing woody in them; as grass and hemlock. *Locke*.—

In such a night

Medea gather'd the enchanted herbs  
That did renew old Æson.

With sweet-smelling herbs

Espos'd Eve deck'd first her nuptial bed.

Unhappy, from whom still conceal'd does  
Of herbs and roots the harmless luxury grow.  
—If the leaves are of chief use to us, they call them *herbs*; as sage and mint. *Warr's Lex.*  
—Herb-eating animals, which don't ruminate, have strong grinders, and chew much. *Arbuthnot on Aliments*.

(2.) HERB, in botany, is used by Linnaeus to nominate that portion of every vegetable which arises from the root, and is terminated by fructification. It comprehends, 1. The whole stalk, or stem. 2. The leaves. 3. Those external parts called by him the *fulcra* or supports of plants. 4. The buds, or, as he also calls them, the *winter quarters* of the future vegetable.

(3.) HERB BANE. See OROBANCHE.

(4.) HERB BENNET. See GEUM.

(5.) \* HERB CHRISTOPHER, or *Beetroot* *n. f.* A plant.

(6.) HERB CHRISTOPHER. See ACTEA.

(7.) HERB CLEROD. See ÆGOPodium.

(8.) HERB MASTICH. See SATURIA.

(9.) HERB OF GRACE. See RUTA.

(10.) HERB PARIS. See PARIS, N° IV.

(11.) HERB PARIS OF CANADA. See TRILL.

(12.) HERB ROBERT, a species of GERANIUM, a plant in great reputation with farmers on account of its powerful virtue against stinking blood and the bloody flux in cattle.

(13.) HERB TRINITY, a species of VIOLA.

(14.) HERB TRUELOVE. See PARIS, N°

(15.) **BERR, WILLOW.** See **EPILOBUM**.

**HERBA.** See **BOTANY, Glossary.**

(1.) \* **HERBACEOUS.** *adj.* [from *herba*, Lat.]

1. Belonging to *herba*.—Ginger is the root of neither tree nor trunk; but an *herbaceous* plant, resembling the water flower *de-luce*. *Brown.*

2. Feeding on vegetables; perhaps not properly.—Their teeth are fitted to their food; the rapacity to catching, holding, and tearing their prey; the *herbaceous* to gathering and comminution of vegetables. *Darwin.*

(2.) **HERBACEOUS PLANTS** are those which have succulent stems or stalks that lie down to the ground every year. Of herbaceous plants, some are annual which perish stem and root every year; biennial, which subsist by the roots two years; perennial which are perpetuated by their roots for a series of years; a new stem being produced every spring.

(3.) \* **HERBAGE.** *n. f.* [*herbage*, French.] 1. Herbs collectively; grass; pasture.—

Rocks lie cover'd with eternal snow;

This *herbage* in the plains, and fruitless fields.

*Dryden.*

At the time the deluge came, the earth was covered with *herbage*, and thronged with animals.

*Isaiah.* 2. The tythe and the right of pasture. *Isaiah.*

(4.) **HERBAGE**, in law, signifies the pasture granted by nature for the food of cattle; also liberty to feed cattle in the forest, or in another person's ground.

(5.) \* **HERBAL.** *n. f.* [from *herb*.] A book containing the names and description of plants.—It leaves the description of plants to *herbals*, and is like books of natural history. *Bacon.*—Such a book will not be found in the *herbal* of nature.—As for the medicinal uses of plants, the *herbals* are ample testimonies thereof. *Morley's* *Against Atheism*—Our *herbals* are sufficient proof with plants. *Baker.*

(6.) **AN HERBAL** treats of the classes, genera, species, and virtues of plants. The word is sometimes also used for what is more generally called *herbarium*. See **HORTUS**.

**HERBALIST.** *n. f.* [from *herbal*.] A man skilled in herbs.—*Herbalists* have distinguished themselves, meaning that the male whose leaves are green, and fruit rounder. *Brown.*

**HERBANUM**, an ancient town of Etruria, called **ORVETO**.

**HERBARI.** *n. f.* [A word, I believe, only to be found in *Spenser*.] Herb; plant.—

The roof hereof was arched over head,  
And deck'd with flowers and *herbars* daintily.

*Fairy Queen.*

\* **HERBARIST.** *n. f.* [*herbarius*, from *herba*, Lat.] One skilled in herbs.—*Herbarists* have showed a commendable curiosity in subdividing plants of the same denomination. *Boyle.*—He was much swayed by the opinions then current among *herbarists*, that different colours, or multiplicity of leaves in the flower, were sufficient to constitute a specific difference. *Ray on the Creation.*—As to the fuci, their seed hath been discovered and shewed me first by an ingenious *herbarist*. *Darwin.*

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**HERBAULT**, a town of France in the dep. of Loir and Cher, and late province of Blaisois.

**HERBE**, a town of the Cisalpine republic, in the ci-devant prov. of the Veronese, 15 miles S. of Verona. By the first division of the CISALPINE REPUBLIC in 1797, into 20 departments, it was included in the dep. of Benaco; but by the new division which took place on the 13th May 1802, into 22 departments, it is included in that of the Mincio.

**HERBES**, a town of Germany, in Westphalia, 2 miles ENE. of Blankenstein.

\* **HERBELET.** *n. f.* Diminutive of *herb*, or of *herbule*, Latin.] A small herb.—

These *herbelets*, which we upon you throw.

*Shakspeare.*

**HERBELOT**, Bartholomew D<sup>r</sup>, a French writer, eminent for his oriental learning, born at Paris in 1625. He travelled several times into Italy, where he obtained the esteem of some of the most learned men of the age. Ferdinand II. grand duke of Tuscany, gave him many marks of his favour: a library being exposed to sale at Florence, the duke desired him to examine the MSS. in the oriental languages, to select the best of them, and to mark the price; which being done, that generous prince purchased them, and made him a present of them. M. Colbert being at length informed of Herbelot's merit, recalled him to Paris, and obtained a pension for him of 1200 livres: he afterwards became secretary and interpreter of the oriental languages, and royal professor of the Syriac tongue. He died at Paris in 1695. His principal work is intitled *Bibliothèque Orientale*, which he first wrote in Arabic, and afterwards translated into French. It is greatly esteemed. M. Herbelot's modesty was equal to his erudition; and his uncommon abilities were accompanied with the utmost probity, piety, and charity, which he practised through the whole course of his life.

**HERBEMONT**, a town of the French republic, in the dep. of Forêts, and late Austrian prov. of Luxemburg; with a castle seated on a mountain near the Semois, 3 miles from Chinoy, and 20 W. of Arlon.

**HERBERSTEIN**, a town of Stiria.

(1.) **HERBERT**, Edward, lord Herbert of Chesham in Shropshire, an eminent English writer, born in 1581, and educated at Oxford. He travelled, and at his return was made knight of the Bath. James I. sent him ambassador to Lewis XIII. in behalf of the Protestants, who were besieged in several cities of France. He continued several years in this station. In 1615 he was created a baron of the kingdom of Ireland, by the title of lord Herbert of Castle Island; and in 1632, by that of lord Herbert of Chesham in Shropshire. On the breaking out of the civil wars, he adhered to the parliament; and in 1644 obtained a pension, on account of his having been plundered by the king's forces. He wrote *A History of the Life and Reign of Henry VIII.* which was greatly admired; a treatise *De veritate*; and several other works. He died at London in 1633. "Lord Herbert, says Mr Granger, stands in the first rank of the public ministers, historians, and philosophers of the 16th century."

P f of

of his age. It is hard to say whether his person, his understanding, or his courage, was the most extraordinary; as the fair, the learned, and the brave, held him in equal admiration. But the same man was wise and capricious; restless, wrong, and quarrelled for punctilio; hated bigotry in religion, and was himself a bigot to philosophy."

(2.) **HERBERT**, George, an English poet and divine, brother to Edward, (N. 1.) was born in 1593, and educated at Cambridge. In 1619 he was chosen public orator of that university, and afterwards obtained a sinecure from the king. In 1626 he was appointed prebendary of Layton Ecclesia, in the diocese of Lincoln, and in 1630, rector of Bamerton, near Sarum. The great lord Bacon had such an opinion of his judgment, that he would not suffer his works to be printed before they had passed his examination. He wrote a volume of devout poems, called *The Temple*, and another intitled *The Priests of the Temple*. He died about 1633.

(3.) **HERBERT**, Mary, countess of Pembroke, was sister of the famous Sir Philip Sidney, and wife of Henry earl of Pembroke. She was not only a lover of the Muses, but a great encourager of polite literature. Her brother dedicated his incomparable romance *Arcadia* to her. She translated a dramatic piece from the French, entitled *Antony*, a tragedy. She also turned the psalms of David into English metre; but it is doubtful whether these works were ever printed. She died in 1633. An exalted character of her is given in Francis Osborne's memoirs of king James I.

(4.) **HERBERT**, Sir Thomas, an eminent gentleman of the Pembroke family, born at York, where his father was a nalderman. William earl of Pembroke (see N. 3.) sent him to travel at his expence in 1624, and he spent 4 years in visiting Asia and Africa. His expectations of preferment ending with the death of the earl, he went abroad again, and travelled over several parts of Europe. In 1634, he published, in folio, "A Relation of some Years Travels into Africa and the Greater Asia, especially the Territories of the Persian monarchy, and some parts of the Oriental Indies and isles adjacent." On the breaking out of the civil war, he adhered to the parliament; and at Oldenby, on the removal of the king's servants, he and James Harrington were retained as grooms of his bed-chamber, and attended him even to the block. At the restoration he was created a baronet by Charles II. for his faithful services to his father during his two last years. In 1678 he wrote *Threnodia Carolina*, containing an account of the two last years of the life of Charles I. and he assisted Sir William Dugdale in compiling the 3d volume of his *Monasticon Anglicanum*. He died at York in 1681, leaving several MSS. to the public libraries at Oxford and York.

(5.) **HERBERT**, William, earl of Pembroke, was born at Wilton in Wiltshire, 1580: and admitted of New-college in Oxford in 1593, where he continued about two years. In 1601, he succeeded to his father's honours and estate; was made K. G. in 1604; and governor of Portsmouth in 1610. In 1616, he was elected chancellor of the university of Oxford; and appointed lord steward

of the king's household. He died suddenly in his house called *Baynard's castle*, in London, April 10, 1633; according to the calculation of his nativity, says Wood, made several years before by Mr Thomas Allen of Gloucesterhall. Clarendon relates concerning this calculation, that some considerable persons connected with lord Pembroke being met at Mardenhead, one of them drank a health to the lord steward: upon which another said, that he believed his lordship was that time very merry; for he had now outlived the day, which it had been prognosticated by his nativity he would not outlive; but he outlived it now, for that was his birth-day, which had completed his age to 50 years. The next morning, however, they received the news of his death. Lord Pembroke was not only a great favourer of learned and ingenious men, but was himself learned, and endued with a considerable share of poetic genius. All that are extant of his productions were published with this title: "Poems written by William Earl of Pembroke, &c. many of which are answered by way of repartee by Sir Henry Wotton, with other Poems written by them occasionally and apart, 1660, 8vo.

\* **HERBESCENT**, *adj.* [*herbescens*, Latin.] Growing into herbs.

**HERBESOS**, or } an ancient city of Syria.  
**HERBESSUS**, } mentioned by Livy.

\* **HERBID**, *adj.* [*herbidus*, Latin.] Covered with herbs.

**HERBIERS**, a town of France, in the department of the Vendée, 7 miles SSW. of Montagne, and SE. of Montaigu.

**HERBIGNAC**, a town of France, in the department of the Lower Loire, 9 miles NE. of Guen.

**HERBINUS**, John, a native of Kirchen-Silber, born in 1632. He wrote a work called *De Statu Ecclesiarum Augustanae confessionis in Germania*; 4to 1670; and several curious treatises on Cataracts and Waterfalls, also in Latin. He died in 1676, aged 44.

**HERBIPOLIS**, an ancient city of France, now called **WURTZBURG**.

**HERBITA**, an ancient city of Sicily now called *Nigola*.

**HERBIVOROUS**, *adj.* feeding on herbs.

\* **HERBORIST**, *n. s.* [*herb*, from *herb*.] One who deals in herbs. This seems a mistake for *herb*—A curious *herborist* has a plant, which he preserves in about an hour. *Rep.*

**HERBORN**, a town of Germany, in Westphalia, and Nassau-Dillenburg, with a castle, on the Dille; a celebrated university, founded in 1127, and manufactures of woollen and iron. It was taken by the French under Jourdan in June 1794. It lies 3 miles SSE. of Dillenburg. Lon. 8. E. Lat. 50. 34. N.

\* **HERBOROUGH**, *n. s.* [*herberg*, German.] Place of temporary residence. Now written *four*.—The German lord, when he went out of Newgate into the cart, took order to have his arms set up in his last *herborough*. *See* *Travels*.

\* **HERBOUS**, *adj.* [*herbosus*, Latin.] Abounding with herbs.

**HERBRAM**, a town of Westphalia, in Prussia, 4 miles SW. of Dringenberg.



**HERBSTEDT**, a town of Germany, in the bishopric of Fulda, 13 miles W. of Fulda, and 26 M. of Marburg.

\* **HERBULENT**. *adj.* [from *herbula*.] Comprising herbs. *Dall.*

\* **HERBWOMAN**. *n. f.* [*herb* and *woman*.] A woman that sells herbs.—I was like to be pulled to pieces by brewer, butcher, and baker; even my herbwoman damned me as I went along. *Shakspeare.*

\* **HERBY** *adj.* [from *herb*.] Having the nature of herbs.—No substance but earth, and the properties of earth, as tile and stone, yieldeth any herb or herby substance. *Bacon.*

**HERCULANEUM**, an ancient city of Campania Italy, which was destroyed by an eruption of Vesuvius in the first year of the emperor Titus, the 79th of the Christian era, and lately rendered famous on account of the curious monuments recently discovered in its ruins; an account of which has been published by order of the king of Naples, in a work of 12 volumes folio.—The origin of the foundation of Herculanæum is unknown. Dionysius Halicarnassensis conjectures it may be referred to 60 years before the war Troy, or about A. A. C. 1343; and therefore it lasted about 1400 years. The thickness of the lava, by which the city was overwhelmed, has been much increased by fiery streams vomited since that catastrophe; and now forms a 14 feet deep of dark grey stone, which is called *lapillo*. By its non-adhesion to substances, marbles and bronzes are preserved in a case made to fit them, and exact moulds of the head and limbs of statues are frequently taken in this substance. The precise situation of this ancient city was not known till 1713, when it was accidentally discovered by some labourers, who, in digging a well struck upon a fragment of the benches of the theatre. Many others were afterwards dug out and sent to France by the king of Elbeuf. But little progress was made in excavations, till Charles third of Spain ascended the Neapolitan throne, by whose unwearied efforts and liberality a very considerable part of Herculanæum has been explored, and such treasures of antiquity drawn out as form the most curious museum in the world. In being too arduous to attempt removing the covering, the king ordered himself with cutting galleries to the top of the buildings, and causing the extent of one of them to be cleared. Of these the theatre is the most considerable. On a balustrade which divided the orchestra from the stage was a row of statues; and, on each side of the stage, the equestrian figure of a person of the royal family. They are now placed under porticos of the palace; and from the great rarity of statues in marble would be very valuable. The workmanship even less exact than it is; one of them in particular is a fine piece of sculpture. Since the king of Naples ascended, the digging has been continued, with less spirit and expenditure: indeed the efforts of connoisseurs brought out of Herculanæum and Pompeii is already so considerable, that a want of zeal and activity becomes excusable. (See *Journal*.) They are now arranged in a

wing of the palace; and consist not only of statues, busts, altars, inscriptions, and other ornamental appendages of opulence and luxury; but also comprehend an entire assortment of the domestic, musical, and chirographical instruments used by the ancients; tripods of elegant form and exquisite execution, lamps in endless variety, vases and basins of noble dimensions, chandeliers of the most beautiful shapes, pateras and other appurtenances of sacrifice, looking glasses of polished metal, coloured glass, so hard, clear, and well stained, as to appear emeralds, sapphires, and other precious stones; a kitchen completely fitted up with copper pans lined with silver, kettles, cisterns for heating water, and every utensil necessary for culinary purposes; specimens of various sorts of combustibles, retaining their form though burnt to a cinder; corn, bread, fish, oil, wine, and flour: a lady's toilet, fully furnished with combs, thimbles, rings, paint, ear-rings, &c. Among the statues, which are numerous, a Mercury and a sleeping Jove are most admired by connoisseurs. The busts fill several rooms; but very few of the originals whom they were meant to imitate are known. The floors are paved with ancient mosaic. Few rare medals have been found in these ruins; the most curious is a gold medalion of Augustus struck in Sicily in the 15th year of his reign. The fresco paintings, which, for the sake of preservation, have been torn off the walls and framed and glazed, are to be seen in another part of the palace. "The elegance of the attitudes, and the infinite variety of the subjects (Mr Swinburne observes), stamp them as performances worthy of the attention of artists and antiquarians; but no pictures yet found are masterly enough to prove that the Greeks carried the art of painting to as great a height of perfection as they did that of statuary. Yet can we suppose those authors incapable of appreciating the merits of an Apelles or a Zeuxis, who with so much critical discernment have pointed out the beauties of the works of a Phidias or a Praxiteles, beauties that we have still an opportunity of contemplating? would they have bestowed equal praises on both kinds of performances if either of them had been much inferior to the other? I think it is not probable; and we must presume, that the capital productions of the ancient painters, being of more perishable materials than busts and statues, have been destroyed in the fatal disasters that have so often afflicted both Greece and Italy. Herculanæum and Pompeii were but towns of the second order, and not likely to possess the masterpieces of the great artists, which were usually destined to adorn the more celebrated temples, or the palaces of kings and emperors." A more valuable acquisition was thought to be made, when a large parcel of MSS. was found among the ruins. Hopes were entertained, that many works of the ancients were now going to be restored to light, and that a new mine of science was on the point of being opened. But the difficulty of unrolling the burnt parchment, of pasting the fragments on a flat surface, and of decyphering the obscure letters, have proved such obstacles, that very little progress has been made in the work. A priest invented a method of proceeding; but it would require the joint labours of



many learned men to carry on so nice and tedious an operation with success. The plan is dropped; and the MSS. now lie in dusty heaps, as useless to the learned world as they had been for the preceding centuries.

**HERCULEAN**, *adj.* [from *Hercules*] Belonging to, or resembling Hercules; as, a *Herculean* labour, a work requiring the strength of Hercules.

(1) **HERCULES**, in fabulous history, a most renowned Grecian hero, who after death was ranked among the gods, and received divine honours. According to the ancients, there were many persons of this name. Diodorus mentions 3, Cicero 6, and some authors no less than 41. Of all these, one generally called the *Theban Hercules*, is the most celebrated; and to him the actions of the others have been attributed. He is reported to have been the son of Jupiter by Alcmena (wife to Amphitryon king of Argos), whom Jupiter enjoyed in the shape of her husband while he was absent; and in order to add the greater strength to the child, made that amorous night as long as three. Amphitryon having soon after accidentally killed his uncle and father-in-law Electryon, was obliged to fly to Thebes, where Hercules was born. The jealousy of Juno prompting her to destroy the infant, she sent two serpents to kill him in the cradle, but young Hercules strangled them both. He was early instructed in the liberal arts: Castor the son of Tyndarus taught him to fight; Furytus to shoot; Autolicus to drive a chariot; Linus to play on the lyre; and Eumolpus to sing; while the instructions of Chiron, the centaur, rendered him the most valiant and accomplished hero of the age. In his 18th year he delivered the neighbourhood of mount Cithæron from a huge lion which preyed on the flocks of Amphitryon, and laid waste the adjacent country. He went to the court of Thespius king of Thespie, who shared in the general calamity, by whom he was hospitably entertained for 30 days: but he made a bad return, for the king's 30 daughters became mothers by him during his stay at Thespie, and some lay in one night. He next delivered his country from the tribute of 100 oxen, annually paid to Erginus. Such public services became universally known; and Creon king of Thebes, rewarded his patriotic deeds by giving him his daughter in marriage, and entrusting him with the government. Eurytheus, the son of Amphitryon, having succeeded his father, became jealous of Hercules; and lest he should deprive him of his crown, left no means untried to get rid of him. On this Hercules consulted the oracle; but being answered that it was the pleasure of the gods that he should serve Eurytheus 12 years, he fell into a deep melancholy which at last ended in a furious madness; during which, among other desperate actions, he put away his wife Megara, and murdered all the children he had by her. As an expiation of this crime, the king imposed upon him 12 labours surpassing the power of all other mortals to accomplish, which nevertheless our hero performed with ease, the favours of the gods having indeed completely armed him. He had received a coat of armour and helmet from Minerva, a sword from Mercury, a horse from Neptune, a shield from Jupiter, a bow and arrows from Apollo, and from

Vulcan a golden cuirass and brazen boots, with a celebrated club of brass. His first labour was the killing of a lion in Nemea, a wood of Achæia whose hide was proof against any weapon, so that he was forced to seize him by the throat and smother him. He carried the dead beast on his shoulders to Mycenæ, and ever after clothed himself with the skin. Eurytheus was so astonished at the sight of the beast, and at the courage of Hercules, that he ordered him never to enter the gates of the city when he returned from his expeditions, but to wait for his orders without the walls. He even got a brazen vessel made, into which he retired whenever Hercules returned. The 2d labour was to destroy the Lernean hydra, which had 7 heads according to Apollodorus, 50 according to Simonides, and 100 according to Diodorus. This monster he first attacked with his arrows, but soon after by means of his heavy club he destroyed the heads of his enemy. This labour was productive of no advantage; for as soon as one head was beaten to pieces by the club, 2 sprang up; and the labour of Hercules would have remained unfinished, had not he commanded his friend Iolaus to burn with a hot iron the roots of the head which he had crushed to pieces. This succeeded; and Hercules became victorious, and cut the belly of the monster, and dipped himself in the gall to render the wounds they should incurable. He was ordered in his 3d labour to bring alive and unhurt into the presence of Eurytheus a stag, famous for its incredible strength, its golden horns, and brazen feet. This celebrated animal frequented the neighbourhood of Cnœ; and Hercules was employed for a year in pursuing it: at last he caught it when tired. The 4th labour was to bring to Eurytheus a wild boar which ravaged the neighbourhood of Erymanthus. In this expedition he destroyed the centaurs, and caught the boar closely pursuing him through the deep snow. Eurytheus was so frightened at the sight of the boar that, according to Diodorus, he hid himself in his brazen vessel for some days. In his 5th labour Hercules was ordered to clear the stables of Augeas, where 3000 oxen had been confined for 30 years. For his 6th labour he was ordered to kill the carnivorous birds which ravaged the country near the lake Stymphalia in Arcadia. In his 7th labour he brought alive into Peloponnesus a prodigious wild bull which laid waste the country of Cræte. In his 8th labour he was employed in obtaining the mares of Diomedes, king of Thrace, which fed upon human flesh. He killed Diomedes, and gave him to be eaten by his mares, which he brought to Eurytheus; who sent them to mount Olympus, where they were devoted to wild beasts; though some say they were consecrated to Jupiter, and that a breed of them still existed in the age of Alexander the Great. For his 9th labour, he was commanded to obtain the girdle of the queen of the Amazons. In his 10th labour he killed the monster Geryon king of the island of Erythra, and brought to Argos his numerous herds which fed upon human flesh. This was in the west of Spain; in the furthest parts of which he erected his two pillars as the utmost limits of the known world. These ten labours he achieved

about 1 year. In this last expedition he likewise killed Antaeus, a monstrous giant, who, when weary with wrestling or labour, was immediately refreshed by touching his mother the Earth. Hercules overcame him in wrestling, and slew him; and slew him the tyrant Busiris, king of Egypt, who used to sacrifice all strangers upon his altars; but was slain by Hercules, with all his attendants. His 11th labour was the carrying away the Hesperian golden apples kept by a dragon: (See Hesperides.) The 12th and last, and most dangerous of his labours, was to bring up to the earth the three headed dog Cerberus. Descending into hell by a cave on mount Tænarus, he was permitted by Pluto to carry away his friends Theseus and Pirithous, who were condemned to punishment in hell, and Cerberus also was granted to his prayers, provided he made use of no arms to drag him away. Hercules carried him back to hell as he had brought him before Eurytheus. Many other exploits were performed by Hercules. He accompanied the Argonauts to Colchis before he delivered himself up to Eurytheus. He assisted the gods in their wars against the giants, and it was through him that Jupiter obtained the victory. He conquered Laomedon, and pillaged Troy. When Iole, the daughter of Eurytus king of Oechalia, of whom he was deeply enamoured, was refused to his entreaties, he fell into a fit of insanity, and murdered Iphitus, the only one of the sons of Eurytus who favoured his addresses to Iole. He was afterwards purified of the murder, and his insanity ceased; but he was visited by a madness which obliged him to apply to the oracle of Delphi for relief. The coldness with which the Pythia received him irritated him, and he resolved to plunder Apollo's temple and carry away the sacred tripod. Apollo opposed him, and a severe contest was begun, which nothing but the interference of Jupiter with his thunderbolts could have ended. He was upon this told by the oracle that he must be sold as a slave, and remain 3 years in the most abject servitude to recover from his disorder. He complied, and Mercury by order of Jupiter, conducted him to Omphale, queen of Lydia, to whom he was sold as a slave. Here he subdued all the country from robbers; and Omphale, astonished at the greatness of his exploits, married him. Hercules had Agelaus and Lamon by Omphale, from whom Cræsus king of Lydia was descended. He became also enamoured of one of Omphale's female servants, by whom he had Alcma. After he had completed the years of his slavery, he returned to Peloponnesus, where he returned to the throne of Sparta Tyndarus, who had been expelled by Hippocoon. He became one of Dejanira's suitors, and, after overcoming all her rivals, married her. He was obliged to leave Calydon his father-in-law's kingdom, because he had inadvertently killed a man with a blow of his club; and on this account he was not present at the hunting of the Calydonian boar. From Calydon he retired to the court of Ceyx king of Trachinia, who received him and his wife with great marks of friendship, and purified him of the murder which he had committed at Calydon. He next made war against Eurytus, who had refused him his daughter Iole, and killed him with three of his sons.

Iole fell into his hands, and accompanied him to mount Oeta, where he intended to offer a solemn sacrifice to Jupiter. As he had not then the shirt and tunic in which he sacrificed, he sent Lichas to Trachin to Dejanira, to provide him a proper dress. Dejanira had some time before been attempted by the Centaur Nessus, as he was ferrying her over the river Evenus; and Hercules beholding it from the shore, had mortally wounded him with one of his poisoned arrows. Nessus, finding himself dying, advised her to mix some oil with the blood which flowed from his wound, and to anoint her husband's shirt with it, pretending that it would infallibly secure him from loving any other woman; and she, apprized of his inconsistency, had actually prepared the poisoned ointment accordingly. Lichas coming to her for the garments, acquainted her with his having brought away Iole: upon which she anointed his shirt with the fatal mixture. This had no sooner touched his body, than he felt the poison diffused through his veins; the violent pain of which made him disband his army, and return to Trachin. His torment increasing, he sent to consult the oracle for a cure; and was answered, that he should cause himself to be conveyed to mount Oeta, and there rear up a pile of wood, and leave the rest to Jupiter. Having obeyed the oracle, and his pains becoming intolerable, he dressed himself in his martial habit, flung himself upon the pile, and desired the bystanders to set fire to it; or as others say, his son Philoctetes, who having performed his father's command, had his bow and arrows given him as a reward. At the same time Jupiter sent a flash of lightning, which consumed both the pile and the hero; Iolaus, coming to take up his bones, found nothing but ashes; from which it was concluded, that he was gone to heaven, and admitted among the gods. His friends raised an altar where the burning pile had stood; and Menœceus the son of Actor sacrificed a bull, a wild boar, and a goat; and enjoined the people of Oropus to observe these ceremonies annually. His worship soon became as universal as his fame; and Juno, forgetting her resentment, gave him her daughter Hebe in marriage. Hercules has many surnames, from the places where his worship was established, and from the labours he had achieved. His temples were numerous and magnificent, and his divinity revered. No dogs or flies entered his temple at Rome: and that of Oades, according to Strabo, was always forbidden to women and pigs. The Phœnicians offered quails on his altars; and as he was supposed to preside over dreams, the sick and infirm were sent to sleep in his temples, that they might receive in their dreams the agreeable presages of their approaching recovery. The white poplar was particularly dedicated to his service. None even of the twelve great gods of antiquity have so many ancient monuments as Hercules. The famous statue of Hercules, in the Farnese palace at Rome, is well known to the connoisseurs. It represents him resting after the last of his twelve labours above recited, leaning on his club, and holding the apples of the Hesperides in his hand. In this statue, as in all the other figures of him, he is formed, by the breadth of his shoulders, the splendour of his chest, the largeness

largeness of his frame, and the firmness of his muscles, to express strength and a capacity of enduring great fatigue, which constituted the chief idea of virtue among the ancient heathens. His other attributes are his lion's skin, his club, and his bow. Hercules is represented by the ancients as an exemplar of virtue: however, the *Hercules bibax*, or drunken Hercules, is no uncommon figure; and his amours are described both by the poets and artists. Thus the Cupids are made to take away his club, and he is exhibited in the posture of bending under a little boy; by which is meant, that he who conquered all difficulties was a slave to love. His children were as numerous as the labours and difficulties which he underwent; and indeed they became so powerful soon after his death, that they alone had the courage to invade all Peloponnesus. See *HERACLIUM*. The apotheosis of Hercules, or the establishment of his altar in the principal cities of Greece, is fixed by Thrasylus 29 years before the taking of Troy. Hercules has been honoured by the Greeks by the name of *MUSAGETES*, the conductor of the Muses; and at Rome by that of *Hercules Musarum*. He is represented on medals with a lyre in his hand; and the reverse is marked with the figure of the nine Muses, with their proper symbols.

(1.) *HERCULES*, in astronomy, a constellation of the northern hemisphere. See *ASTRONOMY*, § 348.

(3.) *HERCULES'S PILLARS*, in ancient geography, two lofty mountains, situated on one of the most southern extremity of Spain, and the other on the opposite part of Africa. They were called *ABILA* and *CALPE*; (see these articles;) were reckoned the boundaries of the labours of Hercules; and were fabled to have been joined together till they were severed by that hero, and a communication opened between the Mediterranean and Atlantic.

*HERCULIS CLAVA*. See *ZANTHOXYLUM*, § 1.

*HERCYNIA SILVA*, the } in ancient geogra-

*HERCYNIAN FOREST*, } phy, the largest of forests. Its breadth was a journey of 9 days. From the limits of the Helvetii, Nemetes, and Rauraci, it extended along the Danube to the borders of the Daci and Anartes, a length of 60 days journey, according to Cæsar, who appears to have been well acquainted with its true breadth, as it occupied all Lower Germany. It may therefore be considered as covering the whole of Germany; and most of the other forests may be considered as parts of it, though distinguished by particular names; consequently the *HARTZ*, in the duchy of Brunswick, which gave name to the whole, was one of its parts. By the Greeks it was called *Or-cynius*, a name common to all the forests in Germany; and *Hercynius* by the Romans; both from the German *HARTZ*.

(1.) \* *HERD*. *n. s.* [*herd*, Saxon.] 1. A number of beasts together. It is peculiarly applied to black cattle. *Flocks and herds are sheep and swine or hies.*—

Note a wild and wanton *herd*,  
Or race of youthful and unhandled colts,  
Fetching mad bounds. *Shakespeare.*

There find a *herd* of helvers, wand'ring o'er  
The neighbouring hill, and drive them to the  
shore. *Addison.*

2. A company of men, in contempt or detestation.—  
Survey the world, and where one Cato lives,  
Count a degenerate *herd* of Catilines. *Dryden.*  
—I do not remember where ever God delivered his oracles by the multitude, or sature truth by the *herd*. *Locke.* 3. It anciently signified a keeper of cattle, and in Scotland it is still used. [*Sprk Saxon.*] A sense still retained in composition: as *great herd*.

(2.) *HERD*, among hunters, an assemblage of black or fallow beasts, in contradistinction to *stok*. See *FLOCK*. In hunting, various terms are used for companies of the different kinds of game; as a *herd* of harts or bucks, a *drove* of roe, a *run* of wolves, a *richest* of martens, &c.

(1.) \* *To HERD*. *v. a.* [from the same.] To throw or put into an herd.—

The self,

However great we are, honest and valiant,  
Are *herded* with the vulgar. *Ben Jonson's Cat.*

(2.) \* *To HERD*. *v. n.* 1. To run in herds or companies.—

Weak women should, in danger, *herd* like  
deer. *Dryden.*

—It is the nature of indigency, like common danger, to endear men to one another, and make them *herd* together, like fellow-sailors in a storm. *Norris.* 2. To associate; to become one of any number or party.—

I'll *herd* among his friends, and seem

One of the number. *Addison's Cat.*

Run to towns, to *herd* with knaves and fools,  
And undistinguish'd pass among the crowd. *Wells.*

\* *HERDROOM*. *n. s.* [*herd* and *groom*.] A house of herds. Not in use.—

But who shall judge the wager won or lost?  
That shall yonder *herdgroom*, and none other. *Spenser.*

*HERDICKER*. See *MARISH-HERDICKER*.

*HERDIN*, a town of Bohemia.

\* *HERDMAN*. } *n. s.* [*herd* and *man*.] One

\* *HERDSMAN*. } employed in tending herds  
formerly, an owner of herds.—

A *herdsman* rich, of much account was he,  
In whom no evil did reign, or good appear. *Shakspeare.*

And you, enchantment,  
Worthy enough a *herdsman*, if e'er thou  
These rural latches to his entrance open,  
I will devise a cruel death for thee. *Shakspeare.*

Scarce themselves know how to hold  
A sheephook, or have learn'd ought else the less  
That to the faithful *herdsman's* art belongs. *Mil.*

There oft the Indian *herdsman*, shunning hot  
Shelters in cool, and tends his pasturing herd  
At loop-holes cut through thickest shade. *Mil.*  
So stands a Thracian *herdsman* with his spee  
Full in the gap, and hopes the hunted bear. *Dryden.*

The *herdsman*, round  
The cheerful fire, provoke his beath in goble  
crown'd. *Dryden's Virgil's Georgics.*

—When their *herdsman* could not agree, they paid by consent. *Locke.*

\* *HERE*. *adv.* [*her*, Sax. *hier*, Dutch.] 1. this place.—

Before they *here* approach,

Old Sward, with ten thousand warlike men,  
All ready at appoint, was setting forth. *Shak.*

I, upon my frontiers *here*,  
Keep residence. *Milton.*

*Here* Nature first begins  
Her farthest verge. *Milton.*

How wretched does Prometheus' state appear,  
While he his second mis'ry suffers *here*! *Cowley.*

To-day is ours, we have it *here*. *Cowley.*

1. In the present state.—Thus shall you be happy  
*here*, and more happy hereafter. *Bacon's Advice  
to Filliers.* 2. It is used in making an offer or at-  
tempt.—

Then *here's* for earnest:

'Tis smith'd. *Dryden.*

4. In drinking a health.—

*Here's* to thee, Dick. *Cowley.*

However, friend, *here's* to the king, one cries;  
To him who was the king, the friend replies.

*Prior.*

5. It is often opposed to *there*; in one place, dis-  
tinguished from another.—

Good-night, mine eyes do itch;

Doth that bode weeping?

—'Tis neither *here* nor *there*. *Shak. Othello.*

—We are come to see thee fight, to see thee foigne,  
to see thee traverse, to see thee *here*, to see thee  
*there*. *Shakespeare.*

Then this, then that man's aid, they crave,  
implore;

Put *here* for help, seek *there* their followers.

*Daniel.*

—I would have in the heath some thickets made  
only of sweet-briar and honey-suckle, and some  
wild rose amongst; and the ground set with vio-  
lets; for these are sweet, and prosper in the shade;  
and these to be in the heath *here* and *there*, not in  
order. *Bacon.*—The devil might perhaps, by in-  
sidious suggestions, have drawn in *here* and *there* a  
large proselyte. *Gov. of the Tongue.*—Your city,  
after the dreadful fire, was rebuilt, not presently,  
by raising continued streets; but at first *here* a  
house, and *there* a house, to which others by de-  
grees were joined. *Spratt's Sermon.*—He that rides  
fast through a country may be able to give some  
adequate description of *here* a mountain and *there* a  
plain, *here* a morass and *there* a river, woodland  
on one part, and savannas in an other. *Locke.*

6. *Here* forms, in the following passage, to mean *this*

*here*.—

Bid them farewell, Cordelia, though unkind;

Thou lovest *here*, a better where to find. *Shak.*

\* HEREABOUTS. *adv.* [*here* and *about*.] A-  
bout this place.—I saw *hereabouts* nothing remark-  
able, except Augustus's bridge. *Addison on Italy.*

(1.) \* HEREAFTER. *adv.* [*here* and *after*.] 1. In  
the to come; in futurity.—How worthy he is, I  
shall have to appear *hereafter*, rather than story  
him in his own hearing. *Shakespeare.*

The grand-child, with twelve sons increas'd,  
departs

From Canaan, to a land *hereafter* call'd

Egypt. *Milton.*

*Hereafter* he from war shall come,

And bring his Trojans peace. *Dryden.*

2. In a future state.—You shall be happy *here*,  
and more happy *hereafter*. *Bacon.*

(2.) \* HEREAFTER. *n. f.* A future state.

This is a figurative noun, not to be used but in poe-  
try.—

'Tis the divinity that stirs within us;

'Tis Heaven itself that points out an *hereafter*,  
And intimates eternity to man. *Addison's Cato.*

I still shall wait

Some new *hereafter*, and a future state. *Friar.*

\* HEREAT. *adv.* [*here* and *at*.] At this.—One  
man coming to the tribune, to receive his dona-  
tive, with a garland in his hand, the tribune, of-  
fended *hereat*, demanded what this singularity  
could mean? *Hooker.*

\* HEREBY. [*here* and *by*.] By this.—In what  
estate the fathers rested, which were dead before,  
it is *hereby* either one way or other determined.

*Hooker.*—*Hereby* the Moors are not excluded by  
beauty, there being in this description no conside-  
ration of colour. *Brown.*—The acquisition of  
truth is of infinite concernment: *hereby* we become  
acquainted with the nature of things. *Watts.*

\* HEREDITABLE. *adj.* [*heres*, Lat.] Whate-  
ver may be occupied as inheritance.—Adam being  
neither a monarch, nor his imaginary monarchy  
*hereditary*, the power which is now in the world  
is not that which was Adam's. *Locke.*

(1.) \* HEREDITAMENT. *n. f.* [*heredium*, La-  
tin.] A law term denoting inheritance, or heredi-  
tary estate.

(2.) HEREDITAMENTS are moveables which a  
man may have to himself and his heirs by way of  
inheritance; and which, if not otherwise bequea-  
thed, descend to him who is next heir, and not to  
the executor, as chattels do.

\* HEREDITARILY. *adv.* [from *hereditary*.]  
By inheritance.—Here is another, who thinks one  
of the greatest glories of his father was to have dis-  
tinguished and loved you, and who loves you *he-  
reditarily*. *Pope to Swift.*

(1.) \* HEREDITARY. *adj.* [*hereditaire*, French;  
*hereditarius*, Lat.] Possessed or claimed by right  
of inheritance; descending by inheritance.—

To thee and thine, *hereditary* ever,  
Remain this ample third of our fair kingdom.

*Shakespeare.*

These old fellows  
Have their ingratitude in them *hereditary*. *Shak.*

He shall ascend  
The throne *hereditary*, and bound his reign  
With earth's wide bounds, his glory with the  
heavens. *Milton.*

Thus while the mute creation downward bend  
Their sight, and to their earthly mother tend,  
Man looks aloft, and with erected eyes  
Beholds his own *hereditary* skies. *Dryden's Ovid.*

When heroick verse his youth shall raise,  
And form it to *hereditary* praise. *Dryden's Virgil.*

(2.) HEREDITARY is also figuratively applied  
to good or ill qualities, either of body or mind,  
supposed to be transmitted from father to son.  
thus we say virtue and piety are hereditary quali-  
ties in such a family; that in Italy the hatred of  
families is hereditary; and that the gout, king's  
evil, madness, &c. are hereditary diseases.

(3.) HEREDITARY DISEASES. The opinion,  
that certain diseases, such as those above mention-  
ed, (§ 2.) are hereditary, has been held by phy-  
sicians ever since the days of Hippocrates, and in-  
deed seems to be confirmed by the experience of  
mankind



man kind in all ages and countries. In the new system of medicine, however, this doctrine is denied in the strongest terms. (See BRUNONIAN SYSTEM, § 6.) Dr Brown in his *Elem. Med.* § DCUL, affirms, that, "A taint, transmitted from parents to their offspring, and celebrated under the appellation of *hereditary*, is a mere tale, or there is nothing in the fundamental part of this" (the Brunonian) "doctrine. The sons of the rich, who succeed to their father's estate, succeed also to his gout: Those who are excluded from the estate, escape the disease also, unless they bring it on by their own conduct.—Though Peter's father may have been affected with the gout, it does not follow, that Peter must be affected; because, by a proper way of life, that is, by adapting his excitement to his stamina, he may have learned to evade his father's disease. If the same person, who, from his own fault and improper management, has fallen into the disease, afterwards by a contrary management, and by taking good care of himself, prevents and removes the disease, as it has been lately discovered, what then is become of the hereditary taint?"—Such is Dr Brown's reasoning against the existence of hereditary diseases; for a more full account of which, see his *Elem. Med.* Edit. 2. Vol. II. p. 243—247. But the cautious reader will probably agree with Dr Beddoe, that this is one of those "opinions, which in a complete revival of the Brunonian System would require particular examination." *Ibid.* Vol. I. p. civ.

(4.) HEREDITARY HONOURS have been long esteemed useful in a well governed state, as tending to excite a laudable ardour and generous emulation in acts of virtue and heroism. (See LORD.) In the present age of political revolution and innovation, however, they have been depreciated as producing the very opposite effects. Without entering into this question here, we shall only quote a judicious sentiment delivered by Dr Watson, Bp. of Llandaff, in the house of Lords, upon a question respecting the Scots Peerage, in Feb. 1787:—"Whatever may be said of ancestry no man *despises* it, but he who has none to value himself upon; and no man will make it his *pride*, but he who has *nothing better*."

(5.) HEREDITARY RIGHT, in the British constitution. The grand fundamental maxim upon which the *jus regium*, or right of succession to the throne of Britain depends, Sir William Blackstone takes to be this: That the crown is, by common law and constitutional custom, hereditary; and this in a manner peculiar to itself: but that the right of inheritance may from time to time be changed or limited by act of parliament; under which limitations the crown still continues hereditary. 1. The crown is in general hereditary, or descendible to the next heir, on the death of the last king. All regal governments must be either hereditary or elective: and as there is no instance wherein the crown of England has ever been asserted to be elective, except by the regicides on occasion of the trial of king Charles I. it must of consequence be hereditary. Yet in thus asserting an hereditary right, a *jus divinum* title to the throne is by no means intended. Such a title may be allowed to have subsisted under the theocratic establishment

of the children of Israel in Palestine: but it never yet subsisted in any other country; save only so far as kingdoms, like other human societies, are subjected to the general and ordinary dispensation of Providence. Nor indeed have a *jus divinum* and an hereditary right any necessary connection with each other; as some have very weakly imagined. The titles of David and Jehu were equally *jus divinum* as those of either Solomon or Ahab; and yet David slew the sons of his predecessor, and Jehu his predecessor himself. And what our kings have the same warrant as they had, whether it be to sit upon the throne of their fathers, or to destroy the house of the preceding sovereign, they will then, and not before, possess the crown of England by a right like theirs, immediately derived from heaven. The hereditary right, which the laws of Britain acknowledge, owes its origin to the founders of our constitution and to them only. It has no relation to, nor depends upon, the civil laws of the Jews, the Greeks, the Romans, or any other nation upon earth; the municipal laws of one society having no connection with, or influence upon, the fundamental polity of another. The founders of the English monarchy might have made it elective, but they rather chose, and upon good reason, to establish originally succession by inheritance. This has been acquiesced in by general consent, and ripened by degrees into common law: the very same title that every private man has to his own estate. Lands are as naturally descendible, more than thrones: but the law has, for the benefit and peace of the public, established hereditary succession in the one as well as the other. It must be owned, an elective monarchy seems to be the most obvious, and best suited of any to the national principles of government, and the freedom of human nature: and accordingly we find from history, that, in the infancy and first rudiments of almost every state, the king, chief magistrate, or prince, has usually been elective. And, if the individuals who composed that state could always continue true to first principles, uninfluenced by passion or prejudice, and assailed by corruption, and unswayed by violence, elective succession were as much to be desired in a kingdom as in other inferior communities. The best, the wisest, and the bravest man, would then be sure of receiving that crown which his merits merited; and the sense of an unbiased majority would be dutifully acquiesced in by the few who were of different opinions. But history and observation inform us, that elections of every kind are too often brought about by influence, partiality, and artifice: and, even where the election is otherwise, these practices will be often suspected, and as constantly charged upon the success by a disappointed minority. This is an evil to which all societies are liable; as well those of private and domestic kind, as the great community of the public, which regulates and includes the rest. But in the former there is this advantage. That such suspicions, if false, proceed no farther than jealousies and murmurs, which time will effectually suppress; and, if true, the injustice may be remedied by legal means, by an appeal to the tribunals to which every member of society is (by becoming such) virtually engaged to submit.



Where, in the great and independent society, which every nation composes, there is no superior to refer to but the law of nature; no method to resist the infringements of that law, but the exertion of force. As therefore between nations complaining of mutual injuries, the relief can only be decided by the law of arms; and the same nation, when the fundamental principles of their common union are supposed to be invaded, and more especially when the appointment of their chief magistrate is alleged to be unduly made, the only tribunal to which the nation can appeal is that of the God of battles: the only process by which the appeal can be decided is that of a civil and intestine war. Hereditary succession to the crown is therefore established, in this and most other countries, to prevent that periodical bloodshed and misery, which the history of ancient imperial Rome, and modern experience of Poland and Germany, have shown are the consequence of elective kingdoms. Thirdly, as to the particular mode of inheritance, it in general corresponds with the feudal descent, chalked out by the common law for succession to landed estates; yet with one or two material exceptions. Like them, the crown will descend lineally to the issue of the reigning monarch; as it did from king John to Edward II. through a regular pedigree of six generations: as in them the preference of males to females, and the right of primogeniture to the males, are strictly adhered to. Thus Edward V. succeeded to the crown, in preference to his younger brother, and Elizabeth his sister. Like them, on failure of the male line, it descends to the issue female; according to our British custom remarked by Tacitus, *semper mulierum ductu bellare, et sexum in imperio spectare*. Thus Mary I. succeeded to Edward VI.; and the line of Margaret queen of France, the daughter of Henry VII. succeeded, on the death of the line of Henry VIII. his son. But as to the females, the crown descends by right of primogeniture to the eldest daughter only and her heirs, and not, as in common inheritances, to all daughters at once; the evident necessity of a succession to the throne having occasioned the line of descents to depart from the common in this respect: and therefore queen Mary I. on the death of her brother, succeeded to the crown, and not in partnership with her sister Elizabeth. Again, the doctrine of representation prevails in the descent of the crown, as it does in other inheritances; whereby the lineal descendants of any person deceased stand in the same place as their ancestor, if living, would have done. Thus Edward III. succeeded his grandfather Edward I. in right of his father the Black Prince; and his son Richard II. succeeded his grandfather Edward III. in right of his father the Black Prince; and his son Richard I. and James I. to Elizabeth I. derived from the Conqueror, who was the only regal stock. But herein there is no objection (as in the case of common descents) to the succession of a brother, an uncle, or other collateral relation, of the half blood; that is, where the relationship proceeds not from the same couple of ancestors (which constitutes a kinsman of the whole blood), but from a single ancestor only; as when two persons are derived from the same father, and not from the same mother, or *vice versa*: provided only, that the one ancestor, from whom both are descended, be that from whose veins the blood royal is communicated to each. Thus Mary I. inherited to Edward VI. and Elizabeth inherited to Mary; all born of the same father, king Henry VIII. but all by different mothers. (See CONSANGUINITY, § II, 1; DESCENT, § IV; INHERITANCE; and SUCCESSION.) 3. The doctrine of hereditary right does by no means imply an indefeasible right to the throne. No man will assert this, who has considered our laws, constitution and history, without prejudice, and with any degree of attention. It is unquestionably in the power of the supreme legislative authority of this kingdom, the king and both houses of parliament to defeat this hereditary right; and, by particular entails, limitations, and provisions, to exclude the immediate heir, and vest the inheritance in any one else. This is strictly consonant to our laws and constitution; as may be gathered from the expression so frequently used in our statutes, of "the king's majesty, his heirs, successors:" In which we may observe, that as the word heirs necessarily implies an inheritance or hereditary right generally subsisting in the royal person; so the word *successors*, distinctly taken must imply that this inheritance may sometimes be broken through; or, that there may be a successor without being the heir of the king. And this is so extremely reasonable, that without such a power, lodged somewhere, our polity would be very defective. For, let us barely suppose so melancholy a case, as that the heir apparent should be a lunatic, an idiot, or otherwise incapable of reigning; how miserable would the condition of the nation be, if he were also incapable of being set aside! It is therefore necessary that this power should be lodged somewhere; and yet the inheritance and regal dignity would be very precarious indeed, if this power were expressly and avowedly lodged in the hands of the subject only, to be exerted whenever prejudice, caprice, or discontent, should happen to take the lead. Consequently it can no where be so properly lodged as in the two houses of parliament, by and with the consent of the reigning king; who, it is not to be supposed, will agree to any thing prejudicial to the rights of his own descendants. And therefore, in the king, lords, and commons, in parliament assembled, our laws have expressly lodged it. 4. But, fourthly, However the crown may be limited or transferred, it still retains its descendible quality, and becomes hereditary in the wearer of it. And hence in our law the king is said never to die in his political capacity; though, in common with other men, he is subject to mortality in his natural: because immediately upon the natural death of Henry, William, or George, the king survives in his successor. For the right of the crown vests, *eo instanti*, upon his death.

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heir; either the *herem natus*, if the course of descent remains unimpeached, or the *heres factus*, if the inheritance be under any particular settlement. So that there can be no interregnum; but, as Sir Matthew Hale observes, the right of sovereignty is fully invested in the successor by the very descent of the crown. And therefore, however acquired, it becomes in him absolutely hereditary, unless by the rules of the limitation it is otherwise ordered and determined: In the same manner as landed estates are by the law hereditary or descendible to the heirs of the owner; but still there exists a power, by which the property of those lands may be transferred to another person. If this transfer be made simply and absolutely, the lands will be hereditary in the new owner, and descend to his heir at law: but if the transfer be clogged with any limitations, conditions, or entails, the lands must descend in that channel, so limited and prescribed, and no other. See SUCCESSION.

**HEREDITAS JACENS**, in Scots law. An estate is said to be in *hereditate jacente*, after the death of the proprietor till the entry of the heir.

(1.) **HEREFORD**, [Sax. *i. e.* the army's ford.] the capital of Herefordshire, with markets on Wed. Frid. and Sat. It is almost encompassed by the Wye and two other rivers, over which are two bridges. It is an ancient decayed place, and had six parish churches, but two of them were demolished in the civil wars. It was erected into a bishop's see, in 680; and the cathedral is an ancient and venerable structure. In 1055, the town was sacked and the cathedral destroyed by Griffin Pr. of S. Wales. Harold II. repaired and fortified it, and the Normans walled it round. The present stately cathedral was founded in the reign of Henry I. by Bp. Reinelm, and enlarged by his successors. The west tower was a beautiful and magnificent piece of architecture; it was 135 feet high, and was built in the 12th century, by Giles de Bruce, Bp. of Hereford; but, in April 1786, the whole tower, with a part of the church, fell down. The tower has been since rebuilt. The chief manufacture is gloves. It is governed by a mayor, and six aldermen; and is 30 miles NW. of Gloucester, and 130 WNW. of London. Lon. 2. 35. W. Lat. 52. 4. N.

(2.) **HEREFORD, LITTLE**, a village of Herefordshire, on the Teme, W. of Tenbury.

**HEREFORDSHIRE**, a county of England, bounded on the E. by Gloucester, and Worcester-shires, on the W. by Radnor and Brecknock-shires, on the N. by Shropshire, and on the S. by Monmouthshire. It extends 35 miles from N. to S. and 47 from E. to W. It is divided into 11 hundreds; contains one city, 8 market towns, 176 parishes; 391 villages, 15,000 houses, and about 90,000 inhabitants. It sends 8 members to parliament, viz. 2 for the county and 2 each for Hereford, Leominster, and Weobly. The air is healthy, and the inhabitants generally live to a great age. The soil is exceedingly rich, producing excellent corn, wool, and fruit, as is evident from the Leominster bread, Weobly ale, and Hereford-sh. cider; the last of which is sent to all parts of England. Apples grow in greater abundance here than in a-

ny other county, being plentiful even in the wet-  
gers. Of these are various kinds; the most cele-  
brated is the *redstreak*, which is pecul- to the  
county. The Styer cider is remarkable for a su-  
perior strength and body, and for keeping well.  
The sheep are small, affording a very fine silky  
wool. The principal rivers are the Wye, My-  
now, and Lug; all well stored with fish. The  
salmons of this county are very remarkable; be-  
ing never out of season, but always found, fat, and  
fit for the table.

**HEREGOVINZA**, a territory of European  
Turkey, in Bosnia, near Dalmatia.

\* **HERESIN**. *adv.* [*here* and *in*.] In this.—How  
highly soever it may please them with words of  
truth to extol sermons, they shall not *heresin* of  
send us. *Hooker*.—

My best endeavours shall be done *heresin*.

—Since truths, absolutely necessary to salvation,  
are so clearly revealed that we cannot err in them,  
unless we be notoriously wanting to ourselves,  
*heresin* the fault of the judgment is resolved into a  
precedent default in the will. *Saunders*.

\* **HEREINTO**. *adv.* [*here* and *into*.] Into this.—  
Because the point about which we strive is the  
quality of our laws, our first entrance *heresin* can-  
not better be made than with consideration of the  
nature of the law in general. *Hooker*.

\* **HEREMITICAL**. *adj.* [It should be written  
*eremitical*, from *eremite*, of *ερεμιτα*, a desert; *her-  
mitique*, French.] Solitary; suitable to a hermit.  
You describe so well your *heremitical* state of life,  
that none of the ancient anchorites could go be-  
fore you for a cave in a rock. *Pope*.

**HERENCIA**, a town of Spain, in New Castile,  
40 miles SE. of Toledo.

**HERENDITZ**, a town of Croatia.

**HERENHAUSEN**, a palace near Hanover, with  
a garden of vast extent, in which are fine water  
works, a labyrinth, and many other curiosities.

**HERENTHALS**, a town of the French repub-  
lic, in the dep. of Deux Nattes, and late prov.  
Austrian Brabant, seated on the Nethe, 20 m.  
NE. of London. Lon. 4. 54. E. Lat. 51. 15. N.

\* **HERESOP**. *adv.* [*here* and *of*.] From this;—  
*Heresop* comes it that prince Henry is valiant.  
*Shak.*

\* **HERSON**. *adv.* [*here* and *on*.] Upon this.—  
If we should strictly insist *hereson*, the position  
might fall into question. *Brown*.

\* **HERSOUT**. *adv.* [*here* and *out*.] 1. Out of  
this place—

A bird all white, well feather'd on each wing  
*Heresout* up to the throne of God did fly. *Spenser*.  
2. All the words compounded of *here* and *out* in  
opposition, except *heresafter*, are obsolete or ob-  
lescent; never used in poetry and seldom in prose,  
by elegant writers, though perhaps not unworthy  
to be retained.

\* **HERESIARCH**. *n. s.* [*heresiarque*, French  
*αρχι-αερετις*] A leader in heresy; the head of  
herd of hereticks.—The pope declared him not  
only an heretick, but an *heresiarch*. *Stillingfleet*.

(1.) \* **HERESY**. *n. s.* [*heresie*, Fr. *heresia*, La-  
tin; *αερεσις*.] An opinion of private men different  
from that of the catholick and orthodox church.

—*Heretick*

—*Heresy* prevaileth only by a counterfeit shew of reason, whereby notwithstanding it becometh invincible, unless it be convicted of fraud by manifest remembrance clearly true, and unable to be withstood. Hook.—As for speculative heresies, they work mightily upon men's wits; yet do not produce great alterations in states. Bacon.—Let the truth of that religion I profess be represented to her judgment, not in the odious disguises of levity, kith, kin, novelty, cruelty, and disloyalty. King Charles.

(2.) *HERESY*, in law, consists in a denial of some of the essential doctrines of Christianity, publicly and obstinately avowed; being defined, "*sententia contra firmanum humanum sensum excogeta, palam dicta et pertinaciter defensa.*" And here it must be acknowledged, that particular moles of belief or unbelief, not tending to overturn Christianity, or to sap the foundations of morality, are by no means the object of coercion by the civil magistrate. What doctrines shall therefore be adjudged heresy, was left by our old constitution to the determination of the ecclesiastical judge; who had taken a most arbitrary latitude allowed him. For the general definition of an heretic given by Lyndesdale, extends to the smallest deviations from the doctrines of the holy church: "*hereticus est qui abstat de fide catholica, et qui negligit servare ea, que Romana ecclesia statuit, seu servare decreverat.*" Or, as the statute 2 Hen. IV. c. 15. expresses it in English, "teachers of erroneous opinions, contrary to the faith and blessed determinations of the holy church." Very contrary this to the usage of the first general councils, which defined all heretical doctrines with the utmost precision and exactness. And what ought to have alleviated the punishment, the uncertainty of the crime, seems to have enhanced it in those days of blind zeal and cruelty. The sanctioning hypocrisy of monks, indeed, went at first no farther than imposing penance, excommunication, and ecclesiastical deprivation, for heresy; but afterwards they proceeded boldly to imprisonment by the ordinary, and confiscation of goods *in pias usus*. But at the same time they had prevailed upon the chiefs of bigoted princes to make the civil law subservient to their purposes, by making heresy not only a temporal, but even a capital offence: the Romish ecclesiastics determining, without appeal, whatever they pleased to be heresy, and turning off to the secular arm the odium and rigour of executions; with which they pretended to be too tender and delicate to intermeddle. They affected to intercede, on behalf of the convicted heretic, *ut citra mortis periculum sententia non moderetur*: well knowing that at the same time they were delivering the unhappy victim to certain death (See ACT OF FAITH.) Hence the capital punishments inflicted on the ancient Gnostics and Manichæans by the emperors Theodosius and Justinian; hence also the constitution of the emperor Frederic, mentioned by Lyndesdale, adjudging all persons without distinction to be burnt with fire, who were convicted of heresy by the ecclesiastical judge. The same emperor, in another constitution, ordained, that if any temporal lord, when admonished by the church, should neglect to clear his territories of heretics

within a year, it should be lawful for good catholics to seize and occupy the lands, and utterly to exterminate the heretical possessors. And upon this foundation was built that arbitrary power, so long claimed and so fatally exerted by the Pope, of disposing even of the kingdoms of refractory princes to more dutiful sons of the church. The immediate event of this constitution serves to illustrate at once the *gratitude* of the holy see, and the just punishment of the royal bigot; for, upon the authority of this very constitution, the pope afterwards expelled this very emperor Frederic from his kingdom of Sicily, and gave it to Charles of Anjou. Christianity being thus deformed by the demon of persecution upon the continent, our own island could not escape its scourge. Accordingly we find a writ *de HERETICO COMBURENDO*, i. e. of burning the heretic (See that article.) But the king might pardon the convict by issuing no process against him; the writ *de heretico comburendo* being not a writ of course, but issuing only by the special direction of the king in council. In the reign of Henry IV. when the eyes of the Christian world began to open, and the seeds of the Protestant religion (under the opprobrious name of LOLLARDY) took root in this kingdom; the clergy, taking advantage from the king's dubious title to demand an increase of their own power, obtained an act of parliament, which sharpened the edge of persecution to its utmost keenness. (See HERETICO COMBURENDO.) By stat. 2. Hen. V. c. 7. lollardy was also made a temporal offence, and indictable in the king's courts; which did not thereby gain an exclusive, but only a concurrent, jurisdiction with the bishop's consistory. Afterwards, when the reformation began to advance, the power of the ecclesiastics was somewhat moderated; for though what heresy *is*, was not then precisely defined, yet we are told in some points what it *is not*: the statute 25 Henry VIII. c. 14. declaring that offences against the see of Rome are not heresy; and the ordinary being thereby restrained from proceeding in any case upon mere suspicion; i. e. unless the party be accused by two credible witnesses, or an indictment of heresy be first previously found in the king's courts of common law. And yet the spirit of persecution was not abated, but only diverted into a lay channel. For in six years afterwards, by stat. 31. Hen. VIII. c. 14. the bloody law of the six articles was made; (see ENGLAND, § 38.) which were "determined and resolved by the most godly study, pain, and travail of his majesty; for which his most humble and obedient subjects, the lords spiritual and temporal, and the commons, in parliament assembled, did render and give unto his highness their most high and hearty thanks!" The same statute established a mixed jurisdiction of clergy and laity for the trial and conviction of heretics; Henry being equally intent on destroying the supremacy of the bishops of Rome, and establishing all their other corruptions of the Christian religion. Without recapitulating the various repeals and revivals of these sanguinary laws in the two succeeding reigns, we proceed to the reign of Q. Elizabeth; when the reformation was finally established with temper and decency, unallied with party rancour, or personal resentment. By

Stat. 1 Edw. c. 1. all former statutes relating to heresy are repealed, which leaves the jurisdiction of heresy as it stood at common law; viz. as to the infliction of common censures, in the ecclesiastical courts; and in case of burning the heretic, in the provincial synod only. Sir Matthew Hale is indeed of a different opinion, and holds that such power resided in the diocesan also; though he agrees, that in either case the writ *de heretico comburendo* was not demandable of common right, but grantable or otherwise merely at the king's discretion. But the principal point now gained was, that by this statute a boundary is for the first time set to what shall be accounted heresy; nothing for the future being to be so determined, but only such tenets, which have been heretofore so declared, 1. by the words of the canonical scriptures; 2. by the first four general councils, or such others as have only used the words of the holy scriptures; or, 3. which shall hereafter be so declared by the parliament, with the assent of the clergy in convocation. Thus was heresy reduced to a greater certainty than before; though it might not have been the worse to have defined it in terms still more precise and particular: as a man continued still liable to be burnt, for what perhaps he did not understand to be heresy, till the ecclesiastical judge so interpreted the words of the canonical scriptures. For the writ *de heretico comburendo* remained still in force, till it was totally abolished, and heresy again subjected only to ecclesiastical correction, *pro salute anime*, by Stat. 29 Car. II. c. 9: when, in one and the same reign, our lands were delivered from the slavery of military tenures; our bodies from arbitrary imprisonment by the *habeas corpus* act; and our minds from the tyranny of superstitious bigotry, by demolishing this last badge of persecution in the English law. Every thing is now less exceptionable, with respect to the spiritual cognizance, and spiritual punishment of heresy: unless perhaps that the crime ought to be more strictly defined, and no prosecution permitted, even in the ecclesiastical courts, till the tenets in question are by proper authority previously declared to be heretical. Under these restrictions, some think it necessary for the support of the national religion, that the officers of the church should have power to censure heretics; yet not to harass them with temporal penalties, much less to exterminate or destroy them. The legislature has indeed thought it proper, that the civil magistrate should interpose, with regard to one species of heresy, very prevalent in modern times; for by Stat. 9 and 10 W. III. c. 32. if any person educated in the Christian religion, or professing the same, shall, by writing, printing, teaching, or advised speaking, deny any one of the persons in the holy Trinity to be God, or maintain that there are more gods than one, he shall undergo the same penalties and incapacities which were inflicted on apostacy by the same statute.

• HERETICAL, *adj.* [from *heretic*.] Containing heresy.—How exclude they us from being any part of the church of Christ under the colour of heresy, when they cannot but grant it possible even for him to be, as touching his own personal persuasion, *heretical*, who, in their opinion, not only is of the church, but holdeth the chiefest

place of authority over the same? *Hosier*.—Constantinople was in an uproar, upon an ignorant jealousy that those words had some *heretical* meaning. *Decay of Piety*.

• HERETICALLY, *adv.* [from *heretical*.] With heresy.

(1.) • HERETICK, *n. s.* [*heretique*, Fr. *heretique*.] 1. One who propagates his private opinions in opposition to the catholic church.—These things would be prevented, if no known *heretic* or schismatick be suffered to go into those countries. *Born*.

No *heretics* desire to spread

Their wild opinions like these Epicures. *Davenant*.—Bellarmine owns, that he has quoted a *heretic* instead of a father. *Baker on Learning*.—When a Papist uses the word *heretic*, he generally means Protestants; when a Protestant uses the word, he means any persons wilfully and contentiously obstinate in fundamental errors. *Watt's Logic*.—It is or has been used ludicrously for any one whose opinion is erroneous.—

I rather will suspect the sun with cold

Than thee with wantonness; thy honour stands  
In him that was of late an *heretic*.

As firm as faith.

*Shakespeare*.

(2.) HERETICK is a general name for all such persons under any religion, but especially the Christian, as profess or teach religious opinions contrary to the established faith, or to what is made the standard of orthodoxy. See *HERESY*, § 1, 2.

• HERETO, *adv.* [from *here* and *to*.] To this; add to this.

HERETOCH, *n. s.* among the Anglo-Saxons signified the same with *Dux* or duke, denoting the commander of an army. It appears, from Edward the Confessor's laws, that the military force of this kingdom was in the hands of the heretochs, who were constituted through every province and county in the kingdom, being selected out of the principal nobility, and such as were most remarkable for being *sapientes, fideles, & animosi*. Their duty was to lead and regulate the English army with a very unlimited power; on which account they were elected by the people in their full or full assembly, in the same manner as *heretochs*.

• HERETOFORE, *adv.* [from *heret* and *fore*.] Formerly; anciently.—I have long desired to know you *heretofore*, with honouring your virtue, though I love not your person. *Sidney*.—So near is the connection between the civil state and religion, that *heretofore* you will find the government and the priesthood united in the same person. *South*.

We now can form no more

Long schemes of life, as *heretofore*. *Scot*.

• HERETOON, *adv.* [from *here* and *to*.] To this.—They which rightly consider after what sort the heart of man *heretofore* is framed, must of necessity acknowledge, that whose assenteth to the words of eternal life, doth it in regard of his authority whose words they are. *Hosier*.—Agreeable *heretofore* might not be amiss to make children often to tell a story of any thing they know. *Locke*.

• HERETOWITH, *adv.* [from *here* and *with*.] With this.

You, fair sir, be not *heretowith* dismay'd,  
But constant keep the way in which ye stand.

*Gray*.

—*Herewith* the castle of Hume was suddenly surprised by the Scots. *Hayward*.

HER-



HERFORDEN. See HERVORDEN.

HERGUNDT, a town of Upper Hungary, famous for its rich mines of vitriol. The miners have built a subterraneous town, which is very extensive. It is 6½ miles N. of Buda. Lon. 16. 17 E. Lat. 48. 30. N.

HERI, a pleasant island in the Indian Ocean, 5000 fathoms high, and only two miles in circumference. The cultivated parts, contrasted with the brown tops of the trees, and the interspersed situation of the houses, give it a very picturesque appearance. It appears to be in a perfect state of cultivation, and well inhabited; as well as TRAVATA, which it lies 3 miles NNW.

HERICOUR, a town of France, in the department of Upper Saône, 13 miles SE. of Lure. Lon. 4. 40 E. of Ferro. Lat. 47. 34. N.

HERICY, a town of France, in the dep. of Seine et Marne, 3 miles NE. of Fontainebleau.

HERIOT. *n. s.* [*herigild*, Saxon.] A fine estate the lord at the death of a landholder, commonly the best thing in the landholder's possession. The lord retains from the ivy; for he should be the possessory lord thereof, but the olive divides with his conscience to pass it over with a present and an *heriot* every year. *Howell's Feud.*

Trough thou consume but to renew,  
For love, as lord, doth claim a *heriot* due.

*Clarendon.*

It has up, as your *heriot*, with intention to make the best of him, and then have brought the produce of him in a purse to you. *Dryd.*

HERIOT, in law, is a customary tribute of land and chattels, payable to the lord of the fee in decrease of the owner of the land. See TENANT. It is of two sorts, viz.

HERIOT CUSTOM, where *heriots* have been taken out of mind by custom, after the death of a tenant for life. In some places, there is a composition in money, as 10 or 20 shillings of a *heriot*, by which the lord and tenant both bound, if it be an indisputably ancient custom: but a new composition of this sort is had the representatives of either party.

HERIOT SERVICE, when a tenant holds by knight's service to pay *heriot* at the time of his death; the service is expressed in the deed of feoffment. The lord shall distrain; and for the tenant shall seize, and not distrain. If the lord takes a part of the tenancy, *heriot* service is exacted; but it is not so of *heriot* custom.

HERIOT, in geography, a parish of Scotland in Mid Lothian, 10 miles long from E. to W. and 6 broad. The surface is hilly. The climate is salubrious; the soil thin and gravelly, but yielding good crops of oats, bear, peas, and grass, and turnips. The sheep farms are of various extent, from 50 to 1000 acres, and the sheep are of good size, hardy and thriving. The roads are good, and one of them leads to Edinburgh. The population in 1794, stated by the Rev. Mr. Hunter, in his report to Sir J. Sinclair, was 10,000, and had increased 91, since 1755. Mr. Sinclair complains of the practice of farmers subletting farms. "There are lands" (says he) "in the parish of Sir J. Dalrymple *sub-sub-sublet*; so that the original tackman is a kind

of second *laird*, and the last is oppressed with anxiety and toil to make up his rent."

(4.) HERIOT, a river which rises in the W. end of the above parish, and running E. divides it in two, and falls into the Gala. It abounds with trout.

(5.) HERIOT, or HERIOT-TOWN, a village in the above parish, 16 miles from Edinburgh.

(6.) HERIOT, George, Jeweller to K. James VI. and Charles I., the founder of the elegant Hospital at Edinburgh, which bears his name, (§ 7.) was born in the parish of Gladsmuir, in E. Lothian. "His ancestors, (says the rev. George Hamilton, minister of that parish) were proprietors of the small village of Trabrowne, and their names appear on the roll of the Scotch parliament. (Sir J. Sinclair's *Stat. Acc.* Vol. VII. p. 321.) Mr Creech says, "He furnished jewels to Prince Charles, afterwards K. Charles I. when he went to the Court of Spain, in 1623. These jewels were never paid for by James, but when Charles I. came to the throne, the debt to Heriot was allowed to his trustees, in part of their purchase of the barony of Broughton, then crown-lands in the neighbourhood of Edinburgh. These lands are now a part of the foundation of the hospital." (*Ibid.* Vol. VI. p. 397.) Mr Heriot died in 1627. Tradition reports, that he acquired his fortune, by purchasing for a trifle a large quantity of yellow sand, with which a ship-master, who traded to Africa, had loaded his vessel by way of ballast, from the coast of Guinea, without knowing its value; but in which Heriot soon discerned a considerable proportion of gold dust, which he afterwards extracted.

(7.) HERIOT'S HOSPITAL. See EDINBURGH, § 12.

(8.) HERIOT-TOWN. See N° 5.

HERISAIL, or HERISHAW, an ancient town of the Helvetian republic, in the canton of Appenzel, seated on the Bulbach; 7 miles SW. of St Gall, and 10 NW. of Appenzel.

(1.) HERISSON, *n. s.* in fortification, a beam armed with a great number of iron spikes with their points outwards, and supported by a pivot on which it turns. These serve as a barrier to block up any passage, and are frequently placed before the gates, and more especially the wicket doors, of a town or fortress, to secure those passages which must be often opened and shut.

(2.) HERISSON, a town of France, in the dept. of Allier, 15 miles NW. of Montmarault.

(1.) HERITABLE. *adj.* [*heres*, Lat.] A person that may inherit whatever may be inherited.—By the canon law this son shall be legitimate and *hereditary*, according to the laws of England. *Hale.*

(2.) HERITABLE RIGHTS, in Scots law, signify all rights affecting lands, houses, &c. or any immovable subject.

(1.) HERITAGE. *n. s.* [*heritage*, Fr.] 1. Inheritance; estate devolved by succession; estate in general.—

Let us our father's *heritage* divide. *Habb. Tale.*  
—He considers that his proper home and *heritage* is in another world, and therefore regards the events of this with the indifference of a guest that tarrys but a day. *Rogers.* 2. [In divinity.] The people of God.—O Lord, save thy people, and bless thine *heritage*. *Common Prayer.*

(2.) HERI-



(3.) **HERITAGE**, in Scots law, implies lands, houses, and all immoveable subjects, in contradistinction to moveables or moveable subjects. It also signifies such immoveable property, as a person succeeds to as heir to another, in contradistinction to that which he himself purchases, or acquires otherwise, called *conquest*.

(1.) **HERITIER**, Nicholas L', a French poet of the 17th century, who was historiographer of France, and treasurer to the guards. He wrote two tragedies, entitled, *Hertule Parisien*, and *Cleolis*. He died in 1680.

(2.) **HERITIER**, Mary Jane L', de Villandon, a French poetess, daughter of the above, (N° 1.) was born in 1664. She was a member of the academies of the Jeux Floraux, and the Ricovrati at Padua. She wrote, 1. Translation of Ovid's *Epistles*: 2. *La Tour Tenebreuse*, an English tale: 3. *Les Caprices du Destin*, a novel: and, 4. *L'Amour puni*, a tale in poetry.

(1.) **HERK**, a river of Germany, in the late bishopric of Liege, which runs into the Demer; now included in the French republic.

(2.) **HERK**, a town of the French republic, in the dept. of Ourte, and late bishopric of Liege, seated on the river, (N° 1.) near its confluence with the Demer, 20 miles NW. of Maastricht. Lon. 5. 10. E. Lat. 50. 55. N.

(1.) **HERKEMER**, a county of New York, bounded on the E. by Clinton and Washington counties; S. by Otsego; NW. by the St Lawrence and lake Ontario; and N. by Canada. It was divided into 20 townships in 1796, when it contained, by the census, 23,573 citizens, of whom 4,161 were electors.

(2.) **HERKEMER**, a town in the above county, (N° 1.) on the N. side of the Mohawk; 80 miles NW. by W. of Albany; containing 2,073 citizens in 1796, of whom 338 were electors.

**HERKENRODE**, a town of the French republic, in the dep. of Ourte, and ci-devant bishopric of Liege, 2 miles W. of Hasselt.

**HERKLA**, or **HERACLSA**, a town of Africa in Tunis, on the E. coast, 50 miles S. of Tunis.

**HERLE**, a town of the French republic, in the dep. of the Lower Meuse, and late duchy of Limburg; 6 miles ENE. of Fauquemoot.

**HERLING**. See **HARLING**, N° 1.

**HERM**, a town of France, in the dep. of the Upper Garonne, 6 miles SW. of Muret.

**HERMA**. See **HERMES**, N° 1.

**HERMÆA**, in antiquity, ancient Greek festivals in honour of Mercury. One of these was celebrated by the Phœnicians in Arcadia; a 2d by the Cylleians in Elis; and a 3d by the Tanagrians, where Mercury was represented with a ram upon his shoulder, because he was said to have walked through the city in that posture in time of a plague, and to have cured the sick; in memory of which, it was customary at this festival for one of the most beautiful youths in the city to walk round the walls with a ram upon his shoulder. A 4th festival was observed in Crete, when it was usual for the servants to sit down at the table while their masters waited; a custom which was also observed at the Roman Saturnalia.

**HERMAL**, a town of the French republic, in

the dept. of Ourte, and late bishopric of Liege, near the Meuse: 3 miles SSW. of Viêt.

**HERMAN**, Paul, a famous botanist in the 17th century, born at Hall in Saxony. He practised physic in the isle of Ceylon, and was afterwards professor of botany at Leyden, where he died 1695. He wrote, 1. A catalogue of the plants in the public garden at Leyden: 2. *Cynosura Medica*: 3. *Flora Lugduno-Batavae*: 4. *Radices Batavae*: and, 5. *Museum Zeylanicum*.

(1.) **HERMANCE**, a town of France, in the department of Mont Blanc, and ci-devant province of Charolais, in the late duchy of Savoy, on the coast of the lake of Geneva, 7 m. NNE. of Geneva.

(2.) **HERMANCE**, a river of France, in the dept. of Mont Blanc, which runs into the lake of Geneva.

**HERMAN-MIESTIZ**, a town of Bohemia, 10 m. W. of Chrudim; famed for its fine marble.

**HERMANN**, James, a learned mathematician of the academy at Berlin, and a member of the academy of sciences at Paris, was born at Halle 1678. He was a great traveller, and for six years was professor of mathematics at Padua. He afterwards went to Muscovy, being invited thither by Peter the Great, in 1724. On his return to Berlin he was made professor of morality and natural law; and died there in 1733. He wrote several mathematical works.

**HERMANNIA**, in botany; a genus of the Labiata order, belonging to the Monadelphous class of plants; and in the natural method ranking under the 37th order, *Columnifera*. The corolla quinquelocular; the petals at the base are tubulated and oblique. There are 19 species.

1. **HERMANNIA ALNIFOLIA** has a shrubby stem and branches growing irregularly 4 or 5 feet high, with pale yellow flowers in short spikes from the sides and ends of the branches, appearing in April or May.

2. **HERMANNIA ALTHÆIFOLIA** has a firm upright stalk, and soft woolly branches, growing 2 or 3 feet high, with numerous yellow flowers in loose clusters growing at the end of the branches, and making their appearance in July.

3. **HERMANNIA GROSSULARIFOLIA** has a firm by stalk and spreading branches, growing 3 or 4 feet high, with bright yellow flowers coming in great numbers at the ends of all the slender branches in April or May.

4. **HERMANNIA HYSOPIFOLIA** has a firm upright stalk, branching out laterally 6 or 7 feet high, with pale yellow flowers in clusters from the sides of the branches, appearing in May and June.

5. **HERMANNIA LAVENDULIFOLIA** has a firm by stalk and slender branches, very bushy, 2 or 3 feet and an half high, small, spear-shaped, stiff and hairy leaves, with clusters of small white flowers along the sides of the branches, continuing from June to Autumn. All these plants are natives of Africa, and therefore must be kept in a green-house during the winter in this country. They are propagated by cuttings of their young shoots, which may be planted in pots of rich soil from April to July.

**HERMANNBURG**, a town of Lunenburg in Germany.

**HERMANST**, a town of European Turkey, in Romania, 34 miles WNW. of Adrianople.

**HERMANSTADT**, a handsome, large, populous, and strong town of Hungary, capital of Transylvania, with a bishop's see: seated on the river, 15 miles E. of Weissenburg, and 105 SE. from Lon. 14. 40. E. Lat. 46. 25. N.

**HERMANT**, Godfrey, a learned doctor of the sciences, born at Beauvais in 1617. He wrote many excellent works; the principal of which are, *The lives of St Athanasius, St Basil, St Gregory Nazianzen, St Chrysostom, and St Ambrose.* 2. *Four pieces in defence of the rights of the university of Paris against the Jesuits.* 3. *A French edition of St Chrysostom's treatise of Providence, and Basil's Ascetica.* 4. *Extracts from the same; published after his death, under the title *Opus doctrinale ecclesiastica.** He died suddenly Paris, in 1690.

(1.)<sup>o</sup> **HERMAPHRODITE**. *n. f.* [*hermaphroditus* French, from *herm* and *aphrodite*.] An animal having two sexes.—

Man and wife make but one right

*Classical hermaphrodite.*

*Cleveland.*

Hermaproditism could not incapacitate from marriage, whence *hermaphrodites*. *Arbutus and Pope.*

(2.) **HERMAPHRODITE** is generally understood to signify a human creature possessed of both sexes, or who has the parts of generation both of male and female. The term, however, is applied also to other animals, and even to plants. The word is a compound of *herm*, *Mercury*, and *aphro*, *Venus*; *q. d.* a mixture of Mercury and Venus, i. e. of male and female. See **HERMAPHRODITUS**. The Greeks also call *hermaphrodites*, *androgyni*, *q. d.* men-women. See **ANDROGYNUS**. In a paper by Mr Hunter, in the 10th volume of the Philosophical Transactions, hermaphrodites are divided into *natural* and *unnatural* or monstrous. The first belongs to the simplest orders of animals, of which there is not a greater number than of the more perfect. Natural takes place in every tribe of animals by distinct sexes, but is more common in some than in others. The human species, he imagines, has the fewest, never having seen them in species, nor in dogs; but in the horse, sheep, black cattle, they are very frequent. From Hunter's account, however, it does not appear that such a creature as a perfect hermaphrodite has ever existed. All the hermaphrodites which he had the opportunity of seeing had the parts of females, and were generally thought to be the horse they are very frequent; and the most perfect of this kind he ever saw, the udder had come down out of the abdomen into the place where the udder should have been, and appeared like an udder, not so pendulous as in the male of such animals. There were also two nipples, of which horses have no idea; being blended in them with the udder, of which there was none here. The male and female parts were exactly similar to those of a perfect female; but instead of a common clitoris, there was one about 3 or 6 inches long; which, when erect, stood almost directly forwards. A foal also very similar to the above was killed, and the following appearances were observed on dissection. The testicles were not enlarged as in the former, possibly because

the creature was too young. It had also two nipples; but there was no penis passing round the pubes to the belly, as in the perfect male ass. The external female parts were similar to those of the true ass. Within the entrance of the vagina was placed the clitoris; but much longer than that of a true female, being about 5 inches long. The vagina was open a little farther than the opening of the urethra into it, and then became obliterated; from thence, up to the fundus of the uterus, there was no canal. At the fundus of the common uterus it was hollow, or had a cavity in it, and then divided into two, viz. a right and a left, called the *horns* of the uterus, which were also pervious. Beyond the termination of the two horns were placed the ovaria, as in the true female; but the Fallopian tubes could not be found. From the broad ligaments, to the edges of which the horns of the uterus and ovaria were attached, there passed towards each groin a part similar to the round ligaments in the female, which were continued into the rings of the abdominal muscles; but with this difference, that there were continued with them a process or theca of the peritonæum, similar to the tunica vaginalis communis in the male ass; and in these thecae were found the testicles, but no vasa deferentia could be observed passing from them. In most species of animals, the production of hermaphrodites appears to be the effect of chance; but in the black cattle it seems to be an established principle of their propagation. It is a well-known fact, and, as far as has yet been discovered, appears to be universal, that when a cow brings forth two calves, one of them a bull, and the other a cow to appearance, the cow is unfit for propagation, but the bull calf becomes a very proper bull. The cows are known not to breed; they do not even show the least inclination for the bull, nor does the bull ever take the least notice of them. Among the country people in England, this kind of calf is called a **FREE-MARTIN**; and this singularity is just as well known among the farmers, as either cow or bull. When they are preserved, it is for the purposes of an ox or spayed heifer; viz. to yoke with the oxen, or fatten for the table. They are much larger than either the bull or the cow, and the horns grow longer and bigger, being very similar to those of an ox. The bellow of a free martin is similar to that of an ox, and the meat is similar to that of the ox or spayed heifer, viz. much finer in the fibre than either the bull or cow; and they are more susceptible of growing fat with good food. By some they are supposed to exceed the ox and heifer in delicacy of taste, and bear a higher price at market; this, however, does not always hold, and Mr Hunter gives an instance of the contrary. The Romans, who called the bull *taurus*, spoke also of *tauræ*, in the feminine gender, different from *vaccæ* or cows. Stephens observes, that it was thought they meant by this word *barren cows*, who obtained this name because they did not conceive any more than bulls. He quotes a passage from Columella, *lib. vi. cap. 22.* "And, like the *tauræ*, which occupy the place of fertile cows, should be rejected or sent away." He likewise quotes Varro, *De re rustica, lib. ii. cap. 3.* "The cow which is barren is called

ed name." From which we may reasonably conjecture, that the Romans had not the idea of the circumstances of their production. Of these creatures Mr Hunter dissected three, and the following appearances were observed in the most perfect of them. The external parts were rather smaller than in the cow. The vagina passed on as in the cow to the opening of the urethra, and then it began to contract into a small canal, which passed on to the division of the uterus into the two horns; each horn passing along the edge of the broad ligament laterally towards the ovaria. At the termination of these horns were placed both the ovaria and testicles, both of which were nearly about the size of a small nutmeg. No Fallopian tubes could be found. To the testicles were vasa deferentia, but imperfect. The left one did not come near the testicle; the right only came close to it, but did not terminate in the body called *epididymis*. They were both pervious, and opened into the vagina near the opening of the urethra. On the posterior surface of the bladder, or between the uterus and bladder, were the two bags called the *vesiculae seminales* in the male, but smaller than what they are in the bull: the ducts opened along with the vasa deferentia. Concerning hermaphrodites of the human species, much has been written, and many laws enacted about them in different nations; but the existence of them is justly disputed. Dr Parsons has given us a treatise on the subject, in which he endeavours to explode the notion as a vulgar error. According to him, all the hermaphrodites that have appeared, were only women whose clitoris from some cause or other was overgrown, and, in particular, that this was the case with an Angola woman shown at London as an hermaphrodite some time ago. Dr Tissot, however, in his *Onania*, mentions one who passed for a woman, but who was so very perfect in both sexes, that she not only was married, and had a child to her husband, but, during her in-laying, she got with child the servant girl who slept with her. But this anecdote appears so incredible, that we are apt to suspect, that the servant girl had had an amour with some young man, and to conceal it, had taken advantage of her mistress's singular case, and thus imposed upon both her and the Doctor. Among the reptile tribe, such as worms, snails, leeches, &c. hermaphrodites are very frequent. In the Memoirs of the French academy, we have an account of this very extraordinary kind of hermaphrodites, which not only have both sexes, but do the office of both at the same time. Such are earth-worms, round-tailed worms found in the intestines of men and horses, land snails, and those of fresh waters, and all the sorts of leeches. And, as all these are reptiles, and without bones, M. Poupert concludes it probable, that all other insects which have these two characters are also hermaphrodites. The method of coupling practised in this class of hermaphrodites, may be illustrated in the instance of earth-worms. These creep, two by two, out of holes proper to receive them, where they dispose their bodies in such a manner as that the head of the one is turned to the tail of the other. Being thus stretched lengthwise, a

little conical button or papilla is thrust forth by each, and received into an aperture of the other. These animals, being male in one part of the body, and female in another, and the body itself withal, M. Homberg does not think it impossible but that an earth worm may couple with itself, and be both father and mother of its young; observation which appears rather extraordinary. Among the insects of the soft or bouché kind there are great numbers, which are so far from being hermaphrodites, that they are of no sex at all. Of this kind are all the caterpillars, maggots, and worms, produced of the eggs of flies of all kinds: but the reason of this is plain; these are not animals in a perfect state, but disguises in which animals lurk. They have no business in the propagating of their species, but are transformed into winged animals, by getting rid of their coverings; and then only they are in a perfect state, and therefore then only show differences of sex, which are always in distinct animals, each being only male or female. They copulate, and their eggs produce these creatures, which show no sex till they arrive at that perfect state again. Hermaphrodites have also been served among fishes. A lady in Perth, whose veracity we cannot doubt, assures us, that, in taking a large full grown haddock, in 1794, she was surprised to find that it contained both a male and a roe, in full perfection. If she had not opened the fish herself, and observed the parts before she took them out, she would have suspected either a mistake or some imposition.

(3.) HERMAPHRODITE FLOWERS, in botany are so called by the sexualists on account of containing both the anthera and stigma, the organs of generation, within the same calyx and petals. Of this kind are the flowers of many classes in Linnæus's sexual method, except the classes *monœcia* and *diœcia*; in the former of which male and female flowers are produced on the same root; in the latter, on distinct plants but of the same feed. In the class *polygamia*, there are always hermaphrodite flowers mixed with male, female, or both, either on the same or distinct roots. In the plantain tree the flowers are all hermaphrodite; in some, however, the anther is the male organ, in others the stigma or female organ proves abortive. The flowers in the former are styled *female hermaphrodites*; in the latter *male hermaphrodites*. Hermaphrodites are as frequent in the vegetable kingdom as they are rare in the animal one. See BOTANY, p. 111—114.

\* HERMAPHRODITICAL, *adj.* [from *hermaphrodite*.] Partaking of both sexes—may be equivocal seeds and *hermaphroditical* couples, that contain the radicality of different sexes.

HERMAPHRODITUS, in the pagan mythology, the son of HEHÆUS, or Mercury, and PHRODITE, or Venus. Being educated on Mount Ida by the Naiades, Salmacis, one of the nymphs, fell desperately in love with him; he refusing to gratify her passion, she sought him one day, while he was bathing in a fountain in Caria, and leaping into it, seized him, and

of himself about him, and by her prayers, obtained of the gods to have his body and hers united in one. Whereupon Hermaphroditus, finding himself thus metamorphosed, prayed his celestial parent, that in future every man who should drink from that fountain should possess both sexes, which according to Ovid, was also granted. (See *Met. lib. iv. l. 251.*) Some explain the fable, that Hermaphroditus was represented as the son of Mercury and Venus, to exhibit the union between war and peace, or commerce, whereof Mercury was the deity, with pleasure, whereof Venus was the deity.

2.) HERMAS, an ecclesiastical author of the 2d century; and, according to Origen, Eusebius, and Jerome, the same whom St Paul salutes as the friend of his epistle to the Romans. He wrote in Greek some time before Domitian's persecution, A. D. 95, entitled *The Pastor*, from his writing an angel speaking to him in it under the form of a shepherd. The Greek text is lost, but a very ancient Latin version of it is extant. Some of the fathers have considered this book as apocryphal. The best edition of it is that of 1698, in which it is to be found among the other apostolical writings, illustrated with the notes and corrections of Cotelerius and Le Ciere. With these it was translated into English by Abp. Wake, the edition of which is that of 1710.

3.) HERMAS, in botany, a genus of the monandria order, belonging to the polygamia class of plants. The umbel in the hermaphrodite is terminal; there is an universal involucre, and perianth. The rays of the small umbels are lobed; each ray bears one flower; there are 5 petals, 5 barren stamens; the seeds are two fold and circular. In the male the lateral umbels have only partial involucre; the small umbels are flowered; there are five petals, and five stamens.

HERMATA, a kingdom and town in Borneo.

HERMBACH, a town of Germany, in the circle of Juliers, now annexed to the republic, by the treaty of Lunéville. By the division of the countries on the left bank of the Rhine, in December 1797, into 6 departments, Hermbach was included in the dept. of the Rhenus; by the last division in June 1801, into 4 departments, it appears to be in that of the Roer. It is 12 miles S. of Juliers.

HERMESDORF, a town of Silesia, in Neisse.

HERMENAULT, a town of France, in the dept. of the Vendée, 3 miles NW. of Fontenay.

HERMENSTADT. See HERMANSTADT.

HERMENT, a town of France, in the dept. of de Drome, 8 miles WSW. of Riom.

4.) HERMES, [*Ἑρμης*, Gr. from *ἑρμης*, an interpreter,] the Greek name of the god Mercury.

HERMES, surnamed TRISMISTOS, *i. e.* the great, an Egyptian or Phœnician priest philosopher, and according to some a king; in triple office, they say, was the reason of his name; tho' Suidas alleges, it was given to him because he taught the doctrine of the Trinity. It is more probable, however, that he was so called on account of his great learning; for he is said to have wrote 36 books on divinity and philosophy, and 6 on physic. Clemens Alexandrinus

has given a catalogue of his works; but none of them are extant, except a piece entitled *Parmenides*, which is reckoned spurious. He taught the Egyptians chemistry, the art of land measuring, the cultivation of the olive, the division of time into hours, and the use of hieroglyphics. He is supposed to have flourished under Ninus or Oiris, about A. M. 2076. See THOTH.

(3.) HERMES, or HERMA, among antiquaries, a sort of square or cubical figure of the god Mercury usually made of marble, though sometimes of brass or other materials, without arms or legs, and planted by the Greeks and Romans in their cross ways. Servius gives us the origin thereof, in his comment on the 8th book of the *Æneid*. Some shepherds, says he, having one day caught Mercury asleep on a mountain, cut off his hands; from which he, as well as the mountain where the action was done, became denominated Cyllenius, from *κύλληναι* *mains* *ed*; and thence certain statues without arms are denominated *Hermes* or *Herma*. But this etymology of the epithet of Cyllenius contradicts most of the other ancient authors; who derive it from Mercury's birth place Cyllene, a city of Elis, or the mountain Cyllene, which had been so named before him. Suidas gives a moral explication of this custom of making statues of Mercury without arms. The *Hermes*, says he, were statues of stone placed at the vestibules or porches of the doors and temples at Athens; for this reason, that as Mercury was held the god of speech and of truth, square and cubical statues were peculiarly proper; having this in common with truth, that on what side soever they are viewed, they always appear the same. Athens abounded more than any other place in *Hermes*: there were abundance of very signal ones in various parts of the city, and they were indeed among the principal ornaments of the place. They were also placed in the high roads and cross ways, because Mercury, who was the courier of the gods, presided over the highways; whence he had his surnames of TRIVIVS and VIACVS.

(1.) \* HERMETICAL. HERMETICK. *adj.* [from *Hermes*, or *Mercury*, the imagined inventor of chymistry; *hermetique*, French.] Chymical.—An hermetical seal, or to seal any thing hermetically, is to heat the neck of a glass 'till it is just ready to melt, and then with a pair of hot pincers to twist it close together. *Quarry*.—The tube was closed at one end with diachylon, instead of an hermetical seal. *Boyle*.

(2.) HERMETICAL ART, a name given to chemistry, on a supposition that Hermes Trismegistus was the inventor of the art, or that he excelled therein. See HERMES, N° 1.

(3.) HERMETICAL PHILOSOPHY is that which undertakes to solve and explain all the phenomena of nature, from the three chemical principles, salt, sulphur, and mercury.

(4.) HERMETICAL PHYSIC, or MEDICINE, is that system or hypothesis in the art of healing, which explains the causes of diseases, and the operations of medicine, on the principles of the hermetical philosophy, and particularly on the system of alkali and acid. It has been long exploded.

(5.) HERMETICAL SEAL, a manner of closing glass vessels, for chemical operations, so very accurately



curately, that nothing can exhale, not even the most subtle spirits. It is performed by heating the neck of the vessel in the flame of a lamp till it be ready to melt, and then with a pair of pincers twisting it close together. This chemists call putting on *Hermes's seal*. Vessels are also sealed hermetically; by stopping them with a stopple of glass, well luted into the neck of the vessel; or, by turning another ovum philosophicum upon that wherein the matter is contained.

\* **HERMETICALLY.** *adv.* [from *hermetical*.] According to the hermetical or chemick art.—He suffered those things to putrefy in *hermetically* sealed glasses, and vessels close covered with paper; and not only so, but in vessels covered with fine lown, so as to admit the air, and keep out the insects; no living thing was ever produced there. *Dentley*.

**HERMETICK.** See **HERMETICAL**, § 1.

**HERMETRA**, one of the Western Islands of Scotland, lies a little N. of N. Uist.

**HERMEVILLE**, a town of France, in the dept. of the Menſe,  $7\frac{1}{2}$  miles from Verdun.

**HERMHARPOCRATES**, or **HERMARPOCRATES**, in antiquity, a deity, or figure of a deity, composed of Mercury and Harpocrates the god of Silence. M. Spon gives a *hermharpocrates* in his *Rech. Cur. de l'Antiquité*, p. 98. fig. 15. having wings on his feet like Mercury, and laying his finger on his mouth like Harpocrates. They might mean by this combination, that *Silence* is sometimes *eloquent*.

**HERMIANI**, or **HERMIATITE**, a sect of heretics in the second century, thus called from their leader **HERMIAS**, and also denominated **SELEUCIANI**. One of their distinguishing tenets was, that God is corporeal. Another, that Jesus Christ did not ascend into heaven with his body, but left it in the sun. See next article.

**HERMIAS**, a heretic of the 2d century, the founder of the above sect, born in Galatia. He maintained that the Deity is material, the world eternal, and that the human soul is composed of fire and spirit.

**HERMILLY**, Vaquette D', a French historian, born at Amiens in 1707. He wrote the History of Majorca and Minorca, and translated Fejoo's Critical Theatre, and Ferrara's History of Spain.

(1.) **HERMIONE**, in fabulous history, the daughter of Menelaus and Helen, who was betrothed to her cousin Orestes, but afterwards married to Pyrrhus, whom Orestes therefore killed in the temple of Apollo, and recovered Hermione.

(2.) **HERMIONE**. See **HARMONIA**.

(3.) **HERMIONE**, in ancient geography, a considerable city of Argolis. It was in ruins, except a few temples, in the time of Pausanias; who says that the new city was at the distance of 4 stadia from the promontory on which the temple of Neptune stood. It gave name to the

**HERMIONICUS SINUS**, a part of the Sinus Arcticus.

(1.) \* **HERMIT.** *n. f.* [*hermite*, French; contracted from *eremite*, *eremita*.] 1. A solitary; an anchorite; one who retires from society to contemplation and devotion—

A wither'd *hermit*, fivescore winters worn,  
M<sup>d</sup> shake off fifty looking in her eye. *Shak.*

—You lay this command upon me, to give you my poor advice for your carriage in so eminent place: I humbly return you mine opinion, for as an *hermit* rather than a courtier can read *Bacon's Advice to Villiers*.—He had been duke of Savoy, and, after a very glorious reign, took him the habit of a *hermit*, and retired into a solitary spot. *Addison on Italy*. 2. A beheading one bound to pray for another. Improper.—

For those of old,

And the late dignities heap'd up to them,  
We rest your *hermit*.

(2.) **HERMIT**, is derived from the Greek *eremita*, a desert, and, therefore should rather be written **EREMITE**. Paul, surnamed the *Hermit*, is also reckoned the first hermit; though St Jerome the beginning of the Life of that saint, says, it is known who was the first. Some think John Baptist, others Elias; others make St Anthony the founder of the eremetical life; but others that he only rekindled and heightened the first thereof, and that his disciples owned St Paul Thebes for the first that practised it. The persecutions of Decius and Valerian are supposed to have been the occasion. Several of the *hermits*, though they lived in deserts, had numbers of religious accompanying them. There are also various orders and congregations of religious distinguished by the title of *hermits*; as, that of St Augustine, of St John Baptist, of St Paul, &c.

(3.) **HERMIT**, **PETER** the. See **CROISSADE**.

(1.) \* **HERMITAGE.** *n. f.* [*hermitage*, French.] The cell or habitation of a hermit.—

By that painful way they pass  
Forth to an hill, that was both steep and bare  
On top whereof a sacred chapel was,  
And eke a little *hermitage* thereby. *Pope*

Go with speed  
To some forlorn and naked *hermitage*,  
Remote from all the pleasures of the world.

And may at last my weary age  
Find out the peaceful *hermitage*,  
The hairy gown and mossy cell,  
Where I may sit and rightly spell  
Of every star that heav'n doth shew,  
And ev'ry herb that sips the dew.

—About two leagues from Fribourg we will see a *hermitage*: it lies in the prettiest landscape imaginable, among woods and rocks. *Adrian*

(2.) **HERMITAGE** is also applied to any religious cell, built and endowed in a reclusive place, annexed to some large abbey, of which the superior was called a Hermit.

(3.) **HERMITAGE**, in geography, a bill of France on the side of the Rhone, opposite Tournon, famous for its vineyards.

(4.) **HERMITAGE**, a river of Scotland in Northburghshire, which runs into the Liddel, and bounds with trouts.

(5.) **HERMITAGE CASTLE**, an ancient castle the parish of Castletown, on the banks of the above river, (N<sup>o</sup> 4.) supposed to have been built by Alexander II, about 1240. The rev. Mr. A. says, "it has been a very strong building, a 100 feet square, defended by a strong rampart and ditch. The walls are almost entire. The upper part is a heap of ruins." Bp. Elphinstone says:



to William Douglas, E. of Liddisdale, beat the English out of all Teviotdale, and took the castle of Hermitage in 1340. In this castle Sir Alexander Lindsay of Dalhousie was starved to death by the Earl of W. Douglas, in 1342, from jealousy, because Sir Alexander was made Sheriff of Teviotdale. His bones were found a few years ago in a chamber of the castle. Queen Mary visited Bothwell in this castle, in 1561.

\* **HERMITESS.** *n. f.* [from *hermit.*] A woman retired to devotion.

\* **HERMETICAL.** *adj.* [from *hermit.*] Suitable to a hermit.

**HERMIT'S ISLANDS,** a cluster of small isles, on the coast of Terra del Fuego.

\*) \* **HERMODACTYL.** *n. f.* [from *hermo* and *dactyl.*] *Hermodactyl* is a root of a determinate and exact figure, and represents the common figure of a heart cut in two, from half an inch to an inch in length. This drug was first brought into medical use by the Arabians, and comes from Egypt and Syria, where the people use them, while alive, as a vomit or purge; and have a way of eating them for food, which they eat in order to make themselves fat. The dried roots are a gentle purge, now little used. *Hill's Materia Med.*

\*) **HERMODACTYLS** are brought from Turkey and are of a white colour, compact, yet easy to cut or powdered, of a viscous sweetish taste, and a slight degree of acrimony. They were of great repute among the ancients as a cathartic; those now sold in the shops have very little purgative virtue. Neumann declares he never found them to have any effect. The *hermodactyl* is the root of the *COLCHICUM VARIEGATUM*, according to some; others suppose it to be that of the *LESS TUBEROSA*.

**HERMODORUS,** a philosopher of Ephesus, coming to Rome, advised the making of laws called the *Twelve Tables*; on which account a statue was erected to his memory. *Pliny.*

\*) **HERMOGENES,** the first and most celebrated architect of antiquity, was according to Vitruvius, born at Alabanda, a city in Caria. He had a temple of Diana at Magnesia; another of Apollo at Troas; and was the inventor of several parts of Architecture. He wrote a book on the art, which is lost.

\*) **HERMOGENES,** of Tarsus, an ancient orator who was in every respect a prodigy. At 17 years of age he published his system of rhetoric, and at 20 his philosophic ideas; but at 25 he lost his memory. His body being opened after his death, his heart was found of an extraordinary size, and all over hairy. He died about A. C. 168. His works were published by Aldus in 1509.

\*) **HERMOGENES,** a heretic of the 3d century, born in Africa. He held matter to be the first principle; and regarding it as the fountain of all life, he maintained that the world, and every thing contained in it, as well as the souls of men and other spirits, were formed by the Deity from created and eternal mass of corrupt matter.

**HERMOGENIANS,** a sect of ancient heretics, named from their leader **HERMOGENES**. Their opinions were warmly opposed by Tertullian. They were divided into several branches

under their respective chieftains, viz. **Hermian**, **Seleucians**, **Materians**, &c. See last article.

**HERMON,** or **ARAMON,** in ancient geography, a mountain of the Amorites, called **SANION** by the Phœnicians, and **Sansir** or **Sansir** by the Amorites, on the E. of Jordan. It is also called **Sion** by Moses; but must not be confounded with the **Sion** of Jerusalem. By the Sidonians it was called **Serian**; in the Vulgate, it is called **Serion**. Joshua informs us, that it was the dominion of Og king of Bashan; which must be understood of its S. side. It is never particularly mentioned by profane writers; being comprised under **Libanus**, or **Antilibanus**, with which it is joined on the E. It is also called

**HERMONIM**, plurally, Psalm xlii. 6. because it was extensive, and contained several mountains.

**HERMONTHIS,** an ancient city of Egypt, famous for the worship of Jupiter, Apollo, and Isis.

**HERMONVILLE,** a town of France, in the dept. of Marne, 7 miles from Rheims.

**HERMOPOLIS,** an ancient city of Egypt, famous for flax, and for the worship of Pan; 120 miles S. of Cairo.

**HERMOSELLO,** a town of Spain, in Leon.

**HERMUS,** in ancient geography, a river of Ionia; which, rising near Doryzium, a town of Phrygia, in a mountain sacred to Cybele, touched Myfia, and ran through the Regio Combusta, then through the plains of Smyrna down to the sea, carrying along with it the waters of the Pactolus, Hyllus, and other rivers. It was said to roll down gold, by Virgil and other poets.

\* **HERN.** *n. f.* [Contracted from **HERON**, which see.] Birds that are most easy to be drawn are the mallard, swan, *heron*, and bittern. *Præben.*

**HERNANDRIA,** **JACK-IN-A-BOX TREE**; a genus of the triandria order, belonging to the monœcia class of plants; and in the natural method ranking under the 38th order, *Triæta*. The male calyx is tripartite; the corolla tripetalous; the female calyx is truncated, quite entire; the corolla hexapetalous; the plum hollow, and open at the mouth or upper part, with a loose kernel. The species are two:

1. **HERNANDRIA OVIGERA** grows many feet high, garnished with large oval leaves, not petiolated; and monœcious flowers, succeeded by swollen fruit, open at the end, and a nut within.

2. **HERNANDRIA SONORA**, or common **jack-in-a-box**, is a native of both the Indies. It grows 20 or 30 feet high; and is garnished with broad petiolated leaves, and monœcious flowers, succeeded by a large swollen hollow fruit, formed of the calyx; having a hole or opening at the end, and a hard nut within. The wind blowing into the cavity of this fruit makes a very whistling and rattling noise, whence the name. It is said, the sonora in Java affords a sure antidote against poison, if you either put its small roots on the wounds or eat them; as was discovered to Rumphius by a captive woman, in the war between the people of Macassar and the Dutch, in 1667. The soldiers of the former always carry this root about them, as a remedy against wounds with poisoned arrows.—Both these species being tender exotics, must be planted in pots of rich earth, and always kept in a hot house; in which, notwithstanding all the care that can be

taken, they seldom flower, and never grow beyond the height of common shrubs, though in the places where they are natives, they arrive at the height of trees. They are propagated by seeds procured from the West Indies.

HERNE, a town of Kent, 6 miles from Canterbury, 12 from Margate, and 14 from Faversham. It has a fair on Easter Tuesday. The church is a large ancient structure, 111 feet long, with a tower of flint. The great Dr Ridley, the English martyr, was vicar of Herne. It has a commodious bay, frequented by colliers, &c.

HERNGRUND. See HERGAUND.

\* HERNHILL. *n. f.* [*hern* and *hill*.] An herb. *Ainsworth*.

(1.) \* HERNIA. *n. f.* [Lat.] Any kind of rupture, diversified by the name of the part affected. — A *hernia* would certainly succeed. *Wistman*.

(2.) HERNIA is a descent of a portion of the intestines or omentum out of their natural place; or rather, the tumour formed by that descent, popularly called a rupture. The word originally signifies the same with *tumor scroti*, called also *hemex*. Priscian says, that the ancient Marli gave the appellation *hernia* to rocks; whence some think hernias thus called on account of their hardness. Scaliger derives it from the Greek *ἑρνα*, a branch. See SURGERY, *Index*.

HERNIARIA, RUPTURE-WORT; a genus of the digynia order, belong to the pentandria class of plants; and in the natural method ranking under the 11th order, *Sarmentacea*. The calyx is quinquepartite; there is no corolla; there are 3 barren lamina, and a monospermous capsule. There are 4 species, of which the most remarkable is the

HERNIARIA GLABRA, or *smooth rupture wort*, a native of many parts of England. It is a low trailing plant, with leaves like the smaller chickweed; the flowers come out in clusters from the side of the stalks at the joints, and are of a yellowish green colour. This plant is a little saltish and astringent. Cows, sheep, and horses, eat it; goats and swine refuse it. The juice is useful to take away specks in the eyes.

HERNOSAND, or } a seaport of Sweden on  
HERNOSUND, } an island in the gulph of Bothnia. In 1710, 1714, and 1718, it was burnt by the Russians. It has a great trade in linen. Lon. 18. 38. E. Lat. 62. 38. N.

(1, 1.) \* HERO. *n. f.* [*heros*, Latin; *ἥρως*.] 1. A man eminent for bravery.—

I sing of *heros* and of kings,  
In mighty numbers mighty things. *Cowley*.  
*Heroes* in animated marble frown. *Pope*.  
—In this view he ceases to be an *hero*, and his reputation is no longer a virtue. *Pope's Odyssey*.—

These are thy honours, not that here thy bust  
Is mix'd with *heroes*, or with kings thy dust. *Pope*.

2. A man of the highest class in any respect; as, a *hero* in learning.

(3.) A HERO (*§ 1, def. 1.*) is thus distinguished, by F. Bouhours, from a great man, that the former is more daring, fierce, and enterprising, and the latter more prudent, thoughtful, and reserved. In this sense we say, Alexander was a hero, Julius Cæsar a great man.

(3.) A HERO, in Pagan mythology, was a great and illustrious person, of a mortal nature, but supposed to partake of immortality, and after his death to be placed among the number of the gods. The Greeks erected columns and other monuments over the tombs of their heroes, and established a kind of worship in honour of the names both of the heroes and heroines. The Romans also raised statues in honour of their heroes; but there were of a superior order, who were supposed to be admitted into the community of the 12 great gods, viz. Hercules, Bacchus, Æsculapins, Romulus, Castor, and Pollux. Authors distinguish between the worship which the ancients paid to their heroes, and that offered to their gods. The first consisted of sacrifices and libations; the last was only a kind of funeral honour, in which they celebrated their exploits, concluding the rites with feasts.

(4.) THE HERO OF A POEM, or ROMANCE, is the principal personage, or he who acts the chief part in it. Thus the hero of the *Iliad* is Achilles; of the *Odyssey*, Ulysses; of the *Æneid*, Æneas; of Tasso's *Jerusalem*, Godfrey of Bulloigne; Milton's *Paradise Lost*, Adam; though Mr. den will have the Devil to be Milton's hero, because he gets the better of Adam, and drives him out of Paradise.

(II.) HERO, in fabulous history, a famous mistress of Venus, who lived at Abydos, in a tower on the banks of the Hellespont. Leander, her lover, who lived at Sestos on the other side of the strait, every night swam over to visit her, being directed by a light fixed on the tower. But the light being put out in a stormy night, the youth mistook his way, and was drowned; on which Hero threw herself into the sea, and perished.

(III.) HERO, THE OLD, and } two celebrated

(IV.) HERO, THE YOUNG, } Greek mathematicians. The latter was a disciple of Euclid. Their works were translated into Latin by Barocius: *Spiralium liber*, by Hero senior, *Treatat. artis et machin. militar.* by Hero junior. They flourished about A. A. C. 130 and 100.

(1.) HEROD, improperly styled the Great, a detestable tyrant of Judæa, was born at Ascalon about A. A. C. 68. His father, Antipater Idumæan, (or *Idemite*,) appointed him governor of Galilee: Mark Antony made him tetrarch of Judæa; (See ETHERNARCH:) and he afterwards obtained the kingdom of Judæa, which was confirmed to him by Augustus, a short time before the birth of our Saviour; and thus the prophecy was fulfilled, of "the sceptre departing from Judah," he being an alien by birth. At the birth of our Lord, in the vain hope of cutting off the Messiah, he caused all the infants of Bethlehem under two years of age to be massacred. His death was as fatal to his own family as to his subjects, for he murdered his beautiful wife Mariamne, his mother Alexandra, her brother Aristobolus, grandfather Hyrcanus II, and his own sons Alexander and Aristobulus; which led the emperor Augustus to say, that it was better to be Herod's swine than his son. He died miserably within a few years after the birth of Christ, aged 70.

(2, 3.) HEROD AGRIPPA I. & II. See AGRIPPA.

(4.) HEROD ANTIPAS, the son of Herod the Great.

Great, by his wife Cleopatra, a native of Jerusalem. Herod, in his will, named his son Archelaus his successor, giving Antipas the title of Tetrarch of Galilee and Peraea. Antipas adorned and fortified the principal places of his dominions. He married the daughter of Aretas king of Arabia; when he divorced about A. D. 33, to marry his first-law Herodias, wife to his brother Philip, who was still living. St John the Baptist, exclaiming against this incest and adultery, was imprisoned in the castle of Machærus; and afterwards beheaded by Herod's order, as recorded in Mat. xiv. Mark vi. and Luke iii. Aretas to revenge the affront which Herod had offered to his daughter, declared war against him, and overcame him in a very obstinate engagement. Herod being afterwards detected as a party in Sejanus's conspiracy, was banished by the emperor Caligula into Lyons in Gaul; whither Herodias accompanied him. This Antipas is the Herod who, being at Jerusalem at the time of our Saviour's passion, (Luke xii. 11.) ridiculed him, by dressing him in a white robe, and sending him back to Pilate, as a mock king, whose ambition gave him no umbrage. The year when he died is not known, but it is certain he died in exile, as well as Herodias. Josephus says, he died in Spain.

HERODIAN, an eminent Greek historian, who flourished at Rome in the 3d century, in the reigns of Severus, Caracalla, Heliogabalus, Alexander, and Maximin. His history begins from the death of Marcus Aurelius the philosopher; and ends with those of Balbinus and Maximin, and the beginning of the reign of Gordian. It is written in elegant Greek; and there is an excellent translation of it into Latin, by Angelus Politianus. It was published by Henry Stephens in 4to, in 1611; by Boetler, at Strasburg in 1663, in 8vo; and by Hudson, at Oxford, in 1699, 8vo.

HERODIANS, a sect among the Jews, mentioned in Matth. xxiii. 16. and Mark iii. 6. Commentators are much divided with regard to them. Jerom, in his dialogue against the Luciferians, says the name to have been given to such as owned Herod for the Messiah; and Tertullian and Eusebius are of the same opinion. But the same opinion is ridiculous; and maintains, that the Pharisees gave this appellation by way of ridicule to Herod's soldiers, who paid tribute to the Romans; agreeable to this the Syrian interpreters render the word by *the domestics of Herod*, i. e. *Herod's courtiers*. M. Simon, in his notes on the 23d chapter of Matthew, advances a more probable opinion. The name he supposes to have been given to such as adhered to Herod's party and interests; and were for preserving the government in the hands of the Romans, about which there were great divisions among the Jews. P. Hardouin will have the Herodians and Sadducees to have been the same. Dr. Lightfoot is of opinion, that they were distinguished from the other Jews by their concurrence with Herod's scheme, of subjecting himself and his dominions to the Romans, and by complying with many of their heathen usages and customs. This subsiding with idolatry upon views of interest and worldly policy, was probably that leaven of hypocrisy, against which our Saviour cautioned his

disciples. It is farther probable, that they were chiefly of the sect of the Sadducees; because the leaven of Herod is also called the leaven of the Sadducees.

(1.) HERODIAS. See HEROD, N° 4. She was grand-daughter of Herod the Great, so that even her marriage with her uncle Philip was incestuous, as well as her adultery with her brother.

(2.) HERODIAS, in zoology. See ANTRIA, § 6. HERODOTUS, an ancient Greek historian, the son of Lyxus and Dryo, born at Halicarnassus in Caria, in the first year of the 74th Olympiad, about A. A. C. 484. Halicarnassus being at that time under the tyranny of Lygdamis, grandson of Artemisia queen of Caria, Herodotus refused to stay; from whence he travelled over Egypt, Greece, Italy, &c. and acquired the knowledge of the history and origin of many nations. He then began to digest the materials he had collected, and composed that history which has preserved his name ever since. He wrote it in the isle of Samos. Lucian informs us, that when Herodotus left Caria to go into Greece, he began to consider with himself,

What he should do to be for ever known,

And make the ages all to come his own.

His history, he presumed, would easily procure him fame, and raise his name among the Grecians, in whose favour it was written; but then he saw that it would be tedious to go through all the cities of Greece, and recite it to the inhabitants of each city. He thought it best therefore to take the opportunity of their assembling all together; and accordingly recited his work at the Olympic games, which rendered him more famous than even those who had obtained the prizes. None were ignorant of his name, nor was there a single person in Greece who had not either seen him at the Olympic games, or heard those speak of him who had seen him there. His work is divided into 9 books; which, according to the computation of Dionysius Halicarnassensis, contain the most remarkable occurrences within a period of 340 years; from the reign of Cyrus to that of Xerxes, when the historian was living. These 9 books are named after the nine Muses, each book being distinguished by the name of a Muse; and this has given birth to two disquisitions; viz. 1. Whether they were so called by Herodotus himself; and, 2. For what reason they were so called. As to the first, it is generally agreed that Herodotus did not impose these names himself; but it is not agreed why they were imposed by others. Lucian tells us, that these names were given them by the Grecians at the Olympic games, when they were first recited, as the best compliment that could be paid the man who had taken pains to do them so much honour. Others have thought, that the names of the *Muses* have been fixed upon them by way of reproach, to intimate, that Herodotus, instead of true history, had written a great deal of fable. Aldus Manutius, Joachim Camerarius, and Henry Stephens, have written apologies for him; and have very justly observed, that he seldom relates any thing of doubtful credit without producing the authority on which his narration is founded; and, if he has no certain authority to fix it upon, uses always the terms, *ut ferunt*, *ut ego audivi*, &c.

There

There is ascribed also to Herodotus, but falsely, a Life of Homer, which is usually printed at the end of his work. He wrote in the Ionic dialect, and his style and manner have been admired by all people of taste. There have been several editions of his works; two by Henry Stephens, in 1570, and 1592; one by Gale at London in 1679; and one by Gronovius at Leyden in 1715, which is the best, though not the best printed.

\* **HEROESS.** *n. f.* [from *hero*; *herois*, Latin.] A heroine; a female hero. Not in use.—

In which were held, by sad disease,  
Heroes and *heroesses*. *Chapman.*

\* **HEROICAL.** *adj.* [from *hero*.] Beftitting an hero; noble; illustrious; heroick.—Mufidorus was famous over all Asia for his *heroical* enterprises. *Sidney.*—Though you have courage in an *heroical* degree, I ascribe it to you as your second attribute. *Dryden.*

\* **HEROICALLY.** *adv.* [from *heroical*.] After the way of a hero; suitably to an hero.—Not *heroically* in killing his tyrannical cousin. *Sidney.*—

Free from all meaning, whether good or bad;  
And, in one word, *heroically* mad. *Dryden.*

(1.) \* **HEROICK.** *adj.* [from *hero*; *heroique*, Fr.] 1. Productive of heroes.—

Bolingbroke

From John of Gaunt doth bring his pedigree,  
Being but the fourth of that *heroick* line. *Shak.*

2. Noble; suitable to an hero; brave; magnanimous; intrepid; enterprising; illustrious.—

Not that which justly gives *heroick* name  
To person, or to poem. *Milton.*

Verse makes *heroick* virtue live,  
But you can life to verses give. *Waller.*

3. Reciting the acts of heroes. Used of poetry.—

Methinks *heroick* poetry, 'till now,

Like some fantastick fairy land did show. *Cowley.*

—I have chosen the most *heroick* subject which any poet could desire: I have taken upon me to describe the motives, the beginning, progress and successes of a most just and necessary war. *Dryden.*

—An *heroick* poem is the greatest work which the soul of man is capable to perform: the design of it is to form the mind to *heroick* virtue by example. *Dryden.*

(2.) **HEROICK AGE** is that age or period of the world wherein the *heroes*, or those called by the poets the *children of the gods*, are supposed to have lived. It coincides with the fabulous age.

(3.) **HEROIC POEM** is that which undertakes to describe some extraordinary action, or enterprise. Homer, Virgil, Statius, Lucan, Tasso, Camoens, Milton, and Voltaire, have composed *heroic poems*. In this sense, *heroic poem* coincides with *epic poem*.

(4.) **HEROIC VERSE** is that wherein heroic poems are usually composed; or, it is that proper for such poems. In the Greek and Latin, hexameter verses are peculiarly denominated *heroic verses*, as being alone used by Homer, Virgil, &c. Alexandrine verses, of 12 syllables, were formerly called *heroic verses*, as being supposed the only verse proper for heroic poetry; but later writers use verses of ten syllables.

\* **HEROICKLY.** *adv.* [from *heroick*.] Suitably to an hero. *Heroically* is more frequent, and more analogical.—

Samson had quit himself

Like Samson, and *heroically* hath slain'd  
A life heroick. *Milton.*

\* **HEROINE.** *n. f.* [from *hero*; *heroine*, Fr.] A female hero. Anciently, according to English analogy, *heroes*.—

But inborn worth, that fortune can control,  
New-brung, and stiffer bent her softer soul;  
The *heroine* assum'd the woman's place,  
Confirm'd her mind and fortified her face.

*Dryden.*

Then shall the British stage  
More noble character expose to view,  
And draw her finish'd *heraines* from you. *Add.*

\* **HEROISM.** *n. f.* [*heroyisme*, Fr.] The qualities or character of an hero.—If the *Odyssey* be less noble than the *Iliad*, it is more instructive: the *Iliad* abounds with more *heroism*, this with more morality. *Broomer.*

**HEROLDSBERG**, a town of Franconia, in Nuremberg, 7 miles NNE. of Nuremberg.

(1.) \* **HERON.** *n. f.* [*heron*, Fr.] 1. A bird that feeds upon fish.—

So lords, with sport of flag and *heron* fall,  
Sometimes we see small birds from nests do fall.

*Sidney.*

—The *heron*, when she soareth high, sweeps  
winds. *Bacon.* 2. It is now commonly pronounced *hern*.—

The tow'ring hawk let future poets sag,  
Who terror bears upon his soaring wing;  
Let them on high the frighted *hern* survey,  
And lofty numbers paint their airy fray. *Gay.*

(2.) **HERON**, in ornithology. See **ARDEA**, N° 8. This bird is a very great devourer of fish and will do more mischief to a pond than even an otter. Some say that a heron will destroy more fish in a week than an otter will do in three months; but that seems carrying the matter too far. People who have kept herons and have had the curiosity to number out the fish they fed them with in a tub of water, and count them again afterwards have found that a heron will eat 50 moderate dace and roaches in a day. It has been found that in carp ponds visited by this bird, one heron will eat up 1000 store carp in a year, and hunt them so close that very few can escape. The readiest method of destroying this mischievous bird is by fishing for him in the manner of *perch* with a baited hook; the bait consisting of a roach or dace, and the hook fastened to one end of a strong line, made of silk and wire twisted together. The wire should be entered under the gills of the roach, and run just under the skin to the tail; in which condition the fish will live several days: for if it be dead, the heron will not touch it. To the other end of the line is fastened a stone of a pound weight; and several of the baited lines being sunk by means of the stone in different parts of the pond, in a night or two the heron will certainly be taken.

\* **HERONRY.** *n. f.* [from *heron*, *con*]

\* **HERONSHAW.** *n. f.* [monly pronounced *heronry*.] A place where herons breed.—They carry their load to a *heronry* above three miles. *Darham's Physico-Theology.*

**HEROPHILA**, or } the name of the Cumaean  
**HEROPHILE**, } or Erythrean Sibyl. *See*

**HERON.**

**HERON.**



**HEROPHILUS**, an ancient physician, born in Chalcodon, about A. A. C. 500. He was an accurate anatomist, (see *ANATOMY*, *Index*;) and is said to have discovered the lacteal vessels, as well as to have made some discoveries in botany.

(1.) **HERPES**. *n. f.* [*græc.*] A cutaneous inflammation of two kinds: *miliaris*, or *pustularis*, which is like millet-seed upon the skin; and *exedens*, which is more corrosive and penetrating, so as to form little ulcers. *Quincy*.—A farther progress towards acrimony maketh a *herpes*; and, if the acrimony be very great, it maketh an *herpes excrucians*. *Wise-man's Surgery*.

(2.) **HERPES** is a kind of sore or pustule, which, breaking out upon the skin, spreads in various directions; or sometimes heals on one side or in the middle, while it eats the sound parts. As these appearances vary, the herpes accordingly receives different denominations.

(1.) **HERQUI**, or **ERQUI**, a village of France, in the dept of the North Coast, with a harbour on the British Channel; 18 miles W. of St Malo, and 4 ENE. of St Brieux.

(2.) **HERQUI BAY**, and } a bay and cape on the

(3.) **HERQUI POINT**, } coast of the above vil-  
lage. Sir Sidney Smith sailed into this bay on the 17th March, 1796, and destroyed several French ships.

**HERRENBERG**, a town of Germany, in Wurtemberg, 14 miles SSE. of Stuttgart.

**HERRENBRITUNGEN**, a town of Franconia, in Thuringia, on the Werra.

(1.) **HERRERA**, a town of Spain, in Old Castile, 32 miles NNW. of Burgos.

(2.) **HERRERA**, Ferdinand de, an eminent Spanish poet, of the 16th century, was born at Seville, and principally succeeded in the lyric poetry. Before his poems, he wrote notes on Garcilasso de Vega, and an account of the war of Cyprus, and the battle of Lepanto, &c.

(3.) **HERRERA TORDESILLAS**, Anthony, a Spanish historian, secretary to Vespasian Gonzaga viceroy of Naples, and afterwards historiographer of the Indies, under Philip II. who allowed him a considerable pension. He wrote a general history of the Indies, in Spanish, from 1492 to 1554; and the world (not so much esteemed), from 1554 to 1598. He died in 1615, aged about 66.

**HERRIEDEN**, a town of Franconia, on the Rhine, 5 miles SW. of Anspach.

(1.) **HERRING**, Thomas, Abp. of Canterbury, the son of the rev. Mr John Herring, rector of Walsoken in Norfolk, where he was born in 1681.

He was educated at Jesus College, Cambridge; was afterwards chosen fellow of Corpus Christi College, and continued a tutor there upwards of 7 years. Having entered into orders in 1701, he was successively minister of Great St. Andrew, Stow cum Qui, and Trinity in Cambridge; then to Dr Fleetwood, bishop of Ely; rector of Hattingdon in Essex, and of Barby in Hertfordshire; preacher to the Society of Lincoln's Inn, chaplain in ordinary to King George II. rector of St. Nicholas in Surrey, and dean of Rochester. In 1717 he was consecrated Bishop of Bangor, and in 1721 Abp. of York. When the rebellion broke out in 1745, and the king's troops were defeated at Culloden, he convened the nobility, gentry,

and clergy of his diocese, and addressed them in an animated speech; which had such an effect, that a subscription ensued, to the amount of £40,000; and the example was followed by the nation in general. On the death of Dr Potter in 1747, he was translated to the see of Canterbury; but in 1753 was seized with a violent fever, which brought him to the brink of the grave; and after languishing about 4 years, he died on the 13th of March, 1757. He expended upwards of £6000. in repairing and adorning the palaces of Croydon and Lambeth. This worthy prelate, in a most eminent degree, possessed the virtues of public life; his mind was filled with unaffected piety and benevolence; he was an excellent preacher, and a true friend to religious and civil liberty. After his death was published a volume of his sermons on public occasions.

(II. 1.) **HERRING**. *n. f.* [*bering*, Fr. *bering*, Saxon] A small sea-fish.—The coast is plentifully stored with round fish, pilchard, *bering*, mackerel, and cod. *Carver*.—Buy my herring fresh. *Swift*.

(ii.) **HERRING**. See *CLUPEA*, N° 4.

(iii.) **HERRING FISHERY**. Our great stations for this fishery are off the Shetland and Western Isles. There are two seasons for it; the first from June to the end of August; and the 2d in Autumn, when the fogs become very favourable for this kind of fishing. The Dutch begin their herring fishing on the 24th of June, and employ a vast number of vessels therein; called *buffes*, being between 45 and 60 tons burden each, and carrying 3 or 4 small cannon. They never stir out of port without a convoy, unless there be enough together to make about 18 or 20 cannon among them, in which case they are allowed to go in company. Before they go out, they make a verbal agreement, which has the same force as if it were in writing. The regulations of the admiralty of Holland are partly followed by other nations, and partly improved and augmented with new ones; as, that no fisher shall cast his net within 100 fathoms of another boat: that while the nets are cast, a light shall be kept on the hind part of the vessel: that when a boat is by any accident obliged to leave off fishing, the light shall be cast into the sea: that when the greater part of a fleet leaves off fishing, and casts anchor, the rest shall do the same, &c. Mr Anderson, in his *History of Commerce*, allows to the Scots a knowledge of great antiquity in the herring fishery. He says that the Netherlanders resorted to these coasts as early as A. D. 836, to purchase salted fish of the natives; but, imposing on strangers, they learned the art, and took up the trade, which has since proved of such immense emolument to the Dutch. Sir Walter Raleigh's observations on that head, extracted from the same author, are extremely worthy the attention of the curious, and excite reflections on the vast strength resulting from the wisdom of well applied industry. In 1603, (he remarks) the Dutch sold to different nations, as many herrings as amounted to £1,759,000 Sterling. In 1615, they at once sent out 2000 buffes, and employed in them 37,000 fishermen. In 1618, they sent out 3000 ships, with 50,000 men to take the herrings, and 9000 more ships to transport and sell the fish; which by sea and land employed 150,000 men, besides

besides those first mentioned. All this wealth was gotten on our coasts; while our attention was taken up in a distant whale-fishery. The Scottish monarchs for a long time seemed to direct all their attention to the preservation of the salmon fishery; probably because their subjects were novices in sea affairs. At length James III. endeavoured to stimulate his great men to these patriotic undertakings; for by an act of his 3d parliament, he compelled "certain lords spiritual and temporal, and burrows, to make ships, busses, and boats, with nets and other pertments, for fishing. That the same should be made in each burgh; in number according to the substance of each burgh, and the least of them to be of twenty tons: and that all idle men be compelled by the sheriffs in the country to go on board the same." Numerous indeed have been the attempts made at different periods to secure this treasure to ourselves, but with little success. In the late reign, a very strong effort was made, and bounties allowed for the encouragement of British adventurers: the first was of 30 s. per ton to every buss of 70 tons and upwards. This bounty was afterwards raised to 50 s. per ton, to be paid to such adventurers as were entitled to it by claiming it at the places of rendezvous. The busses are from 20 to 90 tons burden, but the best size is 80. A vessel of 80 tons ought to take ten lasts, or 120 barrels of herrings, to clear expences, the price of the fish to be admitted to be a guinea a barrel. A ship of this size ought to have 18 men, and three boats: one of 20 tons should have six men; and every 3 tons above require an additional hand. To every ton are 180 yards of nets; so a vessel of 80 tons carries 10,000 square yards: each net is 12 yards long, and 10 deep; and every boat takes out from 20 to 30 nets, and puts them together, so as to form a long train; they are sunk at each end of the train by a stone, which weighs it down to the full extent: the top is supported by buoys, made of sheep's skin, with a hollow stick at the mouth, fastened tight; through this the skin is blown up, and then stopped with a peg, to prevent the escape of the air. Sometimes these buoys are placed at the top of the nets; at other times the nets are suffered to sink deeper, by lengthening the cords fastened to them, every cord being for that purpose 10 or 12 fathoms long. But the best fisheries are generally in more shallow water. Of the Scots fishery in the Western Isles, the following account is given by Mr Pennant, in his *Voyage to the Hebrides*. "The fishing is always performed in the night, unless by accident. The busses remain at anchor, and send out their boats a little before sun-set; which continue out, in winter and summer, till day light; often taking up and emptying their nets, which they do 20 or 22 times in a night, in case of good success. During winter it is a most dangerous and fatiguing employ, by reason of the greatness and frequency of the gales in these seas, and in such gales are the most successful captures: but, by the Providence of heaven, the fishers are seldom lost, and, what is wonderful, few are visited with illness. They go out well prepared, with a warm great coat, boots, and skin aprons, and a good provision of beef and spirits. The same good fortune attends the busses, which in

the tempestuous season, and in the darkest nights, are continually shifting, in these narrow seas, from harbour to harbour. Sometimes 20 busses of herrings are taken in a night by the boats of a single vessel. It once happened, in Loch-Sheppan, in Skye, that a buss of 80 tons might have taken 200 barrels in one night, with 10,000 square yards of net; but the master was obliged to desist, for want of a sufficient number of hands to preserve the capture. The herrings are preserved by salting, after the entrails are taken out. This last is an operation performed by the country people, who get three halfpence per barrel for their trouble; and sometimes, even in the winter, can gain 1 s. d. a-day. This employs both women and children; but the salting is only entrusted to the crew of the busses. The fish are laid on their backs in the barrels, and layers of salt between them. The entrails are boiled into an oil; 8000 fish will yield ten gallons, valued at 1 s. the gallon. A vessel of 80 tons takes out 144 barrels of salt; a drawback of 1 s. 8 d. is allowed for each barrel used by the foreign exportation of the fish; but there is a duty of 1 s. per barrel for the home consumption, and the same for those sent to Ireland. The busses are made of oak staves, chiefly from Virginia; the hoops from several parts of our own island, and are either of oak, birch, hazel, or willow: the latter from Holland, liable to a duty. The busses are about 3 s. each, they hold from 500 to 800 fish according to their sizes; and are made to contain 32 gallons. The barrels are inspected by proper officers: a cooper examines if they are good; if faulty, he destroys them, and obliges the maker to stand to the loss. Loch-Broom has been celebrated for 3 or 4 centuries as the resort of herrings. They generally appear here in July: the boats that turn into this bay are part of the brigade which detaches itself from the western column of the great army which annually descends the vast depth of the arctic circle, and come, heaven-directed, to the seats of population, offered as a cheap food to millions, whom wretched luxury or iron-hearted avarice hath deprived, by enhancing the price of the wretched supports of the poor. The migration of these fish from their northern retreat is regular: their visits to the Western isles and coasts, are certain; but their attachment to one particular bay is extremely precarious. All have their turns: the bay which swarmed with fish one year, is totally deserted the following; yet the next lock to it may be crowded with the shoals. These changes of place give often full employ to the busses, who are continually shifting their harbour in quest of news respecting these important wanderers. The busses commonly appear here in July; the latter end of August they go into deep water, and continue there for some time, without any apparent cause. In November, they return to the shallows, and a new fishery commences, which continues till January; at that time the herrings become salt-roe, and are useless as articles of commerce. No doubt, whether those herrings that appear in November are not part of a new migration; for they are as fat, and make the same appearance, as those that composed the first. The signs of the approach of the herrings are flocks of gulls, who catch the fish while they skim on the surface; and

gists, who plunge and bring them up from considerable depths. Both these birds are closely attended to by the fishers. Cod fish, haddocks, and dog fish, follow the herrings in vast multitudes; these voracious fish keep on the outside of the columns, and may concur in driving the shials into bays and creeks. In summer, they come into the bay generally with the warmest weather, and with easterlies. During winter, the hard eales from NW. are supposed to assist in forcing them into shelter. East winds are very unfavourable to the fishery."

(iv.) **HERRINGS, METHOD OF SALTING.** The fish being haled on board, the fishes are taken out, and put into the warbacks, which stand on the side of the vessels. When all the nets are thus unloaded, one fills the gippers baskets. The gippers cut their throats, take out their guts, and lay out the full herrings into one basket, and the empties into another. One man takes the full basket when they are gipped, and carries them to the other back, wherein there is salt. One boy rows at him about in the salt, and another follows them, thus rowed, and carries them in baskets to the packers. Four men pack the herrings into one barrel, and lay them, one by one, straight and even; and another man, when the barrel is full, takes it from the packers. It is left to stand open or more open to settle, that the salt may run and dissolve to pickle; after which it is filled up, and the cooper completes the work, by heading the casks very tight, and flowing them in the pickle. The pickle is to be strong enough to sustain the fish; otherwise the fish decay in it. See § iii.

(v.) **HERRINGS, MIGRATION OF.** See *CLUPEA*.

(vi.) **HERRINGS, PRESERVED.** Different names are given to preserved herrings, according to the different manners wherein they are ordered: as, 1. **HERRINGS, CORVED,** serve to make red herrings, being such as are taken in the Yarmouth from the end of August to the middle of October; provided they can be carried ashore within a week after they are taken. These are not gipped, but rowed in salt, for the better preserving them, till they can be brought on shore; which as are kept to make *red herrings* (see N° 1) are washed in great vats in fresh water, before they are hung up in the *herring-bangs* or *red-berry* houses.

2. **HERRINGS, CRUX,** are such as are caught after the 14th of Sept. These are cured with that kind of salt called *salt upon salt*, and are carefully sorted, all full herrings, and used in the repacking.

3. **HERRINGS, ASD,** must lie 24 hours in the salt, as they are to take all their salt there. (See N° 1.)

When taken out, they are spitted, that being by the head on little wooden spiks, and are hung in a chimney made for that purpose. In which, a fire of brush wood, which yields a deal of smoke but no flame, being made under them, they remain there till sufficiently smoked and dried, and are then barrelled up for keeping.

4. **HERRINGS, RE PACKED,** those that are re-packed on shore: 17 barrels of sea sticks commonly make from 12 to 14 of repacked herrings. The manner of repacking them is, to take out the herrings, wash them out in their own pickle, and lay them orderly in a fresh barrel: these have no salt in them, but are close packed, and headed

up by a sworn cooper, with pickle, when the barrel is half full.

5. **HERRINGS, SEA-STICK,** are such as are caught all the fishing season, and are but once packed. A barrel holds 6 or 800 of these; 8 barrels go to the ton by law; a hundred of herrings is to be 120; a last is 20,000, and they commonly reckon 24 barrels to the last.

6. **HERRINGS, SHOTTEN and SICK,** are put by themselves; the barrels are to be marked distinctly.

7. **HERRINGS, SUMMER,** are such as the Dutch chafers or divers catch from June to the 15th July. These are sold away in sea sticks, to be used presently, on account of their fatness, as they will not endure repacking. They go one with another, full and shotten; but the repacked herrings are sorted, the full herrings by themselves.

(vii.) **HERRINGS, STATUTES RESPECTING.** It is unlawful to buy or sell herrings at sea before the fishermen come into the haven, and the cable of the ship be drawn to the land. 31 Edw. III. Stat. 2. No herring shall be sold in any vessel, hut where the barrel contains 32 gallons, and half barrel and firkin accordingly; and they must be well packed, of one time's packing and salting, and be as good at the middle as the ends, on the pain of forfeiting 3s. 4d. a barrel, &c. by Stat. 22 Edw. IV. cap. 2. The vessels for herrings are to be marked with the quantity and place where packed; and packers are to be appointed and sworn in all fishing ports, &c. under the penalty of 100 l. by Stat. 15 Car. II. cap. 16.

**HERRISON.** See *HERRISSON*.

**HERRN-CHIEMSSEE.** See *HERRNWERTH*.

(1.) **HERRNHUT,** or } the first and most considerable settlement of  
(1) **HERRNHUTH,** } of the UNITED BRETHREN, or MORAVIANS, situated upon an estate belonging to the family of Count Zinzendorf, about 30 miles E. of Dresden. See *UNITED BRETHREN*. The building of this place was begun in 1727, by some emigrants from Moravia, who forsook their possessions on account of the persecution they suffered as Protestants from the Roman Catholics. It is situated upon the rise of an hill called *HUTBERG*, or *Watch-hill*, from which they took occasion to call the new settlement *Herrnhut*, or the Watch of the Lord. The building, increase, and admirable regulations of this settlement occasioned no small surprise in the adjacent country; and caused, in 1733, 1736, and 1737, commissioners to be appointed to examine into the doctrines and proceedings of the brethren at Herrnhut. The commissioners made a favourable report; and ever since both Herrnhut and other settlements of the United Brethren in Saxony have been protected, and even several immunities offered them by the court, but not accepted. Herrnhut was visited in 1766, by the emp. Joseph II. by Frederick William II. king of Prussia, and by several other royal personages, who expressed their satisfaction on examining its peculiar regulations.

(2.) **HERRNHUT, NEW,** the first mission settlement of the United Brethren, in the island of St Thomas in the West Indies, then under the Danish government, but which was taken by the British in 1801. This settlement was begun in 1739; the missionaries having endeavoured to propagate Christianity among the negro slaves ever since

1731, and suffered many hardships and persecutions, from which their converts were not exempted. Many of the planters finding in process of time that the Christian slaves were more tractable, moral, and industrious than the heathen, not only countenanced but encouraged their endeavours. These were also greatly facilitated by the protection of Christian VI, king of Denmark. The settlement consists of a spacious negro church, a dwelling-house for the missionaries, negro huts, out-houses, and gardens. From this place the islands of St Croix and St John were supplied at first with missionaries; and the Brethren have now two settlements in each. The negro converts belonging to their church, amount in those three islands, to near 8000 souls.

(3.) HERRHUT, now, is also the name of the oldest settlement of the United Brethren in Greenland. It is situated on Ball's River, a few miles from the sea, near Davis's Straights, on the W. coast of Greenland, near the Danish colony of Godthaab. The two first missionaries were sent from Herrnhut in 1733, and their laudable intentions favoured by Christian VI, king of Denmark. They had to struggle in this uncultivated, frozen, and savage country, with inconceivable hardships, and found at first great difficulty in acquiring the language of the natives. However, after six years labour and perseverance, they had the satisfaction to baptize four persons, all of one family; and from that time the mission began to prosper; so that in the succeeding years two other settlements were begun, called LICHTENFELS and LICHTENAU; and they all continue in prosperity. About 1300 of the natives have been Christianized since the beginning of this mission. See *Grant's History of Greenland*, Lond. 1777.

HERRNHUTTERS, a sect of Christians, so named from their first and principal settlement at Herrnhut, (see HERRNHUT, N° 1.) but better known by the names of MORAVIANS and UNITED BRETHREN. See these articles, and ZINZENDORF. They have settlements in Saxony, Silesia, and other parts of Germany; in Holland, Denmark, England, Ireland, and America. In England, their principal settlements are at Fulneck near Leeds, and Fairfield near Manchester. In Greenland, North and South America, the West Indies, and Russia, they have missions for the propagation of Christianity among the Heathens; and in many parts have had considerable success. See *Bushing's Account of the Rise and Progress of the Church of the Brethren*, printed at Halle in 1781; and *Grant's History of the Brethren*, Lond. 1780.

HERRNSTADT, a town of Silesia.

HERRNWERTH, or HERN-CHIRMERS, a town of Bavaria, 12 miles W. of Salzburg.

HERRSBRUCK, a town of Franconia, on the Pegnitz, 15 miles E. of Nuremberg.

HERRSTEIN, a town of Germany, in the circle of the Upper Rhine, and ci devant county of Sponheim; annexed to the French republic by the treaty of Lunéville, in 1801, and included in one of the 4 departments into which the territories on the left bank of the Rhine are now divided; probably that of Mount Tonnerre. It lies 12 miles W. of Creutznach.

\* HERS. pron. The female possessive used

when it refers to a substantive going before; as, this is *her* house, this house is *hers*. See *HIS*.

How came her eyes so bright? not with *her* tears;

If so, my eyes are oftener wash'd than *hers*.

Whom ill fate would ruin, it profits,

For all the miserable are *hers*.

I see her rowling eyes;

And, panting, lo! the god, the god, she cries,

With words not *hers*, and more than human sound,

She makes th' obedient ghosts peep trembling thro' the ground.

HERSCHEDE, a town of Germany, in Westphalia, and county of Mark, 6 m. S. of Lantchede.

HERSCHEL, the name given by most foreigners to the new planet, called *Georgium Sidus* by Mr Herschel, who discovered it. See *ASTRONOMY*, *Index*; and *GEORGIUM SIDUS*. The Indians call it OURANUS, or URANIA. Dr Herschel lately discovered other 4 satellites revolving round this planet, besides the two he formerly observed. They revolve as follows, the periodical times being estimated from their greatest elongations: I. The interior one in 3 d. 21 h. 25 min. at the distance of 35° 5'. II. One between the two first discovered ones, in 10 d. 23 h. 4 m. at the distance 38° 57'. III. The nearest exterior one at about twice the distance of the farthest old one; in 1 d. 1 h. 49 m. IV. The most distant satellite times as far from the Herschel, as the old one whence he calculates its period of revolution to be 107 d. 16 h. 40 m. The planes of the orbits of the two first discovered satellites form large angles with that of the planet, and of course of the ecliptic, as to be almost perpendicular; it; and they also move in a retrograde direction which are two remarkable circumstances in which they depart from the analogy of the old planets. Whether the motions of these 4 last discovered direct or retrograde seems not yet determined. The disk of the Georgian planet is flattened. Herschel, with an excellent seven feet telescope thought he observed, on different days, two rings surrounding the planet, and crossing each other at right angles; but Mr Nicholson suspects, that they were optical deceptions, as they kept the same position with respect to the tube, after the relative position of the parallel had been much changed by the earth's rotation, and because they did not appear with larger telescopes in 10 years.

HERSCHELD, a town of Lusatia.

(1) \* HERSE. *n. f.* [*berse*, low Latin; supposed to come from *bersean*, to praise.] Thus likewise written *berse*; see *HERSES*. 1. A temporary monument raised over a grave. 2. A carriage in which corpses are drawn to the grave.

When mourning nymphs attend their Daughters' *berse*,

Who does not weep that reads the moving story.

On all the line a sudden vengeance waits,  
And frequent *herfes* shall besiege your gates.

(2.) *HERSE*, [*berce*, Fr. *i. e.* a harrow.] in fortification, a lattice, or portcullis, in form of a harrow.



harrow, beset with iron spikes. It is usually hung by a rope fastened to a maulmet; to be cut, in case of surprise, or when the first gate is broken with a petard, that the hedge may fall, and stop up the passage of the gate or other entrance of a fortress. It is otherwise called a *sarrazin*, or *catapult*; and when it consists of straight stakes, without any cross-pieces, it is called *ORCERS*.

(3.) *HERSE* is also a harrow, which the besieged for want of chevaux de frise, lay in the way, or in breaches, with the points up, to incommode the march of the enemy's horse or infantry.

(4.) *HERSE*. See *ARRHEPHORIA*.

\* *To HERSE*. *v. a.* [from the noun.] To put into an herse.—I would my daughter were dead at my foot, and the jewels in her ear. O, would she were *herse'd* at my foot, and the ducats in her coffin. *Shak.*

The Grecians spitefully drew from the darts the corse,

And *herse'd* it, bearing it to fleet. *Chapman.*

The house is *herse'd* about with a black-wood,  
Which nods with many a heavy-headed tree.

*Craheaw.*

\* *HERSELF*. *pronoun*. 1. A female individual, distinguished from others.—

The jealous o'er-worn widow, and *herself*,  
Since that our brother dubb'd them gentlewomen,

Are mighty gossips in this monarchy. *Shak.*

Being in her own power; mistress of her own  
Mights.—

The more she looks, the more her fears increase,

At nearer sight; and she's *herself* the less. *Dryd.*

The oblique case of the reciprocal pronoun;  
she hurt *herself*.—The daughter of Pharaoh

came down to wash *herself*. *Exodus.*—She returned  
himself to *herself*. *Judges.*

\* *HERSE-LIKE*. *adj.* [*herse* and *like*.] Funereal;  
suitable to funerals.—Even in the Old Testa-

ment, if you listen to David's harp, you shall hear  
many *herse-like* airs, as carols. *Bacon.*

*HERSENT*, Charles, a French divine, of the  
17th century, who wrote a work entitled, *Opus*

*de cavendo Schismate*. As in this work he  
argued Card. Richelieu with views inimical to the

Catholic church, he was obliged to quit France,  
and retire to Rome; where he incurred censure

from the Inquisition, by publishing some peculiar  
doctrines on the doctrine of grace, and was excom-

municated. He then returned to France; wrote  
a paraphrase on Solomon's Song, with other tracts:

he died in 1660.

(1.) *HERSFELD*, a territory of Germany, in  
the circle of the Upper Rhine, belonging to the

duke of Hesse-Cassel.

(2.) *HERSFELD*, or *HIRSCHFELD*, the capital  
of the above territory (N<sup>o</sup> 1.) is surrounded with

walls, flanked with towers, and contains about  
10,000 houses, an hospital, and an academy. It is

3 m. SSE. of Cassel, and 50 W. of Erfurt. Lon.

51. 30. E. Ferro. Lat. 50. 39. N.

*HERSILIA*, the wife of ROMULUS, the first  
king of Rome. After her death, she was deified,

and worshipped under the names of *HORTA* and  
*HERSILLON*, in the military art, a sort of

plank or beam, 10 or 12 feet long, whose two  
sides are driven full of spikes or nails, to incommode  
the march of the infantry or cavalry. The  
word is a diminutive of *herse*. See *HERSE*, § 3.

*HERSIN*, a town of France, in the dep. of the  
Straits of Calais, 6 miles S. of Bethune.

*HERSIPHORIA*. See *ARRHEPHORIA*.

*HERSTAL*, or *HERISTAL*, a town of the  
French republic, in the dep. of Ourte, and late  
bishopric of Liege; with a castle which anciently  
belonged to Pepin, the father of Charles Martel.  
It is seated on the Meuse, 4 miles N. of Liege.

*HERSTELLE*, a town of Germany, in West-

phalia, in Paderborn, 11 m. ENE. of Warburg.

(1.) *HERTFORD*, the county of Hertfordshire.

In the beginning of the heptarchy it was considered  
as one of the principal cities of the E. Saxons.

It is seated on the Lea, which is now navigable  
for barges, but, at that period, was equally navi-

gable for ships to this town. In 879, the Danes  
erected a forts here, for the security of their ships;

but Alfred turned the course of the river, so that  
their vessels were left on dry ground. Edward,

the eldest son of Alfred, built a castle here, which  
has been often a royal residence, and is still entire.

The town sends two members to parliament, and  
is governed by a high steward, mayor, 9 alder-

men, a recorder, &c. It has 4 fairs, and a mar-

ket on Saturday. It had formerly 5 churches, but  
has now only 2. Hertford is 2 miles W. by S.

of Ware, and 12 N. of London. Lon. 0. 1. E.

Lat. 51. 30. N.

(2.) *HERTFORD*, a county of N. Carolina, in  
Edenton district, bounded on the N. by Virginia,

E. by Chowan, S. by Bertie, and W. by Nor-

thampton counties; containing 3,386 citizens,  
and 4,242 slaves in 1796. Winton is the capital.

(3.) *HERTFORD*, a post town of N. Carolina,  
the capital of Gates county, on the W. side of the

Peregrinians, 18 miles NNE. of Edenton, and  
438 SSW. of Philadelphia. Lon. 1. 45. W. of

that city. Lat. 36. 11. N.

*HERTFORDSHIRE*, or *HERTS*, a county of Eng-

land, bounded on the N. by Cambridgeshire, on  
the E. by Essex, on the NW. by Bedfordshire, on

the W. by Bucks, and on the S. by Middlesex.

It is 36 miles long from N. to S. and 18 broad  
from E. to W. It is divided into eight hundreds,

which contain 19 market towns, 174 parishes, 956  
villages, 16,500 houses, and 90,000 souls; and

sends six members to parliament. The northern  
skirts of this country are hilly, forming a part of

the chalky ridge which extends across the king-

dom in this direction. A number of streams rise  
from this side, which, by their clearness, show the

soil to be inclined to hardness, and not abundantly  
rich. Flint stones are scattered in great profu-

sion over it, and beds of chalk are frequently met  
with. It is, however, with proper culture, ex-

remely favourable to wheat and barley, which  
come to as great perfection here as in any part of  
the kingdom. The soil of the western part is to-

lerably rich, and under excellent cultivation. The  
chief traffic is in corn and malt. The air is whole-

some; and the principal rivers are the Lea, Stort,  
and Coln.

*HERTGOVINZA*, a territory of Turkey in  
Europe, in Dalmatia. Castel-Nuovo the capital,  
11 s

belonged to the Venetians before the present war, and the rest, with a town of the same name to the Turks. The emperor being, by the treaty of Lunéville, in possession of the city of Venice, we suppose he will now claim the capital, as belonging to Maritime Austria.

**HERTHA**, or *Hertha* in mythology, a goddess worshipped by the ancient Germans. She is mentioned by Tacitus, in his book *De Moribus Germanorum*, cap. 40. Vossius supposes, that this goddess was Cybele; but she was more properly Terra or the Earth; for the Germans still use *hertha* for the earth, whence also the English word *earth*.

**HERTS**. See **HERTFORDSHIRE**.

**HERTWIGSWALD**, a town of Silesia.

**HERTZBERG**, a considerable town of Saxony, 24 miles SE. of Wittenberg, and 35 NW. of Dresden. Lon. 13. 17. E. Lat. 51. 41. N.

**HERTZFELD**, a town of Germany, in the bishopric of Munster, 5 m. SSW. of Strumberg.

**HERTZHORN**, a town of Holstein.

**HERTZOGAURACH**, a town of Franconia.

**HERZOGENBOSCH**. See **BOIS LE DUC**. This town was taken by the French, under gen. Pichegru, on the 11th of Oct. 1794, though the adjacent country for several miles round was laid under water; a garrison of 3,000 men were made prisoners, and a vast quantity of ordnance and military stores were taken. It is now the capital of the department of Dommel and Scheldt, in the Batavian republic.

**HERZOGENBURG**, a town of Austria.

**HERZOGSGRAHEN**, a river of Silesia.

**HERZOGSTORF**, a town of Austria.

**HERVE**, a town of the French republic, in the dep. of Ourte; 8 miles NW. of Limburg, and 21 SE. of Liège.

(1.) **HERVEY**, James, a clergyman of exemplary piety, was born in 1714, and succeeded his father in the livings of Weston Favell and Collingtree in Northamptonshire. These, being within 5 miles of each other, he attended alternately with his curate; till being confined by ill health, he resided constantly at Weston; where he diligently pursued the labours of the ministry and his study. He was remarkably charitable; and desired to die just even with the world, and to be, as he termed it, *his own executor*. This excellent divine died on Christmas day 1758, leaving the little he possessed to buy warm clothing for the poor in that severe season. No work is more generally or deservedly known, than his *Meditations and Contemplations*; containing, *Meditations among the Tombs*, *Reflections on a Flower garden*, a *Discant on Creation*, *Contemplations on the Night*, and *Starry Heavens*, and a *Winter-piece*. The sublime sentiments in these pieces have the peculiar advantage of being conveyed in a flowing elegant language, and they have accordingly gone through many editions. He published besides, *Remarks on Lord Bolingbroke's Letters on History*; *Theron and Asopha*, or a *Series of Dialogues and Letters on the most important Subjects*; *some sermons*, and other tracts.

(2—4.) **HERVEY**. See **HARVEY**, and **HARVIE**.

**HERVEY'S ISLAND**. See **HARVEY'S ISLAND**.

**HERVORDEN**, or **HAERWAARDEN**, a free impe-

rial town of Germany, in the circle of Westphalia, capital of the county of Ravensburgh, and a famous nunnery, belonging to the protestants of the confession of Augsburg, whose abbess is a princess of the empire, and has a voice and place in the diet. It is seated on the river Aa, 17 m. SW. of Minden. Lon. 8. 47. E. Lat. 52. 9. N.

**HERY**, a town of France, in the dep. of Yonne 8 miles N. of Auxerre.

\* *To HARRY*. v. a. [*herian*, Sax. to praise, to celebrate.] To hallow; to regard as holy. Now no longer in use.—

Thenot, now 'tis the time of merrymake,  
Nor Pan to *berry*, nor with love to play;

Like mirth in May is meetest for to make.

Or Summer shade under the cocked hay. *Arg.*

But were thy years green as now be mine,

Then wouldst thou learn to carol of love,

And *berry* with hymns thy lass's glove. *Sp.*

**HERZBERG**. See **HAARTZBERG**.

**HERZOGENBUSCH**. See **HAARTZOGENBUSCH**.

**HESBON**, **ESBON**, or **HESHBON**, in sacred geography, the royal city of the Amorites, in the tribe of Reuben, according to Moses: though Josh. xxi. 39. where it is reckoned among the Levitical cities, it is put in the tribe of Gad; who argues its situation to be on the confines of both.

(1.) **HESDIN**, a strong town of France, in the department of the Straits of Calais, and in the county of Artois, seated on the Canche, 25 m. SSW. of St Omer, and 165 N. of Paris. Lon. 1. 6. E. Lat. 50. 14. N.

(2.) **HESDIN**, **OLD**, a town 3 m. from Hesdin.

**HESLIUSIUS**, Tilleman, a German Lutheran divine born at Wessel in 1536. He wrote, 1. *Commentaries on the Psalms*; 2. *On Isaiah*; 3. *On Paul's Epistles*; and 4. *on Justification and the Lord's Supper*. He died in 1588.

**HELIOD**, a very ancient Greek poet; but whether cotemporary with Homer, or a little older or younger, is not agreed among the learned. His father, as he tells us in his *Opera et Dies*, was an inhabitant of Cumæ, one of the Eolian isles, now called *Tara Nova*; and removed from thence to Aspera, a little village of Boeotia, at the foot of mount Helicon, where Hesiod was probably born, and called, as he often is, *Ascreus*, from it. Of what quality his father was, is so where said; but that he was driven by misfortunes from Cumæ to Aspera, Hesiod himself informs us. His father seems to have prospered better at Aspera, than he did in his own country; yet Hesiod could arrive at no higher fortune than keeping sheep on the top of mount Helicon. Here the Muses met him, and entered him into their service, as he boasts in his *Generatio Deorum*:

Erewhile as they the shepherd swain behold,

Feeding beneath the sacred mount his fold,

With love of charming song, his breast they fill'd.

There ere the heav'nly muses first inspir'd;

There, when the maids of Jove the silence broke,

To Hesiod thus the shepherd swain they spoke, &c.

On the death of the father, an estate was left

which ought to have been equally divided between

Hesiod and his brother Perseus; but Perseus defrauded

him in the division, by corrupting the judges.

Hesiod was so far from resenting this injustice, that

expresses a concern for those mistaken mortals who place their happiness in riches only, even at the expense of their virtue. \* He lets us know, that he was not only above want, but capable of aiding his brother in time of need; which he offers as though he had been so ill used by him. The last circumstance he mentions relating to himself is his conquest in a poetical contention. Archilochus, king of Euboea, had instituted funeral games in honour of his own memory, which his son afterwards took care to have performed. Hesiod was a competitor for the prize in poetry; and won a tripod, which he consecrated to the Muses. When he was grown old (for it is said by all that he lived to a very great age), he moved to Locris, a town about the same distance from mount Parnassus as Asclepias was from the same. His death was tragical. The man with whom he lived at Locris, a Milesian born, ravished a maid in the same house; and though Hesiod was entirely ignorant of the fact, yet being maliciously accused to her brothers as an accomplice, was unjustly slain with the ravisher, and thrown into the sea. The *Theogony*, and *Works and Days* are the only undoubted pieces of this poet now extant; but it is supposed that even these have not come down to us complete. A good edition of Hesiod's works was published by Mr Le Clerc, at Amsterdam in 1705.

**HECUBA**, in fabulous history, the daughter of Lamedon king of Troy, and sister of K. Priam. She was exposed to be devoured by a sea monster, but was killed it, and delivered her; but Laomedon refusing her the promised reward, he sacked the city, and gave Hecuba to Telamon.

**HECUBA**, *n. f.* [from *hesite*.] Dubiousness; uncertainty; suspense.—The reason of my hesitating about the air is, that I forgot to try whether that liquor, which shot into crystals, exposed to the air, would not have done the like in a vacuum accurately stopped. *Boyle*.—Some of them lived without doubt or *hesitation*, and lived and died in such a manner as to shew that they believed their own reasonings. *Atterbury*.

**HECUBA**, *v. a.* [from *hesite*. Latin; *hesiter*, *hesit*.] To be doubtful; to delay; to pause; to be difficult.—A spirit of revenge makes him like the Grecians in the seventh book, when he hesitates to accept Hector's challenge. *Pope*.—Willing to wound, and yet afraid to strike, he hesitates a fault, and *hesitates* dislike; he reserves to blame or to commend, he is timorous foe, and a suspicious friend. *Pope*.

**HECUBA**, *n. f.* [from *hesite*.] 1. Uncertainty; difficulty made.—I cannot see the difficulties and *hesitations* of every one; all will be more or fewer, according to the capacity of each person. *Woodward*. 2. Intermittent speech; want of volubility.—Many clergy write in so diminutive a manner, with such poor blots and interlineations, that they are obliged to go on without perpetual *hesitations*.

**HEGIVON**, a town of Egypt, 13 miles SSW. of Luxor.

**HEIN**, a town of Turkey, in Diarbeck.

**HEMALMAI**, an island and town of Egypt, in the lake of Tenis, 13 miles NW. of Tineh.

**HESNE**, a river of France, which runs into the Scheldt, near Conde, in the dep. of the North.

**HESPER**, **HESPERUS**, [Gr. *Ἑσπερος*.] in astronomy, the evening star; an appellation given to Venus when she follows or sets after the sun. See **HESPERUS**.

(1.) **HESPERIA**, or **HESPERIA MAGNA**, an ancient name of Italy; so called by the Greeks from its western situation.

(2.) **HESPERIA**. See **HESPERIDES**.

(3.) **HESPERIA ULTIMA**, an appellation of ancient Spain.

**HESPERI CORNU** is called the *Great Bay* by the author of Hanno's Periplus; but most interpreters, following Mela, understand a promontory; some Cape Verd, others Palmas Cape: Vossius takes it to be the former, since Hanno did not proceed so far as the latter cape.

**HESPERIDEAE**, in botany, from the *Hesperides*; golden or precious fruit: the 39th order in Linnaeus's Natural Method. See **BOTANY**, *Index*.

(1.) **HESPERIDES**, in ancient mythology, the granddaughters of **HESPERUS**, the brother of Atlas. According to Diodorus, these brothers possessed great riches in the western parts of Africa. **Hesperus** had a daughter called **HESPERIA**, who married her uncle Atlas, and from this marriage proceeded seven daughters, called *Hesperides* from the name of their mother, and **ATLANTIDES** from that of their father. According to the poets, the *Hesperides* were 3 in number, *Ægle*, *Arethusa*, and *Hesperethusa*. Hesiod, in his *Theogony*, makes them the daughters of *Nox*. Night, and seats them in the same place with the Gorgons; viz. at the extremities of the west, near mount Atlas; because the sun sets there. They were fabled to have had the keeping of certain golden apples, on the other side of the ocean. A dragon watched the garden, but Hercules slew him, and carried off the apples. Ptolemy and Solinus suppose the dragon to mean an arm of the sea, wherewith the garden was encompassed, and which defended the entrance; and Varro supposes, that the golden apples were sheep. Others, with more probability, say they were oranges.

(2.) **HESPERIDES**, **GARDENS OF THE**, in ancient geography, are placed by some authors at Larach, a city of Fes; by others, at Bernich, a city of Barca, which accords better with the fable. Others take the province of Susa in Morocco for the island wherein the garden was seated. And, lastly, Rudbeck places the Fortunate Islands, and these gardens in his own country, Sweden.

**HESPERIDUM INSULÆ**, in ancient geography, islands near the *Hesperic Cornu*; but the accounts of them are so much involved in fable, that nothing certain can be affirmed of them.

**HESPERIS**, **ROCKET**, *Dame's Violet*, or *queen's gilliflower*; a genus of the *filiquosa* order, belonging to the *tetradynamia* class of plants; and in the natural method ranking under the 39th order, *Siliquosæ*. The petals are turned obliquely; there is a glandule within the shorter stamina; the siliqua almost upright; the stigma forked at the base, connivent, or closing at the top; the calyx close. The species are,

1. **HESPERIS INODORA**, the scentless rocket, has a fibrous root; upright, round, firm stalks,

Two feet high, garnished with spear-shaped, acute pointed, sharply indented, close-fitting, leaves; and all the branches terminated by large spikes of scentless flowers, with obtuse petals, of different colours and properties in the varieties. This species makes a fine appearance, but has no scent.

2. *HESPERIS NATURALIS*, the common sweet-scented garden rocket, having fibrous roots, crowned with a tuft of long, spear-shaped, rough leaves; upright, single, hairy stalks, two feet high; garnished with oval lanceolate, slightly indented, close-fitting leaves; and the stalk and branches terminated by large and long spikes of sweet-scented flowers of different colours and properties in the varieties, of which there are a great number. All the varieties of this species are so remarkable for imparting a fragrant odour, that the ladies were fond of having them in their apartments. Hence they derived the name of *dame's violet*; and, bearing some resemblance to a stock-gilliflower, were sometimes also called *queen's gilliflower*; but are now most commonly called *rocket*.

3. *HESPERIS TRISTIS*, the dull-flowered night-smelling rocket, hath fibrous roots, upright, branching, spreading, bristly stalks, two feet high; spear-shaped pointed leaves; and spikes of pale purple flowers, of great fragrance in the evening. All the species are hardy, especially the 1st and 2d, which prosper in any of the open borders, and any common garden soil; but the 3d should have a dry warm situation, and a few may be placed in pots to be sheltered in case of inclement weather. They may be propagated either by seeds, by offsets, or by cuttings off the stalks.

(1.) *HESPERUS*, in the mythology, the brother of Atlas, and grandfather of the Hesperides. Diodorus, lib. iii. relates, that Hesperus, having ascended to the top of mount Atlas, thence better to observe the stars, never returned; and hence he was fabled to have been changed into the evening star.

(2.) *HESPERUS*, the son of Cephalus by Aurora, as fair as Venus, was changed into a star, called *Lucifer* in the morning, and *Hesperus* in the evening.

*HESPRES*, a river of France, which runs into the Sambre, 3 miles below Landrecy.

*HESPYN*, a river of Wales, which falls into the Clwyd, 2 miles S. of Ruthyn.

(1.) *HESSE*, a country in the circle of the Upper Rhine, in Germany, bounded on the N. by the bishopric of Paderborn and duchy of Brunswick; on the E. by Thuringia; on the S. by the territory of Fulde and Weteravia; and on the W. by the counties of Nassau, Witgenstein, Hartzfeldt, and Waldeck. The house of Hesse is divided into four branches, namely, Hesse Cassel, Homberg, Darmstadt, and Rhinefeldt, (See these articles,) each of which has the title of landgrave, and takes its name from one of the four principal towns. This country is about 100 miles in length, and 50 in breadth, and surrounded by woods and mountains, in which are mines of iron and copper. In the middle are fine plains, fertile in corn and pastures; and there is plenty of all sorts of fruit and honey. They likewise cultivate a large quantity of hops, which serve to make excellent beer.

Birch trees are very common, and they make a great deal of wine of the sap. The landgrave of Hesse-Cassel is an absolute prince, and derives a considerable part of his revenue from his troops, which he lets out to such of the powers of Europe as can give him an advantageous subsidy.

(2.) *HESSE*, William prince of. See WILLIAM IV.

(3.) *HESSE-DARMSTADT*. The landgrave of Hesse-Darmstadt in July 1831, by a memorial to the diet at Ratisbon states his loss, by the cession of the German territory on the left Bank of the Rhine to amount to 22 bailiwicks, 7 towns, 4 burghs, 143 villages, 104 mills and meadows, 74,000 subjects, and 666,050 florins of annual revenue comprehended in the county of Manau Lichtenberg now added to Alsace.

*HESSEL*, a town of the Batavian republic, in the dep. of the Rhine, and late prov. of Dutch Guelderland, 3 miles E. of Bommel.

*HESSIAN FLY*, a very mischievous insect, which a few years ago appeared in North America; and whose depredations threatened to destroy the crops of wheat in that country entirely. It is, in its perfect state a small winged insect; but the mischief it does is while in the form of a caterpillar; and the difficulty of destroying it is increased by its being as yet unknown when it deposits its eggs, to be hatched before the appearance of the caterpillars. These mischievous insects begin their depredations in autumn, soon as the wheat begins to shoot up through the ground. They devour the tender leaf and shoot with great voracity, and continue to do so till stopped by the frost; but no sooner is this obstacle removed by the warmth of the spring, when the fly appears again, laying its eggs now, as has been supposed, upon the stems of the wheat beginning to spire. The caterpillars, hatched from these eggs, perforate the stems of the growing plants at the joints, and lodge themselves in the hollow within the corn, which shows signs of disease till the ears begin to turn black. The stems then break; and being no longer able to perform their office in supporting and supplying the ears with nourishment, the corn perishes about the time that it goes into a milky state. These insects attack also rye, barley, and timothy grass, though they seem to prefer wheat. The destruction occasioned by them is described in *Amer. Museum*, (published at Philadelphia) for 1787, in the following words: "It is well known that all the crops of wheat in all the land to which it has extended, have fallen before it, and that the farmers beyond it dread its approach. The prospect is, that unless means are discovered to prevent its progress, the whole continent will be over-run;—a calamity more to be dreaded than the ravages of war." This terrible insect appeared first in Long Island during the American war, and was supposed to have been brought to Germany by the Hessians; whence it proceeded thence it proceeded inland at the rate of about 15 or 20 miles annually; and in 1789 it reached 100 miles from the place where it was first observed. At that time it continued to proceed with unabating increase; being apparently



stopped neither by rivers nor mountains. In the fly state it is likewise exceedingly troublesome; by getting into houses in swarms, falling into meals and drink; filling the windows, and flying perpetually into the candles. It still continued to infect Long Island as much as ever; and in many places the culture of wheat was entirely abandoned. Mr Morgan, in a communication to the Philadelphia Society for promoting agriculture, informs us, that he had made himself acquainted with the fly, by breeding a number of them from the chrysalis into the perfect state. The fly is at first of a white body with long black legs and whiskers, so small and motionless as not to be easily perceived by the naked eye, though very discernible with a microscope; but they soon become black and very nimble, both on the wing and feet, being about the size of a small ant. During the height of the brood in June, where four or five of the nits have been deposited on one stalk of wheat, he has sometimes discovered, even to the naked eye, some of them twist and move when disturbed: thus is while they are white; but they do not then travel from one stalk to another, nor to different parts of the same stalk. The usual time of their spring hatching from the chrysalis is in May. "Those (says he) who are doubtful whether the fly is in their neighbourhood, cannot find their eggs or nits in the wheat, by looking themselves by opening their windows at night and burning a candle in the room. The more flies enter in proportion to their number and kind. The first night after the commencement of the harvest, this season, they filled my dining-room in such numbers as to be exceedingly troublesome in the eating and drinking vessels. About exaggeration I may say, that a glass tumbler from which beer had been just drank at night, had 300 flies in it in a few minutes. The rooms are filled with them when they desire to escape their escape. They are very distinguishable from every other fly by their horns or whiskers." The American States are likewise infested with another mischievous insect, named the VIRGINIA WHEAT-FLY. This, however, has not yet crossed the river Delaware; though there is danger of its being gradually insured to colder climates, and to extend its depredations to the northern States. But it is by no means the same as the Hessian fly. The wheat fly is the same that whose ravages in the Angoumois in France are recorded by M. Du Hamel: it eats the grain, and is a moth in its perfect state. On the other hand, the Hessian fly has hitherto been unknown in America; it eats only the leaf and stalk; and, in its perfect state, is probably a TENTHREDINID, or the black negro fly of the turnip. As great quantities of wheat were at this time imported from America into Britain, it became an object of the attention of government, to consider how far it was proper to allow of such importation, lest this destructive insect might be brought along with the grain. The matter, therefore, was fully canvassed before the privy council, and the following is the substance of the information relative to it; in consequence of which, the importation of American wheat was at that time prohibited by proclamation. From a very ex-

tensive correspondence on this subject, between Mr Bond the British consul at Philadelphia, and many others, with Sir Joseph Banks, the latter drew up a report for the privy council, dated March 2, 1789, in which he states the following particulars: 1. The appearance of the fly in Long Island was first observed in 1779. We must suppose this to be meant, that its destructive effects became then first perceptible; for it seems undoubtedly to have been known in 1776. 2. The opinion of colonel Morgan, that it was imported by the Hessians, seems to be erroneous, as no such insect can be found to exist in Germany or any other part of Europe. 3. Since its first appearance in Long Island, it has advanced at the rate of 15 or 20 miles a-year, and neither waters nor mountains have impeded its progress. It was seen crossing the Delaware like a cloud, from the Falls Township to Makefield; had reached Saratoga, 200 miles from its first appearance, infesting the counties of Middlesex, Somerset, Huntington, Morris, Sussex, the neighbourhood of Philadelphia, all the wheat counties of Connecticut, &c. committing the most dreadful ravages; attacking wheat, rye, barley, and timothy grass. 4. The Americans, who have suffered by this insect, speak of it in terms of the greatest horror. In colonel Morgan's letter to Sir John Temple, he uses the following expressions. "Were it to reach Great Britain, it would be the greatest scourge that island ever experienced; as it multiplies from heat and moisture, and the most intense frosts have no effect on the egg or aurelia. Were a single straw, containing the insect, egg, or aurelia, to be carried and safely deposited in the centre of Norfolk in England, it would multiply in a few years, so as to destroy all the wheat and barley crops of the whole kingdom. There cannot exist such an atrocious villain as to commit such an act intentionally." 5. No satisfactory account of the mode in which this insect is propagated has hitherto been obtained. Those who say that the eggs are deposited on the stalk from 6 or 8 to 30, and by their growth compress and hinder the stalk from growing, are evidently deceived, and the authors of the assertion plainly mistake the animal itself for its eggs. It is sufficient to remember, that eggs do not grow or increase in bulk, to prove that what they observed were not eggs. 6. The landlord's opinion, that the eggs are deposited on the ripe grains of wheat, though contradicted by colonel Morgan, is not disproved, as the colonel advances no argument against it. 7. A letter dated New York, September 2, 1786, says, that the eggs are deposited on the young blade, resembling what we call a *fly-blow* in meat; very small, and but one in a place: but this, though the only natural mode of accounting for the appearance of the insect, had it been true, must undoubtedly have been confirmed by numbers of observations. 8. Even though this should be found hereafter to be the case, there will still remain a danger of the aureliae being beaten off by the flail from the straw in threshing the wheat, and imported into Britain along with it; the presence of these flies in barns having been fully proved by the observations of Messrs Potts and Bond. 9. None of the remedies proposed against this de-

fruitful insect have been in any degree effectual, excepting that of sowing the yellow bearded wheat; the straw of which is sufficiently strong to resist the impression of the insect, and, even if its eggs are deposited upon it, receives little injury in point of produce in grain: this provides, however no remedy for the loss of the barley crop, nor for that which must be incurred by sowing the yellow-bearded wheat on lands better suited by nature for the produce of other kinds: it appears also that this very kind is liable to degenerate, and probably from a different cause than that assigned by colonel Morgan, viz. the mixture with common wheat. 9. Though the Agricultural Society at Philadelphia, as well as colonel Morgan, have declared their opinions decisively that no danger can arise from wheat imported into Britain, as the insect has no immediate connection with the grain; yet with nearly if not exactly the same materials before him which these gentlemen were furnished with, Sir Joseph Banks could not avoid drawing an inference directly contrary; and he concludes his report with the words of Mr Bond in a letter to the marquis of Caermarthen. "Satisfactory as it would be to my feelings to be able to say with precision, that I apprehend no danger of extending the mischief by seed, my duty urges me to declare, that I have not heard or seen any conclusive fact by which I could decide on a matter of such importance; and till that test occurs, the wisdom of guarding against so grievous a calamity is obvious." On the 27th of April 1786, another paper, by way of appendix to the foregoing, was given in by Sir Joseph Banks. In this he again observes, that none of the descriptions of any European insect hitherto published answer exactly to the Hessian fly. In a letter from Mr Bond to the marquis of Caermarthen, he mentions another kind of insect in the state of Maryland, called by way of eminence *the fly*; and which in some things resembles the Hessian fly, though it cannot be accounted the same. It makes its way into the mow, and bites the ends of the grain perceptibly, and no doubt deposits its eggs in the grain itself; since it has been observed, that wheat recently threshed, and laid in a dry warm place, will soon be covered with an extreme clammy crust, which binds the wheat on the surface together in such a way as to admit its being lifted in lumps; but the wheat beneath will not be hurt to any considerable depth. Such is the quality of this fly, that if the hand be inserted into the heap infested by it, watery blisters are immediately raised; and the farmers and slaves, riding upon bags of this infested wheat, never fail to be severely blistered thereby. "This insect (says he) is called in Maryland the *Revolution fly*, by the friends of the British government; but from all I can learn it is not the same insect which originated on Long Island, and is called the *Hessian fly* (by way of opprobrium) by those who favoured the revolution. All the papers I have read on the Hessian fly are very inaccurate, not to say contradictory; and I am convinced, it is by no means a settled point at this moment, in what manner and place the eggs of these insects are deposited." In another letter to the same nobleman, Mr Bond expresses himself

to the following purpose: "I have not been able to collect any decided information which furnishes the essential point, how far the insect may be communicated by seed. It is a matter at this time quite undecided here: nor have I heard or observed any very conclusive reason to suppose that the fly makes its way generally into barns and ricks. A very intelligent farmer in the county of Bucks informed me, that it was the prevailing opinion there, and so I found it, that the fly did not, either in the field or in the mow, affect the grain of the wheat: a neighbour of his, in threshing the little wheat he had saved last harvest, observed the fly rise from the straw in great numbers wherever it was struck by the flail; but then it was at first presumed that the fly had reëntered itself into the mow for the purpose of depositing its eggs in the grain or in the straw, no trace of the egg could be discovered from the appearance of any mucus or dust, either in the grain or in the straw; hence it was inferred that all the mischief was done in the field."

\* HEST. *n. f.* [*hest*, Sax.] Command; imperative inflection. Obsolete, or written *hest*.—

Thou dost afflict the not deserver,

As him that doth thy lovely *hest* despise.

Thou wast a spirit too delicate

To set her earthy and abhor'd commands,  
Refusing her grand *hest*.

HESTER, a town of Sweden, in E. Gothl.

HESTRA, a town of Sweden, in Smoland.

IESUS. See DAVID, § 11.

HESYCHIUS, the most celebrated of all ancient Greek grammarians, whose works are tant. He was a Christian; and, according to some, the same with Hesychius patriarch of sairm, who died in 609. He wrote a Greek con; which, in the opinion of Casaubon, is most learned and useful work of that kind produced by the ancients. Schrevelius published an edition of it in 1668, in 4to, with notes; the best are those of John Alberti, printed at den in 1746, and Ruhnkenius, in 1766; both vols. folio.

HETERIARCH, } [*heterarcha*, Gr. from

HETERIARCHA, } an ally, and *archa*, *mand.*] in antiquity, an officer in the Greek empire, whereof there were two species; the called simply *heteriarch*, and the other *protiarch*, who had the direction of the land. Their principal function was to command troops of the allies; besides which, they had other duties in the emperor's court, described Codin: *De offiis*, cap. 5. n. 30, 35, 36, 37.

(1.) \* HETEROCLITE. [*heterochlita*, Fr. *roclitum*, Lat. *hetero* and *clita*.] 1. Such nouns vary from the common forms of declension, by redundancy, defect, or otherwise. *Cast.* The *heterochlita* nouns of the Latin should not be touched in the first learning of the rudiments of the tongue. *Watts.* 2. Any thing or person deviating from the common rule.—

(2.) HETEROCLITE, HETEROCLITON, (§ 1. 1.) [from *hetero*, another, and *clita*, to decline in grammar, an anomalous word, which either in declension, conjugation, or regimen, deviates from the ordinary rules of grammar. It is particularly applied to nouns which vary or are irregular in declension.]

declensions; having fewer cases, numbers, &c. than ordinary; or that of one declension in one number, and another: as, *Hoc vas, vasis; hoc lignum, lignorum.*

\* **HETEROCLITICAL.** *adj.* [from *heteroclitus*.] Deviating from the common rule.—In the mention of his *heteroclitical*, and such as want either name or precedent, there is oft times a sin, even in their histories. *Brown's Vulgar Errors.*

\* (1.) \* **HETERODOX.** *adj.* [*heterodoxus*, Fr. *hétérodoxe* and *lâche*.] Deviating from the established opinion; not orthodox.—Partiality may be observed in some to vulgar, in others to *heterodox* tenets. *Locke.*

(2.) \* **HETERODOX.** *n. f.* An opinion peculiar.—Not only a simple *heterodox*, but a very hard paradox it will seem, and of great absurdity, if we attraction is unjustly appropriated unto the doctrine. *Brown's Vulgar Errors.*

**HETERODROMUS VECTIS**, a lever in which the fulcrum, or point of suspension is between the weight and the power. It is the same with what is called a *lever of the first kind*.

\* **HETEROGENEAL.** *adj.* [*heterogeneus*, Fr. *hétérogène* and *mixte*.] Not of the same nature; not kindred.—Let the body adjacent and ambient be not material, but merely *heterogeneous* towards the body that is to be preserved; such are quicksilver and white amber to herbs and flies. *Bacon's Natural History.*—The light whose rays are all alike refrangible, I call simple, homogeneous, and similar; but that whose rays are some more refrangible than others, I call compound, *heterogeneous*, and dissimilar. *Newton.*

(1.) \* **HETEROGENEITY.** *n. f.* [*heterogenéité*, Fr. *hétérogénéité*; from *heterogeneous*.] 1. Opposition of nature; contrariety or dissimilitude of qualities. Opposite or dissimilar parts.—Guaiacum, burnt as an open fire in a chimney, is sequestered in ashes and soot; whereas the same wood, distilled into a retort, does yield far other *heterogenities*. It is resolved into oil, spirit, vinegar, water and stool. *Boyle.*

(2.) **HETEROGENEITY**, in physics, is also used of the heterogeneous parts themselves; in which case, the heterogeneities of a body are the same as with its impurities.

(3.) \* **HETEROGENEOUS.** *adj.* [*hétérogène* and *mixte*.] Not kindred; opposite or dissimilar in nature. I have observed such *heterogeneous* bodies, which are included in the mass of this sandstone. *Woodward.*

(4.) **HETEROGENEOUS**, or **HETEROGENEAL**, literally imports consisting of parts of different kinds; opposition to **HOMOGENEOUS**.

(5.) **HETEROGENEOUS BODIES** are such as have parts of unequal density.

(6.) **HETEROGENEOUS LIGHT**, is by Sir Isaac Newton defined that which consists of rays of different degrees of refrangibility, reflexibility, and colour. Thus the common light of the sun or moon is heterogeneous, being a mixture of all sorts of rays.

(7.) **HETEROGENEOUS NOUNS**, one of the 3 varieties in irregular nouns; or such as are of one gender in the singular number, and of another in the plural. Heterogeneous, under which are

comprehended mixed nouns, are six-fold. 1. Those which are of the masculine gender in the singular number, and neuter in the plural; as, *hic tartarus, hic tartara.* 2. Those which are masculine in the singular number, but masculine and neuter in the plural; as, *hic locus, bi loci, & hic loca.* 3. Such as are feminine in the singular number, but neuter in the plural; as, *hec carbafus, & hec carbasa.* 4. Such as are neuter in the singular number, but masculine in the plural; as, *hoc caelum, bi caeli.* 5. Such as are neuter in the singular, but neuter and masculine in the plural; as, *hoc rastrum, bi rastri, & hec rastra.* And, 6. Such as are neuter in the singular, but feminine in the plural; as, *hec opulum, hec opula.*

(6.) **HETEROGENEOUS NUMBERS**, are mixed numbers, consisting of integers and fractions.

(7.) **HETEROGENEOUS PARTICLES** are such as are of different kinds of natures, and qualities. Most bodies consist of such particles.

(8.) **HETEROGENEOUS QUANTITIES**, are those which are of such different kinds and consideration, as that one of them, taken any number of times, never equals or exceeds the other.

(9.) **HETEROGENEOUS SURDS**, are such as have different radical signs; as,  $\sqrt{aa}$ , and  $\sqrt[3]{bb}$ ;  $\sqrt[4]{99}$  and  $\sqrt[7]{19}$ .

(1.) \* **HETEROSCIANS.** *n. f.* [*hétérosque* and *mixte*.] Those whose shadows fall only one way, as the shadows of us who live north of the Tropic fall at noon always to the North.

(2.) **HETEROSCIANS.** } All the inhabitants of the  
**HETEROSCHII.** } globe between the tropics and polar circle, or without the torrid zone, are Heteroschi; i. e. in N. latitude their shadows at noon are always to the northward, and in the S. latitude to the southward. The inhabitants in these two situations are Heteroschi to each other, having their shadows projected contrary ways at all times of the year.

**HETH**, [חֶת, Heb. i. e. Pear.] the 2d son of Canaan, grandson of Ham, and progenitor of the Hittites. (Gen. x. 15.) He dwelt southward of the promised land, at Hebron or its neighbourhood. Ephron an inhabitant of Hebron, was a descendant of Heth, and the city in Abraham's time was peopled by his posterity. See **HITTITES**.

(1.) **HETRURIA**, or **ETRURIA**, in ancient geography, a celebrated country of Italy, W. of the Tiber. It originally contained 12 different nations, which had each their respective monarch. Their names were Veientes, Clusini, Perusini, Cortonenfes, Arretini, Vetuloni, Volaterrani, Rusellani, Volsceini, Tarquini, Falisci, and Caeretani. The inhabitants were famous for their confidence in omens, dreams, auguries, &c. They all proved powerful and resolute enemies to the rising empire of the Romans, and were conquered only after much effusion of blood.

(2.) **HETRURIA**, or **ETRURIA**, in modern geography, is now the youngest kingdom in Europe, as two years ago it formed the youngest republic; (See **ETRUSCAN REPUBLIC**;) having been erected into a monarchy in May 1801, by the first consul of France, in favour of the prince of Parma's eldest son, by way of compensation for the cession of part of the Parmesan to the Cisalpine republic.

(See REVOLUTION.) This small kingdom comprehends the ci-devant duchy of Tuscany. The young monarch took possession of it in August, 1801. See TUSCANY.

HETSIN, a town in the kingdom of Corea.

HETTANGS, a town of France, in the dept. of the Meuse, 4 miles NW. of Thionville, and 6 SW. of Rodemach.

HEVÆI, in ancient geography, the Hivvta, one of the 7 nations who occupied Canaan; a numerous people, and the same with the Kadmonæi, who dwelt at the foot of Hermon and partly of Libanus, or between Libanus and Hermon (Judges iii. 3.) To this Bochart refers the fables concerning Cadmus and Harmonia, changed to serpents; the name *Hevi* denoting a wild beast, such as is a serpent. Cadmus, who is said to have carried the use of letters to Greece, seems to have been a Kadmonæan; of whom the Greeks say that he came to their country from Phœnicia.

HEUBACH, a town of Suabia, in Wurtemberg, 21 miles N. of Ulm, and 34 E. of Stuttgart.

HEUCHERA, in botany; a genus of the digynia order, belonging to the pentandria class of plants. There are five petals; the capsule is bispirated and bilocular.

HEUCHIN, a town of France, in the dept. of the Straits of Calais, 7 miles NNW. of St Pol.

HEUDICOURT, 2 towns of France: 1. in the dept. of the Meuse, 6 miles NE. of St Mihiel, and 13½ W. of Pont à Mousson: 2. in that of the Somme, 9 miles NNE. of Peronne.

HEVE, or HAVER, a port and cape on the S. coast of Nova Scotia.

HEVELIUS, or } John, an eminent astronomer,  
HEVELKE, } born at Dantzic in the year

1611. He studied in Germany, England, and France, and every where obtained the esteem of the learned. He was the first who discovered a libration in the moon, and made several important observations on the other planets. He also discovered several fixed stars, which he named the *firmament of Sobieski*, in honour of John III. king of Poland. His wife was also well skilled in astronomy, and made a part of the observations published by her husband. In 1673 he published a description of the instruments with which he made his observations, under the title of *Machina Cælestis*; and in 1679 he published the 2d part of this work. But in Sept. 1679, while he was in the country, his house at Dantzic was burnt down, by which he lost several thousand pounds; having not only his observatory and all his valuable instruments destroyed, but also a great number of copies of his *Machina Cælestis*; which made his 2d part very scarce. He died in 1687, aged 76. In 1690 were published his *Firmamentum Sobiesianum*, and *Prodromus astronomiæ & nova tabula solaris, cum catalogo stellarum fixarum*, in which he gives the necessary preliminaries for taking an exact catalogue of the stars. He was greatly esteemed by his countrymen, not only on account of his skill in astronomy, but as a very worthy magistrate. He was made a burgo master of Dantzic; which office he is said to have executed with the utmost integrity and applause. He was also highly esteemed by foreign literati as well as by foreign

princes and potentates: as appears from a collection of their letters, printed at Dantzic in 1613.

HEVER, a town of the French republic, in the dep. of the Dyle, and late Austrian Brabant, 1 mile S. of Louvain. Lon. 5. 49. E. Lat. 50. 51. N.

HEUGH HEAD, a cape of Scotland, on the coast of Fife.

HEUILLY, a town of France, in the dept. of Upper Marne, 6 miles SSE. of Langres.

HEUKELUM, a town of the Batavian republic in the dep. of Delft, and late province of Holland, seated on the Ligne, 5 miles from Gorcum. Lon. 4. 55. E. Lat. 51. 55. N.

(1.) HEURNIUS, or VAN HEURN, John, M.D. a learned Dutch physician, born at Utrecht 1543. He studied at Louvain, Paris, Padua, & Pavia. On his return, he was elected a magistrate of Amsterdam; after which he became professor of anatomy, and rector of the university of Leyden, where he died in 1601. He wrote commentaries on Hippocrates, and various treatises on different diseases.

(2.) HEURNIUS, Otho, son of the doctor, was also professor of Physic at Leyden, and author of several works.

HEUSDEN, a strong town of the Batavian republic, in the dept. of Dommel and Scheldt, in late province of Holland, seated on the Maas with a handsome castle; 8 miles NW. of Bois duac. It was surrendered to the French on the 17 Jan. 1795. Lon. 5. 3. E. Lat. 51. 44. N.

(1.) HEUSINGER, John Michael, a celebrated divine, born at Sunderhausen, in Thuringa, 1690. In 1730, he was made professor at Göttingen, and in 1738, removed to Eisenach, where he died in 1758. He wrote several learned treatises, & published editions of the Greek and Latin Classics.

(2.) HAUSINGER, James Frederick, nephew of the above, was born in 1719, and educated by his uncle. He became head master of the school at Wolfenbuttel, and published several treatises on ancient authors. He died in 1774.

HEUSZDORF, a town of Saxony, in Weimar.

\* To HEW. v. s. part. *brun* or *brunt* [even, Saxon; *beurnen*, Dutch.] 1. To cut blows with an edged instrument; to hack.—

Upon the joint the lucky steel did light,  
And made such way that *brw'd* it quite in two.

I had purpose

Once more to *brw* thy target from thy brow  
Or lose my arm for't

—He was *brun* in pieces by Hamilton's iron *Hayward*—One Vane was so grievously hurt that many thousands have died of less than his hurts, whereof he was cured. *Hayward*. To chop; to cut.—

He from deep wells with engines water drew  
And us'd his noble hands the wood to *brw*. Dry

3. To cut, as with an axe: with the participle *down*, when it signifies to fell; *up*, to extract from below; *off*, to separate.—

He that depends

Upon your favours, swims with fins of lead,  
And *brws down* oaks with rushes.

Brave followers, yonder stands the thorny wood  
Which, by the heav'n's assistance and your strength,



Must by the roots be *drawn* up yet ere night.

*Shak. Henry VI.*

Scarcely can I speak my choler is so great :

Oh : I could *draw* up rocks, and fight with flint.

*Shak.*

Yet shall the axe of justice *draw* him down,

And level with the root his lofty crown. *Sandys.*

He from the mountain *drawing* timber tall,

Began to build a vessel of huge bulk. *Milton.*

We'll force the gate where Marcus keeps his guard,

And *draw* down all that would oppose our passage.

*Addison.*

To form 'or shape with an axe : with *axe*.—

Thou hast *drawn* thee out a sepulchre here, as he

has *drawn* him out a sepulchre on high. *Isa. xlii.*

4—Nor is it so proper to *draw* out religious re-

formations by the sword, as to polish them by fair

and equal disputations. *King Charles.*—This river

lies in the very heart of the Alps, and has a long

key that seems *drawn* out on purpose to give its

waters a passage amidst so many rocks. *Addison.*

To form laboriously.—

The gate was adamant ; eternal frame ;

Which, *drawn* by Mars himself, from Indian

quarries came,

The labour of a god. *Dryden's Fables.*

Next unto bricks are prefer'd the square *drawn*

out. *Martimer.*—I now pass my days not studi-

ously idle, rather polishing old works than *draw-*

ing out new. *Pope to Swift.*

HEWER. *n. f.* [from *draw*.] One whose em-

ployment is to cut wood or stone.—At the build-

ing of Solomon's temple there were fourscore thou-

sand *hewers* in the mountains. *Brown.*

HEWSON, William, a very ingenious anat-

omist, was born in 1739. He was assistant to Dr

Keil, and afterwards in partnership with him ;

on their disagreement, read anatomical lec-

tures at his own house, in which he was seconded by

Dr Falconer. He wrote *Inquiries into the Proper-*

ties of the Blood, and the Lymphatic system, 2 vols ;

disputed with Dr Monro the discovery of the

lymphatic system of vessels in oviparous animals.

He died in 1774, in consequence of absorption

of a wound received in dissecting.

HEXACHORD, in ancient music, a concord

of six notes, by the moderns a *sixth*.

(1.) \* HEXAGON. *n. f.* [*hexagon*, Fr. *ἕξ* and

*γωνία*.] A figure of six sides or angles : the most

perfect of all the figures that can be added to

any other without any interstice ; and therefore

cells in honeycombs are of that form.

(2.) HEXAGON, REGULAR, in geometry, a fi-

gure whereof the six sides and angles are equal.

HEXAGONAL. *adj.* [from *hexagon*.] Ha-

ving six sides or corners.—As for the figures of

crystals, it is for the most part *hexagonal*, or six-

angled *Brown*.—Many of them shoot into regu-

lar figures, as crystal and bastard diamonds into

trigonal. *Ray.*

\* HEXAGONY. *n. f.* [from *hexagon*.] A fi-

gure of six angles.—When I read in St Ambrose

of *hexagons*, or sixangular cellars of bees, did I

not conclude that they were mathematicians?

*Bentham against Hobbs.*

HEXAGYNIA, [from *ἕξ*, six, and *γενεα*, a ge-

neration,] an order of plants in the class polyandria,

containing such as have 6 styles. See *BOTANY*, § 122 and 128.

HEXAHEDRON, in geometry, one of the five platonic bodies, or regular solids, being the same with a cube.

(1.) \* HEXAMETER. *n. f.* [*ἕξ* and *μετρον*.] A verse of six feet.—The Latin *hexameter* has more feet than the English heroick. *Dryden.*

(2.) HEXAMETER VERSE. The first 4 feet may be either spondee or dactyls ; the 5th is generally a dactyl, and the 6th always a spondee. Such is the following verse of Horace :

1 2 3 4 5 6  
*Aut prodesse volunt, aut delectare poeta.*

HEXAMILA, a town of European Turkey, in the prov. of Romania, 22 miles S. of Gallipoli.

HEXAMILI, a celebrated wall, built

HEXAMILION, or by the emperor Emanuel

HEXAMILIUM, in 1423, over the isthmus,

of Corinth. It took its name from *ἕξ*, six, and *μίλιον*, which in the vulgar Greek signifies a *mile*, be-

ing six miles long. The design of it was to de-

fend Peloponnesus from the incursions of the bar-

barians. Amurath II. having raised the siege of

Constantinople in 1422, demolished the hexamili-

um, though he had before concluded a peace with

the Greek emperor. The Venetians restored it

in 1463, by 30,000 workmen, employed for 23

days, and covered by an army commanded by

Bertoldo d'Este general of the land forces, and

Lewis Loredano commander of the sea. The in-

fidels made several attempts upon it ; but were

repulsed, and obliged to retire from the neigh-

bourhood thereof : but Bertoldo being killed at

the siege of Corinth, which was attempted soon

after, Bertino Calcinato who took on him the com-

mand of the army, abandoned, upon the approach

of the beglerbeg, both the siege and the defence

of the wall which had cost them so dear : upon

which it was finally demolished.

HEXANDRIA, in botany, [from *ἕξ*, six, and

*ἄνδρῶν*, a man] the 6th class in Linnaeus's sexual

method, consisting of plants with hermaphrodite

flowers, furnished with six stamina of an equal

length. See *BOTANY*, *Index*.

\* HEXANGULAR. *adj.* [*ἕξ* and *γωνία*, Lat.]

Having six corners.—*Hexangular* sprigs or shoots

of crystal. *Woodward.*

HEXAPLA, [from *ἕξ*, six, and *πλάτος*, I unfold]

in church history, a Bible disposed in six columns ;

containing the text, and divers versions thereof,

compiled and published by Origen, with a view

of securing the sacred text from future corrup-

tions, and to correct those that had been already

introduced. Eusebius, (*Hist. Eccl. lib. vi. cap.*

16.) relates that Origen, after his return from

Rome under Caracalla, learned Hebrew, and be-

gan to collect the several versions that had been

made of the sacred writings, and of these to com-

pose his Tetrapla and Hexapla. But others say

that he did not begin till the time of Alexander,

after he had retired into Palestine, about A. D.

231. Besides the translation of the sacred writ-

ings, called the *Septuagint*, made under Ptolemy

Philadelphus, about A. A. C. 280, the Scriptures

had been since translated into Greek by other in-

terpreters. The first of those versions, or (rechen-

ing the Septuagint) the second, was that of Aquila,

K k 2

la,

in a proselyte Jew, the first edition of which he published in the 12th year of Adrian, or about A. D. 128; the 3d was that Symmachus, published, as is supposed, under Marcus Aurelius, but, as some say, under Septimius Severus, about A. D. 200; the 4th was that of Theodotion, prior to Symmachus's, under Commodus, or about A. D. 175. The Greek versions, says Dr Kennicott, were made by the Jews from their corrupted copies of the Hebrew, and were designed to stand in the place of the Seventy, against which they were prejudiced, because it seemed to favour the Christians. The fifth was found at Jericho, in the reign of Caracalla, about A. D. 217; and the 6th was discovered at Nicopolis, in the reign of Alexander Severus, about A. D. 238; lastly, Origen himself recovered part of a 7th, containing only the Psalms. Origen, who had held frequent disputations with the Jews in Egypt and Palestine, observing that they always objected to those passages of Scripture quoted against themselves, and appealed to the Hebrew text; the better to vindicate those passages, and confound the Jews by showing that the Seventy had given the sense of the Hebrew, or rather to show, by a number of different versions, what the real sense of the Hebrew was, undertook to reduce all the several versions into a body along with the Hebrew text, so as they might be easily confronted, and afford a mutual light to each other. He made the Hebrew text his standard; and, allowing that corruptions might have happened, and the old Hebrew copies might and did read differently, he marked such words or sentences as were not in his Hebrew text, nor the latter Greek versions, and added such words or sentences as were omitted in the LXX, prefixing an asterisk to the additions, and an obelisk to the others. For this purpose, he made 3 columns; in the first he gave the Hebrew text in Hebrew characters; in the 2d the same text in Greek characters; the rest were filled with the several versions above mentioned: all the columns answering verse for verse, and phrase for phrase; and in the Psalms there was a 9th column for the 7th version. This work Origen called *Hexapla*, *q. d. sextuple*, or a work of six columns, as only regarding the first six Greek versions. See *TETRAPLA*. Indeed, St Epiphanius, taking in likewise the two columns of the text, calls the work *Octapla*, as consisting of 8 columns. This celebrated work, which Montfaucon imagines consisted of 50 large volumes, perished long ago, probably with the library at Caesarea, where it was preserved in 633; though several ancient writers have preserved pieces of it, particularly St Chrysostom on the Psalms, Philoponus in his *Hexameron*, &c. Some modern writers have earnestly endeavoured to collect fragments of the *Hexapla*, particularly Flaminius Nobilius, Drusius, and F. Montfaucon, in two folio volumes, printed at Paris in 1713.

\* **HEXAPOD.** *n. s.* [*4* and *podis*.] An animal with six feet — I take those to have been the *Hexapoda*, from which the greater sort of beetles come; for that sort of *Hexapoda* are eaten in America. *Ray*.

\* **HEXASTICH.** *n. s.* [*6* and *stich*.] A poem of six lines.

**HEXASTYLE**, in architecture, a building with six columns in front.

**HEXBOLD**, a small river of Northumberland, which runs by Hexham.

**HEXHAM**, a town of Northumberland, with a market on Tuesday. It is seated on the Tyne, and was formerly famous for an abbey and church, one of which is now decayed, and a great part of the other was pulled down by the Scots. Near this place, in 1461, was fought a bloody battle, between the houses of York and Lancaster, in which the latter was defeated. Hexham is noted for its manufactory of tanned leather, shoes, and gloves; and is 22 miles W. of Newcastle, and 284 NNW. of London. Lon. 2. 1. W. Lat. 55. 3. N.

**HEXLEY**, a town in Northumberland, NE of Alawick.

**HEXTON**, a village in Hertfordshire, near Luton.

\* **HEY.** *interj.* [from *high*.] An expression of joy, or mutual exhortation: the contrary to the Latin *bei*.—

Shadwell from the town retires,  
To bless the town with peaceful lyric;  
Then *hey* for praise and panegyrick.

**HEYDAU**, a town of Silesia, in Neisse.

(1.) \* **HEYDAY.** *interj.* [for *high day*.] An expression of frolic and exultation, and sometimes of wonder.—

Thou'lt say anon he is some kin to thee.

Thou spend'st such *heyday* wit in praising him.

'Twas a strange riddle of a lady,

Not love, if any lov'd her, *heyday*! *Field*

(2.) \* **HEYDAY.** *n. s.* A frolic; wildness.

At your age

The *heyday* in the blood is tame, it's humbled  
And waits upon the judgment.

**HEYDECK**, a town of Bavaria, in Neuburg.

\* **HEYDEGIVES.** *n. s.* A wild frolic and Obscene.—

But friendly fairies met with many graces  
And lightfoot nymphs can chase the light  
night

With *heydegives*, and trimly trodden traces.

**HEYDEN**, a town of Westphalia, in Lippe.

**HEYDINGSFELD**, a town of Franconia.

(1.) **HEYDON**, John, who sometimes assumed the name of *Eugenius Theodidactus*, was a pretender to skill in the Rosicrucian philosophy, and the celestial signs, in the reign of king Charles I.; and wrote a considerable number of chemical and astrological works, with very singular titles. This ridiculous author was much resorted to by the duke of Buckingham, who was mistaken with judicial astrology. He employed him to calculate the king's and his own nativity, and was assured that his stars had promised him great things. The duke also employed him in some treasonable and seditious practices, for which he was sent to the Tower. He lost much of his former reputation by telling Richard Cromwell and Thomas who went to him disguised like cavaliers, that the liver would infallibly be hanged by a certain time, which he outlived several years.

(2.) **HEYDON**, a borough in the E. Riding of Yorkshire.

Yorkshire, with a market on Thursday. It is seated on a river, which soon falls into the Humber; and was formerly a considerable town, but is now much decayed. It is six miles W. of Hull, and 131 N. by W. of London. Lon. o. 5. W. Lat. 53. 45. N.

(3, 4.) **HEYDON**. See **AYDON**, and **HEADON**.

(5—7.) **HEYDON**, 3 small towns in the counties of Essex, Gloucester, and Norfolk.

**HEYDUKEN**, a fort of Hungary, near Arad.]

**HEYLIGLAND**. See **ACYANIA**, and **HAIL-GLAND**.

**HEYLIN**, Dr Peter, an eminent English writer, born at Burford, in Oxfordshire, in 1600. He studied at Hart Hall, Oxford; where he took his degrees of M. A. and D. D. and became an able geographer and historian. He was appointed one of the chaplains in ordinary to king Charles I. rector of Hemmingford in Huntingdonshire, a prebendary of Westminster, and obtained several other livings; but of these he was deprived by the parliament, who also sequestered his estate; by which means he and his family were reduced to great necessity. However, upon the Restoration, he was restored to his spiritualities; but never rose higher than to be subdean of Westminster. He died in 1662, and was interred in Westminster, where a neat monument was erected to his memory. His writings are very numerous: the principal of which are, 1. *Miscellanyus*, or a Description of the Great World. 2. *Cosmographie*. 3. *The history of St George*. 4. *Ecclesia Indicata*, the Church of England justified. 5. *Historical and Miscellaneous Tracts*, &c.

**HEYLSEM**, a town of the French republic, in the department of the Dyle, and late prov. of the Brabant: 14 miles SE. of Louvain. Lon. 5. E. Lat. 50. 40. N.

**HEYMERISEN**, a town of Germany, in the electorate of Cologne, on the Erft, now annexed to the French republic by the treaty of 1794. According to the last division of the provinces on the left bank of the Rhine, in June 1794, into four departments, it appears to be included in that of the Rhine and Moselle. It is 5 m. W. of Bonne, and 30 E. of Aix-la-Chapelle. Lat. 51. 24. 35. E. of Ferro. Lat. 50. 46. N.

**HEYNE**, a town of the French republic, in the dept. of Escaut, and ci-devant prov. of Austrian Flanders, 2½ miles N. of Oudenarde.

**HEYPERG**, a mountain of Bavaria.

**HEYRIEUX**, a town of France, in the dep. of Ain, 10 miles NE. of Iser.

**HEYTERSCHEN**. See **HAYTERNSHEIM**.

**HEYESBURY**. See **HARESBURY**.

(1.) **HEYWOOD**, Eliza, one of the most voluminous novel-writers this island ever produced; whom we know no more than that her father was a tradesman, and that she was born about 1740. In the early part of her life, her pen, whether to gratify her own disposition, or the prevailing taste, dealt chiefly in licentious tales, and meditations of personal scandal: the celebrated *Atalapha* of Mrs Manley served her for a model; and *The Court of Carimania*, *The new Utopia*, with many other pieces of a like nature, were the copies of her pen produced. She also attempted dramatic writing and performance, but did not succeed

in either. Whatever it was that provoked the resentment of Pope, he gave full scope to it by distinguishing her as gaining one of the prizes in the games introduced in honour of Dulness, in his *Dunciad*. Nevertheless, it seems undeniable, that there is much spirit, and much ingenuity, in her manner of treating subjects, which the friends of virtue may perhaps wish she had never meddled with at all. But, whatever offence she may have given to delicacy or morality in her early works, she appears to have endeavoured to atone for, in the latter part of her life; as no author then appeared a greater advocate for virtue. Among her riper productions may be specified, *The Female Spectator*, 4 vols; *The history of Miss Betty Thoughtless*, 4 vols; *Jemmy and Jenny Jeffamy*, 3 vols; *The Invisible Spy*, 4 vols; with a pamphlet intitled *A present for a servant maid*. She died in 1759.

(2.) **HAYWOOD**, John, one of our most ancient dramatic poets, was born at North Mimms, near St Alban's in Hertfordshire, and educated at Oxford. From thence he retired to the place of his nativity; where he became acquainted with Sir Thomas More, who had a seat in that neighbourhood. This patron of genius introduced him to the princess Mary, and afterwards to her father Henry VIII. who was much delighted with his wit and skill in music, and by whom he was frequently rewarded. When Mary came to the crown, Heywood became a favourite at court, and continued often to entertain her majesty, *exercising his fancy before her, even to the time that she lay languishing on her death-bed*. On the accession of Elizabeth, being a zealous Papist, he decamped, and settled at Mechlin in Flanders, where he died in 1563. He was a man of no great learning, nor were his poetical talents extraordinary; but he possessed talents of more importance in the times in which he lived, namely, those of a jester. He wrote several plays; 500 epigrams; *A Dialogue in Verse concerning English Proverbs*; and *The Spider and Fly*, a Parable, a thick 4to. Before the title of this last work is a whole-length wooden print of the author; who is also represented at the head of every chapter in the book, of which there are 77. He left two sons, who both became Jesuits and eminent men: viz.

(3.) **HAYWOOD**, Ellis, who continued some time at Florence under the patronage of cardinal Pole, and became so good a master of the Italian tongue, as to write a treatise in that language, intitled *Il Moro*; he died at Louvain about the year 1572; and,

(4.) **HAYWOOD**, Jasper, who was obliged to resign a fellowship at Oxford on account of his immorality. He translated three tragedies of Seneca, and wrote various poems and devices; some of which were printed in a volume entitled *The Paradise of Dainty Devices*, 4to, 1573. He died at Naples in 1597.

(5.) **HAYWOOD**, Thomas, an actor and writer of plays, who died about 1626. He is said to have wrote 120 plays, of which only 24 are extant, and these not much esteemed.

**HEZEKIAH**, or **EZEKIAS**, [הֶזְקִיָּא, Heb. i. e. The strength of Jah or Jehovah,] one of the best kings of Judea, succeeded his father Ahaz, A. M. 3178. His reformation of his subjects from idolatry; his grand and solemn celebration of the passover; his invitation

invitation to the Israelites to assist at it; his throwing off the Assyrian yoke; his miraculous deliverance from the invasion by Sennacherib, after the blasphemous defiance of Rabshakeh; his mortal disease, prophetic prayer, and miraculous recovery, with the fatal consequences of his vanity after it, are recorded in 2 Kings xviii.—xx. 2 Chron. xxxii.—xxxiii. and Isaiah xxxvi.—xxxix. The hymn he composed upon his recovery, (Isa. xxxviii.) entitles him to be ranked among the Types of Christ. He collected a part of Solomon's Proverbs. (See Prov. xxvi.) Upon the miraculous retrogression of the shadow on Ahaz's dial, we need say little. Those who doubt the existence of a Deity, or deny his power over the material world, will not be convinced by any arguments. But those who believe that the Almighty, when he gave existence to matter, and subjected it to certain laws, did not thereby limit his own infinite power, will not think it more incredible, that he who created light by his word should invert the shadow of the gnomon, so as to make it appear to have gone so degrees backward, than that a watchmaker should turn back the hour or minute hand of a clock, in a direction contrary to the natural motion which he himself has given it. *How* this was done, whether by a momentary retrograde motion given to the terrestrial globe, or only by an inversion of the usual motion of the solar rays upon the gnomon, it is neither necessary nor possible to determine. (See AJALON.) The latter supposition seems most probable. Upon the former supposition it must have been observed over one half of the globe. That it was however observed by the Chaldean astronomers at Babylon, seems evident from Mero-dach-Baladan's congratulatory embassy on Hezekiah's recovery. Hezekiah died in the 34th year of his age, and 29th of his reign; A. M. 3307.

HIAMEN, or EMOUR, an island near the SE. coast of China, in the province of Fokien, about 25 miles in circumference; with an extensive port capable of containing several thousands of vessels, protected on one side by the island, and on the other by the main land. The water is so deep that, the largest ships may lie close to the shore without danger. It was much frequented by European ships in the beginning of the 18th century, but the trade is now mostly transferred to Canton. The emperor keeps a garrison of several thousand men on the island. In the entry of the road there is a large rock, several feet above the surface of the water, which divides it nearly as the Mingant divides the harbour of Brek. The island of Hiamen is celebrated for the magnificence of its principal pagod, consecrated to their deity Fo. This temple is situated in a plain, terminated on one side by the sea, and on the other by a lofty mountain. The front is 180 feet long, and its gate is adorned with figures in relief. The entry is a vast portico, with an altar in the middle, on which is placed a gigantic statue of gilt brass, representing the god Fo, sitting cross-legged. Four other statues are placed at the corners of this portico, each 18 feet high, although they represent people sitting. Each of these is formed from a single block of stone. One holds a serpent in its arms, which is twisted round its body in several folds; the 2d has a bent bow and a quiver; the 3d others present, one a bat-

the 4th a kind of guitar. After crossing this portico, you enter a square inner court, paved with large gray stones, the least of which is 10 feet long and 4 broad. At the four sides of this court are four pavilions, terminating in domes, and having a communication with one another by a gallery which runs quite round it. One of these contains a bell ten feet in diameter. In the other is kept a drum of an enormous size, which the bonzes use to proclaim the days of new and full moon. The clappers of the Chinese bells are on the outside, and made of wood in the form of a mallet. The two other pavilions contain the ornaments of the temple, and often serve to lodge travellers, whom the bonzes are obliged to receive. In the middle of this court is a large tower, which terminates also in a dome, to which you ascend by a beautiful stone stair-case that winds round it. This dome contains a temple remarkably neat; the ceiling is ornamented with mosaic work, and the walls are covered with figures in relief, representing animals and monsters. The pillars which support the roof of this edifice are of wood varnished, and, on festivals, are ornamented with small flags of different colours. The pavement of the temple is formed of little tiles, and its different compartments represent birds, butterflies, flowers, &c. The bonzes continue to burn incense upon the altar, and keep the lamp lighted, which hang from the ceiling of the temple. At one extremity of the altar stands a large urn, which when struck sends forth a most full sound; on the opposite side is a hollow machine of wood, of an oval form, used for the same purpose, which is to accompany with its sound their voices when they sing in praise of the tutelary idol of the pagod. The image of POUSSA placed on the middle of this altar, on a flower-gilt brass, which serves as a base, and holds a young child in its arms; several idols of subordinate deities are ranged around him, and show by their attitudes their veneration. The bonzes have carved out on the walls of this temple several hieroglyphical characters in praise of Poussa; there is also to be seen an allegorical painting in fresco, representing a burning lake, in which several men appear to be swimming, some carried by monsters, others surrounded by dragons. In the middle of the gulph rises a steep rock, on the top of which the god is seated, holding in his arms a child who seems to call out to those who are in the flames of the lake; but an old man, with hairy ears and horns on his head, prevents them from climbing to the summit of the rock, and threatens to drive them back with a large club. The bonzes are at a loss to explain this painting. Behind the altar is a library, containing books on the worship of idols. On descending from this dome you cross the court, and enter a kind of gallery, the walls of which are lined with boards; it contains 24 statues of gilt brass, representing 24 philosophers, ancient disciples of Confucius. At the end of this gallery is a large hall, which is the refectory of the bonzes; and after having traversed a spacious apartment, you at length enter the temple of Fo, to which there is an ascent by a large stone stair-case. It is ornamented with vases full of artificial flowers; and musical instruments



The face of the god is not to be seen but through a piece of black gauze, which forms a veil before the altar. The rest of the pagod consists of several large chambers, exceedingly neat, but badly disposed; the gardens and pleasure grounds are on the declivity of the mountain; and a number of artificial grottos are cut out in the rock, which afford an agreeable shelter from the excessive heat of the sun. There are several other pagoda in the island, among which is one called *The Pagoda of Ten Thousand Stones*, because it is built on the top of a mountain where there is a number of rocks, under which the bonzes have formed grottos and covered seats. A certain delightful simplicity reigns here. Strangers are received at these bonzes with great politeness, and may only enter their temples; but they must not attempt to gratify their curiosity fully, nor to enter the apartments into which they are not introduced: for the bonzes, who are forbid under severe penalties, to have any intercourse with women, and who yet often keep them in private, are not without too impertinent a curiosity. Lon. 2. E. of Pekin. Lat. 24. 30. N.

**HARBAS**, in fabulous history, a king of the Indians, who made war against Queen Dido.

**HIATION**. *n. s.* [from *hiu*, Lat.] The act of gaping.—Men observing the continual *hiation*, or gaping open the camelion's mouth, conceive the notion thereof to receive the aliment of air; but this is also occasioned by the greatness of the lungs. *See* *Fulgar Errors*.

**HIATSTOWN**, a town of New Jersey, in Mercer county, 23 miles N.E. of Trenton.

**HIATUS**. *n. s.* [*hiatus*, Lat.] 1. An opening or gaping breach.—Those *hiatus's* are at the bottom of the sea, whereby the abyss below opens and communicates with it. *Woodward*. 2. Opening of the mouth by the succession of an initial to a final vowel.—The *hiatus* should be avoided with more care in poetry than in oratory; I would try to prevent it, unless where the using it off is more prejudicial to the sound than the *hiatus* itself. *Pope*.

3. **HIATUS** is particularly applied to those cases where one word ends with a vowel, and the following word begins with one, and thereby occasions the mouth to be more open, and the sound very harsh. It is also used in speaking of scripts, to denote their defects, or the parts that have been lost or effaced.

**HIATZ**, a town of Hungary.

**HIBERNAL**. *adj.* [*hibernus*, Lat.] Belonging to Winter.—This star should rather manifest strong power in the Winter, when it remains fixed with the sun in its *hibernal* conjunction. *See* *Fulgar Errors*.

**HIBERNIA**, one of the ancient names of Ireland, is derived by some from *hibernum tempus*, winter time, because in that season the nights are there: But it appears more probable that it was derived from *Erim*, the name given to the island by the original inhabitants: whence *JERMA*, given it by Claudian, *IVERNA*, by Ptolemy, and *JOVERNA*, by Juvenal, are evidently so. *See* **IRELAND**.

**HIBISCUS**, SYRIAN MALLOW; a genus of the Malvaceæ order, belonging to the monadelphic

class of plants; and in the natural method ranking under the 37th order, *Columniferae*. The calyx is double, the exterior one polyphyllous, the capsule quinquelocular and polyspermous. Of this genus there are 36 species; the most remarkable are,

1. **HIBISCUS ALBIMOSCHUS**, the musk-seeded *hibiscus*, a native of the West Indies, where the French cultivate great quantities of it. The plant rises with an herbaceous stalk 3 or 4 feet high, sending out 2 or 3 side branches, garnished with large leaves cut into 6 or 7 acute angles, sawed on their edges, having long footstalks, and placed alternately. The stalks and leaves are very hairy. The flowers come out from the wings of the leaves upon pretty long footstalks which stand erect. They are large, of a sulphur colour, with purple bottoms; and are succeeded by pyramidal five-cornered capsules, which open in 5 cells, filled with large kidney-shaped seeds of a very musky odour. It is annual in this country, though biennial in places where it is native. It is propagated by seeds, and must be treated in the manner directed for **AMARANTH**. It is cultivated in the West Indies by the French for the sake of its seeds. These are annually sent to France in great quantities, and form a considerable branch of trade, but the purposes which they answer are not certainly known.

2. **HIBISCUS ESCULENTUS**, the *eatable hibiscus*, rises to 5 or 6 feet; has broad five-parted leaves, and large yellow flowers. The oira or pod is from 3 to 6 inches long, and one inch diameter. When ripe it opens longitudinally in 5 different places, and discharges a number of heart shaped seeds. It is a native of the West Indies, where it is cultivated in gardens and inclosures as an article of food. The whole of it is mucilaginous, especially the pods. "These Dr Wright informs us) are gathered green, cut into pieces, dried, and sent home as presents, or are boiled in broths or soups for food. It is the chief ingredient in the celebrated pepper-pot of the West Indies, which is a rich olla: the other articles are either flesh meat, or dried fish and capicum. This dish is very palatable and nourishing. As a medicine, *okra* is employed in all cases where emollients and lubricants are indicated." This species, as well as the **MUTABILIS**, **ROSA SINENSIS**, and **TILIACUS**, (N<sup>o</sup> 3, 4, & 6.) is propagated by seeds, and must be sown in hot-beds; then transplanted into small separate pots, and treated like other tender vegetables, only allowing them a good share of air.

3. **HIBISCUS MUTABILIS**, the *changeable rose*, has a soft spongy stem, which by age becomes ligneous and pithy. It rises to the height of 12 or 14 feet, sending out branches towards the top, which are hairy, garnished with heart shaped leaves, cut into five acute angles on their borders, and slightly sawed on their edges; of a lucid green on their upper side, but pale below. The flowers are produced from the wings of the leaves; the single are composed of five petals which spread open, and are at first white, but afterwards change to a bluish rose colour, and as they decay turn purple. In the West Indies, all these alterations happen on the same day, and the flowers themselves

selves are of no longer duration; but in Britain the changes are not so sudden. The flowers are surrounded by short, thick, blunt, capsules, which are very hairy; having five cells, which contain many small kidney shaped seeds, having a fine plume of fibrous down adhering to them. See N° 3.

4. *HIBISCUS, ROSA SINENSIS*, the CHINA ROSE, has an arborescent stem, and egg-pointed sawed leaves. It is a native of the East Indies; but the seeds having been carried by the French to their West India settlements, it thence obtained the name of *Martinico rose*. Of this there are the double and single flowering kinds; the seeds of the first frequently produce plants that have only single flowers, but the latter seldom vary to the double kind. See N° 2.

5. *HIBISCUS SYRIACUS*, commonly called *al-thea frutex*, is a native of Syria. It rises with shrubby stalks to the height of 8 or 10 feet, sending out many woody branches covered with a smooth grey bark, garnished with oval spear-shaped leaves, whose upper parts are frequently divided into three lobes. The flowers come out from the wings of the stalk at every joint of the same year's shoot. They are large, and shaped like those of the mallow, having 5 large roundish petals which join at their base, spreading open at the top, in the shape of an open bell. These appear in August; and if the season is not too warm, there will be a succession of flowers till September. The flowers are succeeded by short capsules, with 5 cells, filled with kidney-shaped seeds; but unless the season proves warm, they will not ripen in this country. Of this species there are 4 or 5 varieties, differing in the colour of their flowers: the most common hath pale purple flowers with dark bottoms; another hath bright purple flowers with black bottoms; a third hath white flowers with purple bottoms; and a fourth variegated flowers with dark bottoms. There are also two with variegated leaves, which are by some much esteemed. All these varieties are very ornamental in a garden—They may be propagated either by seeds or cuttings. The seeds may be sown in pots filled with light earth about the end of March, and the young plants transplanted about the same time next year. They succeed in full ground; but must be covered in winter whilst young, otherwise they are apt to be destroyed.

6. *HIBISCUS TILIACEUS*, the MAHO tree, is a native of both the Indies. It rises with a woody, pithy stem, ten feet high dividing into several branches towards the top, which are covered with a woolly down, garnished with heart-shaped leaves ending in acute points. They are of a lucid green on their upper side, hoary on the under side, full of large veins, and are placed alternately. The flowers are produced in loose spikes at the end of the branches, and are of a whitish yellow colour. They are succeeded by short acuminate capsules, opening in 5 cells, filled with kidney shaped seeds. It is propagated by seeds. (See N° 2.) The inner rind is very strong, and of great esteem. Dampier says, "They (the Musketo Indians) make their lines, both for fishing and striking, with the bark of Maho, which is a sort of tree or shrub that grows plentifully all over the West Indies, and whose bark is made up of strings

or threads very strong: you may draw it off either in flakes or small threads, as you have occasion. It is fit for any manner of cordage, and privateers often make their rigging of it." See BARR, § 1, 3.

7. *HIBISCUS TRIONUM*, *Venice mallow*, or *flower of an hour*, is a native of some parts of Italy, and has long been cultivated in the gardens of this country. It rises with a branching stalk a foot and a half high, having many short spines, which are soft, and do not appear unless closely viewed: the leaves are divided into three lobes, which are deeply jagged almost to the midrib. The flowers come out at the joints of the stalks, upon pretty long foot stalks. They have a double calyx; the outer being composed of ten long narrow leaves, which join at their base: the inner of one thin leaf swollen like a bladder, cut into acute segments at the top, having many longitudinal purple ribs, and is hairy. Both these are permanent, and inclose the capsule after the first is past. The flower is composed of 5 obtuse petals, which spread open at the top; the lower forming an open bell-shaped flower. The petals are dark purple bottoms, but are of a pale sulphur colour above. In hot weather the flowers continue but a few hours open, whence the English name; but there is a succession of flowers that open daily for a considerable time. It is propagated by seeds, which should be sown where the plants are designed to remain, for they do not bear transplanting well. They require no other care than to be kept free from weeds, and that they are not where they are too close; and if the seeds are permitted to scatter, the plants will come up full well as if they had been sown.

HIBISI, a town of Asiatic Turkey, in Candia, 80 miles W. of Satalia.

HIBRAHIM, or ST MARY, an island in the Indian ocean, near Madagascar, 50 miles long and 14 broad. Lon. 72. 48. E. of Ferro. Lat. 16. 30. S.

\* HICCIUS DOCCIUS. *n. f.* [Corrupted, I conjecture, from *hic est doctus*, this or here is the learned man. Used by jugglers of themselves.] A word for a juggler; one that plays fast and loose.

An old dull sot, who told the clock

For many years at Bridewell dock,

At Westminster and Hicks's hall,

And *hiccius doctus* play'd in all;

Where, in all governments and times,

H' had been both friend and foe to crimes. *See*

HICCORY. See JUGLANS.

(1.) \* HICCOUGH. *n. f.* [*hicco*, Danish.] A convulsion of the stomach producing soba.—

So by an abby's skeleton of late

I heard an echo supererogate

Through imperfection, and the voice return

As if she had the *hiccough* o'er and o'er. *See*

—Sneezing cureth the *hiccough*, and is profitable unto women in hard labour. *Brown's Vulgar*

—If the stomach be hurt, singultus or hicco follows. *Hyemans's Surgery.*

(2.) HICCOUGH, or HICKUS, is a spasmodic affection of the stomach, oesophagus, and muscles subservient to deglutition, arising sometimes from some particular stimulus acting on the stomach, oesophagus, diaphragm, &c. and sometimes from a general affection of the nervous system. See DYSPEPSIA, *Indes.*

• *Hiccough*. v. n. [from the noun.] To hiccup with convulsion of the stomach.

**HICETAS** of Syracuse, an ancient philosopher and astronomer, who taught that the sun and stars were motionless, and that the earth moved round itself. This is mentioned by Cicero, and probably gave the first hint of the true system to Copernicus. He flourished about A. A. C. 344.

**HICKES**, George, an English divine of extraordinary parts and learning, born in 1642. In 1682 he was made king's chaplain, and two years after dean of Worcester. The death of Charles II. stopped his farther preferment; for though his church principles were very high, he manifested too much against Popery to be a favourite with James II. In the revolution, he with many others was deposed for refusing to take the oaths to K. William and Q. Mary; and soon after, Abp. Sancroft and others, considering how to maintain episcopacy, carried over a list of the deprived clergy to K. James; and with his sanction a private communion was performed, at which it is said lord London was present. Dr Hickes was consecrated bishop of Thetford, and died in 1725. He wrote, 1. *Institutiones Oræmaticæ Anglo-Saxonice et Medio-Gælicæ*. 2. *Antiqua literatura septentrionalis*. 3. Two treatises, one of the Christian priesthood; the other of the dignity of the episcopal order. 4. *Jovian*, or an answer to Julian apostate. 5. Sermons: with many temporary controversial pieces on politics and religion.

**HICKUP**. See *Hiccough*, and *Medicine*.

• *Hickup*. v. n. [corrupted from *hiccuph*.] To hiccup with a convulsed stomach.—

Quoth he, to bid me not to love,  
To forbid my pulse to move,  
To beard to grow, my ears to prick up,  
When I'm in a fit, to *hickup*. *Madlibras*.

**HICKWALL**. } n. s. A bird. *Ainsworth*.

**HICKWAY**. }

**HID**. *HIDDEN*. part. pass. of *hide*.—

Thus fame shall be achiev'd, renown on earth;

And what most merits fame, in silence *hid*. *Milt.*

Other *hiddens* cause

Let them superior. *Milton*.

Nature and nature's laws lay *hid* in night;

Dark said, Let Newton be, and all was light. *Pope*.

**HIDAGE**, } was an extraordinary tax pay-

**HIDAGIUM**, } able to the kings of England

every hide of land. This taxation was levied

only in money, but in provision, armour, &c.;

when the Danes landed in Sandwich in 994,

Ethelred taxed all his lands by hides; so that

7310 hides found one ship furnished, and 7310

hides furnished one jack and one saddle, to

for the defence of the kingdom, &c. Some-

times the word *badage* was used for the being quit

of that tax; which was also called *badegild*, from

*badon*, "a price or ransom paid to save one's

hide from beating."

**HIDALGO**, in modern history, a title given in

to all who are of noble family. The *Hidalgo*

descend from those vallant soldiers who

came into Castile, and the mountains of Asturias,

and into remote parts of Spain, on the invasion

of the Moors, where having fortified themselves,

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they successively descended into the plains, in proportion to the success of their arms; from the notoriety of their persons, or the lands they became possessed of, they acquired the appellation of *Hidalgos naturales*, *Hidalgos de solar conocido*, or *de casa solariega*. Of these, according to Hernando Mexia, there are 3 sorts; viz. 1. lords of places, villages, towns, or castles, from whence they took their surnames, as the Guzmans, Mendozas, Laras, Quiaras, and others: 2. Those who recovered any fortresses from the Moors, as the Ponces of Leon, and others; and, 3. Those named from the places where they resided, or held jurisdiction, as Rodrigo de Narvaez was called of Antequera, from being Alcaide there. But this definition is not considered as exact or conclusive by Otalora, another civilian, who says that the true meaning of *Hidalgos de solar conocido* is explained by the laws of Castile to be a well known mansion or possession, the nature of which is particularly explained in the laws of *Parduras*, lib. 5. tit. 39. which describe three sorts of tenures called *Druso*, *Solariega*, and *Behetria*. By the first, lands are devised by the ancestor; *Solariega* is a tenure upon another person's manor, and obliges the owner to receive the lord of the fee when necessity obliges him to travel; and *Behetria* is in the nature of an *allodion*. In proportion as these Aborigines gained ground on the Moors, and increased in their numbers, many private persons distinguished themselves by their valour, and obtained testimonies of their services, called *cartas de merced*, which served them as a foundation of their birth and good descent, without which documents their posterity could not make it appear; and if from a lapse of time, or other unavoidable accidents, such proof should happen to be lost or destroyed, the law affords them a remedy; by a declaration, importing, that such persons as are supposed to have had such certificates, may be relieved by making it appear that their ancestors, time immemorial, have always been held and reputed as *Hidalgos*, and enjoyed the privileges of such, from a strong presumption in their favour; the possession of land having equal force to any other document; which is fully set forth in the *Pragmatica* of Cordova. To these executory letters are granted *cartas encartorias*, expressive of their privileges; and for the better regulation of their matters, proper officers are appointed in the chancery courts, called *alcaldes de los hidalgos*, who ought to be *hidalgos* themselves, and hold jurisdiction in these cases, and no others; but even here innovations have taken place; for as these grants flow from the sovereign, who is the fountain of honour, some are declared *Hidalgos de sangre*, by right of descent, and others *de privilegio*, or by office, in which the will of the sovereign has made amends for deficiency of blood. There is a set of people near Segovia, at a place called Zamarramala, who are exempt from tribute on account of the care they take in sending proper persons every night to the castle of Segovia to stand sentinel—One cries out, *Velad, vela, vela!* and the other blows a horn, from whence they have been titled *Hidalgos by the horn*. In Catalonia, those gentlemen who are styled *Hombres de Pareda*, are considered the same as *hidalgos* in Castile, and were so called from the word *paredar*, to equip.

equip, this name being given as a distinction by Boreto the 4th count of Barcelona, at the siege of that city, in 965, who, summoning all his vassals to come to his assistance against the Moors, 900 horsemen well mounted and equipped joined him, and with their aid he took the city; and this appellation has been given in honourable remembrance of this loyal action. These noble hidalgos enjoy many privileges and distinctions: of which the following are the principal. 1. The first and greatest privilege which they hold by law is to enjoy all posts of dignity and honour in the church and state, with liberty, when churchmen, of having a plurality of benefices. They are qualified for receiving all orders of knighthood, and are to be preferred in all embassies, governments, and public commissions. 2. When they are examined as witnesses in civil and criminal cases, their depositions are to be taken in their own houses, without being obliged to quit them to go to those of others. 3. In all churches, processions, and other public acts or assemblies, they are to have the next place of honour and precedency after the officers of justice, conforming themselves to particular customs. 4. They are not obliged to accept of any challenge for combat, supposing such were allowed of, but from those who are their equals. 5. Though it is forbidden to guardians to purchase the estates of minors, this does not extend to hidalgos, in whom the law supposes no fraud, and to they may purchase them publicly. 6. They are allowed to sit in courts of justice in presence of the judges, from the respect and honour due to them. They have also seats in the courts of chancery, in consideration of their birth, which gives them a right to be near the persons of princes. 7. Their persons are free from arrest for debt, nor can any attachment be laid on their dwelling-houses, furniture, apparel, arms, horses, or mules in immediate use: nor can they make a cession of their estates, nor be distressed in suits of law, farther than their circumstances will admit of, but are to be allowed a reasonable and decent maintenance for their support. 8. In cases of imprisonment for crimes, they are to be treated differently from others. They are generally confined to their own houses with a safe guard, or under arrest upon their honour, or allowed the city or town they lived in, and in particular cases are sent into castles. 9. When punishments are inflicted for criminal cases, they are to be less severe to them than to others, as they are not to suffer ignominious punishments, such as public shame, whipping, galleys; nor are they to be hanged, but beheaded, excepting in cases of treason or heresy. In cases that do not imply a corporal punishment, but a pecuniary one, they are treated with more rigour, and pay a larger fine than others. 10. They are not to be put to the rack or torture, excepting for such heinous crimes as are particularly specified by the laws. 11. When there are title deeds or other writings or papers in which two or more persons have an equal right or property, and require a particular charge, they are to be given up by preference to the custody of an hidalgo, if any of the parties are such. 12. The daughter of an hidalgo enjoys every privilege of her birth, though married to a commoner; and a woman who is not

an hidalgo enjoys all these privileges when she is a widow, following the fortune of her husband. But if the widow is an hidalgo, and the late husband was a commoner, she falls into the state of her husband after his death, though she had the privileges of her birth during his life. 13. They are free from all duties, called *Pechos*, *Peñes*, *Alonidas*, *Martingas*, *Contribuciones*, as well as civil, and all other levies whatever, except such as are for the public benefit, in which they are equally concerned; such as the repairing of highways, bridges, fountains, walls, destruction of locusts and other vermin. 14. They are free from personal service, and from going to the wars, excepting when the king attends in person; or then they are not to be forced, but invited, and acquainted that the royal standard is displayed. 15. No persons whatever can be quartered upon or lodged in their houses, except when the king, queen, prince, or infants are on the road, and such cases even the houses of the clergy are exempted. 16. They cannot be compelled to accept the office of receiver of the king's rents, any other employment which is considered as derogatory to their rank. 17. By a particular custom confirmed by royal authority in that part of Castile beyond the Ebro, bastards succeed to the parents, and enjoy their honours, contrary to the royal and common law. 18. If a lady, who marries a commoner, should be a queen, duchess, marchioness, or countess (for they have no bastards in Castile), she not only does not lose her rank but conveys her titles to her husband, who bears them in right of his wife.—These are the great privileges which the hidalgos enjoy; there are some others of less consequence, as well as particular grants to certain persons and families. An ancient and ridiculous custom is said to be observed by noble ladies who are widows of plebeians in order to recover their birthright; for this purpose they carry a pack-saddle on their backs to their husband's grave, then throwing it down and striking it three times, say, 'Villain, take thy villainy, for I will abide by my nobility;' then they recover their privileges again.

**HIDDEKEL**, the 3d river in Paradise. (Gen. ii. 14.) It is supposed to be the same with **TIGRIS**, called *Diglar* by the Arabs. It runs between Assyria on the E. and Mesopotamia on the W. and falls into the Euphrates. It is by Moses to run toward the E. of Assyria, and it does in respect of his situation. On its banks stood the famous cities of Nineveh, Ctesiphon, and Seleucia; and on the ruins of the latter city a dad was built. Daniel had one of his visions on its banks.

\* **HIDDEN**. See **HIN**.

(1.) \* **HIDE**. n. s. [*hyde*, Saxon; *honda*, Dutch.]

1. The skin of any animal, either raw or dressed.  
The trembling weapon pass  
Through nine bull *bides*, each under other's  
On his broad shield.

Pisistratus was first to grasp their hands,  
And spread soft *bides* upon the yellow sands.

2. The human skin: in contempt.—  
Oh, tyger's heart, wrapt in a woman's skin,  
How could'st thou though drain the life-blood of  
child?



His mantle, now his *hide*, with rugged hairs  
Cleaves to his back; a famish'd face he bears.

*Dryden.*

1. A certain quantity of land. [*Hide*, *byde*, French *hid*, barbarous Latin, as much as one plough can till.] *Angeworth*.—One of the first things was a more particular inquiry than had been before of every *hide* of land within the precincts of his sequest, and how they were holden. *Wotton*.

(2.) *HIDE* (§ 1, def. 1.) is particularly applied to those of large cattle, as bullocks, cows, horses, &c. Hides are either raw, that is, just as taken off the carcase: salted, or seasoned with salt, alum, and saltpeter to prevent their spoiling; or curried and tanned. See *TANNING*.

(3.) *HIDE OF LAND*, (§ 1 def. 3.) was as much as would maintain a family; some call it 60, some 100, and others 100 acres.

(4.) \* *To HIDE*. v. a. preter. *hid*; part. pass. *hid* or *bidden*. [*bidan*, Saxon.] To conceal; to withhold or withdraw from sight or knowledge.—

Arise, and quit my sight; let the earth  
Hide thee!

*Shak.*

His reasons are as two grains of wheat *hid* in  
so bushels of chaff. *Shaksp. Merchant of Venice*.

Nile hears him knocking at his sev'nfold gates,  
And seeks his *bidden* spring, and fears his ne-  
phew's fates.

*Dryden.*

Thus the fire of gods and men below;  
What I have *bidden*, hope not thou to know.

*Dryden.*

The sev'ral parts lays *bidden* in the piece;  
Th' occasion but exerted that, or this.

*Dryden.*

Then for my corpse a homely grave provide,  
Which love and me from publick scorn may  
*hide*.

*Dryden.*

Seas *hid* with navies, chariots passing o'er  
The channel, on a bridge from shore to shore.

*Dryden.*

With what astonishment and veneration may we  
look into our own souls, where there are such *hid-*  
den stores of virtue and knowledge, such inexhaust-  
ible sources of perfection? *Addison*.—The crafty  
dog makes a much longer voyage than Ulysses,  
who in practice many more wiles, and *hides* him-  
self under a greater variety of shapes. *Addison*.—

Hell trembles at the sight, and *hides* its head  
In utmost darkness, while on earth each heart  
Is fill'd with peace.

*Rom.*

(2.) \* *To HIDE*. v. a. To lye *hid*; to be con-  
cealed.—A fox, hard run, begged of a country-  
man to help him to some *hiding* place. *L'Estrange*.

Our bolder talents in full view display'd;  
Your virtues open fairest in the shade:

Wied to disguise, in publick 'tis you *hide*,  
Where none distinguish 'twixt your shame and  
pride,

Weakness or delicacy.

*Pope.*

\* *HIDE AND SEEK*. n. s. A play in which some  
hide themselves, and another seeks them.—The  
boys and girls would venture to come and play  
at *hide and seek* in my hair. *Gulliver's Travels*.

\* *HIDEBOUND*. adj. [*hide* and *bound*.] 1. A  
horse is said to be *hidebound* when his skin sticks  
so hard to his ribs and back, that you cannot with  
your hand pull up or loosen the one from the other.  
It sometimes comes by poverty and bad keeping;  
at other times from over-riding, or a farfeit. *Bar-*

*rier's Dist.* 2. [In trees.] Being in the state in  
which the bark will not give way to the growth.  
—A root of a tree may be *hidebound*, but it will  
not keep open without somewhat put into it. *Bacon's Nat. Hist.*

Like stunted *hidebound* trees, that just have got  
Sufficient sap at once to bear and rot. *Swift*.

3. Marsh; untractable.—

And still the harsher and *hidebound*  
The damsels prove, become the fonder. *Hudib.*

4. Niggardly; penurious; parsimonious. *Angew.*  
*HIDEBOUNDNESS*. n. s. See *FARRIAR, PART*  
III, SECT. XIV.

\* *HIDEOUS*. adj. [*hideous*, Fr.] 1. Horrible;  
dreadful; shocking.—If he could have turned him-  
self to as many forms as Proteus, every form should  
have been made *hideous*. *Sidney*.—

Some monster in thy thoughts,  
Too *hideous* to be shewn.

*Shak. Othello*.

I fled, and cry'd out death!  
Hell trembled at the *hideous* name, and sigh'd  
From all her caves, and back resounded death.

*Milton*.

Her eyes grew stiffen'd, and with sulphur burn;  
Her *hideous* looks and hellish form return;

Her curling snakes with hissings fill the place,  
And open all the suries of her face.

*Dryden*.

2. It is commonly used of risible objects: the fol-  
lowing use is less authorized.—'Tis forced through  
the hiatuses at the bottom of the sea with such ve-  
hement force, that it puts the sea into the most horri-  
ble disorder, making it rage and roar with a most  
*hideous* and amazing noise. *Woodward's Natural*  
*History*. 3. It is used by Spenser in a sense not  
now retained; detestable.—

O *hideous* hanger of dominion!

*Spenser*.

\* *HIDEOUSLY*. adv. [from *hideous*.] Horri-  
bly; dreadfully; in a manner that shocks.—

I arm myself  
To welcome the condition of the time;  
Which cannot look more *hideously* on me,

Than I have drawn it in my fantasy. *Shaksp.*

—This, in the present application, is *hideously* pro-  
fane; but the sense is intelligible. *Collier's Defence*.

\* *HIDEOUSNESS*. n. s. [from *hideous*.] Hor-  
ribleness; dreadfulness; terror.

\* *HIDER*. n. s. [from the verb.] He that hides.  
*HIDRA*, a town of Africa, in Tunis.

\* *To HIE*. v. a. [*biegan*, Saxon.] 1. To hasten;  
to go in haste.—

When they had mark'd the changed skies,  
They wist their hour was spent; then each to  
rest him *hie*.

*Perry Queen*.

My will is even this,  
That presently you *hie* you home to bed.

Well, I will *hie*,

And so bestow these papers as you bade me.

*Shak.*

Some to the shores do fly,  
Some to the woods, or whither fear advis'd;

But running from, all to destruction *hie*.

*Daniel*.

The snake no sooner hiss'd,  
But virtue heard it, and away she *by'd*.

*Cromwell*.

Thither, full fraught with mischievous revenge,  
Accurs'd, and in a curst hour, he *bies*.

*Milton*.

Thus he advis'd me, on yon aged tree  
Hang up thy lute, and *hie* thee to the sea.

*Walker*.

The youth, returning to his mistress, *bies*.

*Dryd.*

2. It was anciently used with or without the reci-

procal pronoun. It is now almost obsolete in all its uses.—

Auster spy'd him;

Crud Auster thither spy'd him. *Cromwell.*

**MIELMAR**, a lake of Sweden in Sudermania, 30 miles long, and from 1 to 7 broad; 6 miles W. of Stockholm.

**HIENSOS**, a town of European Turkey in Macedonia, 33 miles SE of Saloniki.

**HIERACITES**, in church-history, Christian heretics in the 3d century: so called from their leader **HIERAX**, a philosopher of Egypt; who taught that Melchisedek was the Holy Ghost, denied the resurrection; and condemned marriage.

**HIERACIUM**, **HAWKWEED**; a genus of the polygamia equalis order, belonging to the syngenesia class of plants; and in the natural method ranking under the 40th order, *Compositæ*. The receptacle is naked, the calyx imbricated and ovate; the pappus simple and setose. The species are,

1. **HIERACIUM AURANTIACUM**, commonly called *Grim the taller*, has many oblong oval entire leaves crowning the root; an upright, single, hairy, and almost leafless stalk, a foot high, terminated by reddish orange-coloured flowers in a corymbus. These flowers have dark oval ash coloured calyces; whence the name. This is the only species cultivated in gardens. It is propagated by seeds, or parting the roots. The seed may be sown in autumn or spring. In June, when the plants are 1 or 3 inches high, they may be picked out and planted in beds, where they must be kept till the next autumn, and then transplanted where they are to remain.

2. **HIERACIUM FILIDELLA**, the *woolf-ear*, has blossoms red on the outside, and pale yellow within; the cups set thick with black hairs. The flowers open at 8 A. M. and close about 1 P. M. It grows commonly in dry pastures in England; it has a milky juice, but is less bitter and stringent than is usual with plants of that class. It is reckoned hurtful to sheep. An insect of the cochineal genus (*Coccus Palonicus*) is often found at the roots (*A3. Upsal. 1751*). Goats eat it; sheep are not fond of it; horses and swine refuse it.

3. **HIERACIUM UMBELLATUM** grows to the height of 3 feet, with an erect and firm stalk, terminated with an umbel of yellow flowers. It is a native of Scotland, and grows in rough stony places, but is not very common. The flowers are sometimes used for dying yarn of a fine yellow colour.

**HIERA** *PICTA*. See **PHARMACY**.

**HIERAPOLIS**, in ancient geography, a town of Phrygia, abounding in hot springs, and having its name from the number of its temples. There are coins exhibiting figures of various gods who had temples here. Of this place was Epictetus the Stoic philosopher. It is now called **PAMPONA**; and is situated near the Scamander, on a portion of Mount Meles, 6 miles from Laodicea. Its site appears at a distance as a white lofty cliff; and upon arriving at it, the view which it presents is so marvellous, that the description of it, to bear even a faint resemblance, ought to appear romantic. See Dr Chandler's *Travels in Asia Minor*, p. 229. See also **BANAYAN** and **PAMPONA**.

\* **HIERARCH**: *n. s.* [*αρχ* and *αγος*; *diverger*,

French] The chief of a sacred order.—

Angels, by imperial summons call'd,  
Forthwith from all the ends of heav'n appear'd,  
Under their *hierarchies* in orders bright. *Milton.*  
\* **HIERARCHICAL**, *adj.* [*hierarchie*, *Fr.*].  
Belonging to sacred or ecclesiastical government.

(1.) \* **HIERARCHY**, *n. s.* [*hierarchie*, *Fr.*] 1.  
A sacred government; rank or subordination of holy beings.—

Out of the *hierarchies* of angels them,  
The gentle Gabriel call'd be from the rest. *Par.*  
He rounds the air, and breaks the hymnic  
notes

In birds, heav'n's choristers, organick throngs  
Which, if they did not die, might seem to be  
A tenth rank in the heavenly *hierarch*. *Dante.*

Jeboah, from the summit of the sky,  
Environ'd with his winged *hierarch*,  
The world survey'd. *Keats.*

These the supreme king  
Exalted to such pow'r, and gave to rule,  
Each in his *hierarch*, the orders bright. *Milton.*

—The blessed of mortal wights, now question  
less the highest saint in the celestial *hierarch*,  
began to be so importuned, that a great part of the  
divine liturgy was addressed solely to her. *Howe.*  
*Paral. Par.* 2. Ecclesiastical establishment.—The  
presbytery had more sympathy with the discipline  
of Scotland than the *hierarch* of England. *Scott.*  
—While the old Levitical *hierarch* continued,  
it was part of the ministerial office to slay the sacri-  
fices. *Saunders.*—Consider what I have written, for  
regard for the church established under the *hierarch*  
of bishops. *Swift.*

(2.) **HIERARCHY**, (§ 1, *def.* 1.) Some of the  
rabbins reckon 4, others ten, orders or ranks of  
angels; and give them different names according  
to their supposed degrees of power and knowledge.

(3.) **HIERARCHY**, (§ 1, *def.* 2.) denotes the  
ordination of the clergy, ecclesiastical polity, or  
the constitution and government of the Christian  
church considered as a society.

(1.) **HIERES**, a town of France, in the dep. of  
Var and late prov. of Provence, seated in a fruitful  
country; but its harbour being choked up, it is now  
much decayed. In no other part of France is nature  
so uniformly beautiful. During a great part of the  
winter, the verdure is as fresh as in the spring;  
and in many gardens, greens may be gathered.  
The winters, however, have been sometimes very  
severe; particularly in 1766, 1768, and 1789. This  
town is the birth-place of M. de Mably, the celebrated  
French preacher. It is 11 miles E. of Toulon, and  
350 S. by E. of Paris. Lon. 6. 20. E. Lat. 43. 5. N.

(2.) **HIERES**, 4 islands of France, on the coast  
of Provence; called *Porquerolles*, *Portofino*, and  
*Bagueres*, which are inhabited, and *Tian*; which  
last is the largest and is capable of cultivation. Be-  
tween these and the continent, is the road of  
Hieres, which is so capacious and excellent, that  
it has afforded shelter for the largest squadrons,  
and no instance of a shipwreck ever occurred in it.  
It is defended by 3 forts.

**HIERKEN**, a town of Norway, in Drontheim.  
**HIERO** I. king of Syracuse succeeded his brother  
Gelon, A. A. C. 478. He made war against  
Theron, tyrant of Agrigentum and took Himacrus.

he gained ; crowns at the Olympic games by horse and chariot racing, for which he is celebrated by Pindar ; whose conversation, with that of other literati rendered him humane and liberal. He died A. A. C. 467.

**HiRO II, K. of Syracuse** was a descendant of Iphis, and was elected king A. A. C. 268. He went on war against the Romans for some time long with the Carthaginians ; but made peace, and continued ever after their firm ally. He was a relation of Archimedes ; and was a prince of great learning and virtue, and encouraged arts and commerce. He died A. A. C. 215.

**HiRO's Crown, in Hydrostatics.** Hiero II. being furnished a goldsmith with a quantity of gold to make a crown, suspected, upon seeing it, that he had been cheated, by his using more quantity of silver alloy than was necessary. He applied to Archimedes to discover the cheat without defacing the crown ; which he did in this experiment : He procured a ball of pure gold and another of silver, each exactly of the same weight with the crown : and judging that if crowns were of pure gold it would be of equal weight, and upon putting it in water, expel an equal quantity of the water with the golden ball ; if of silver, it would expel an equal quantity with the gold one ; but, if of an intermediate quality, the quantity of water expelled would be in exact proportion. Thus upon trial he found to be the case ; by comparing the quantities of water displaced, he discovered the exact proportions of gold and silver in the crown.

**HiROCLAS, a cruel persecutor of the Christians, and a violent promoter of the persecution under Dioclesian, flourished A. D. 302.** He wrote some books against the Christian religion, in which he pretends some inconsistencies in Holy Scriptures, and compares the miracles of the infamous Tyanus to those of our Saviour. He was refuted by Lactantius and Eusebius. The works of his were collected into one volume by bishop Pearson ; and published in 1654, with a learned dissertation prefixed.

**HiROCLAS, a Platonic philosopher of the 4th century, who taught at Alexandria, and was celebrated for his eloquence.** He wrote 7 books on Providence and Fate, dedicated to the philosopher Olympiodorus, who by his embassies did the emperor great services under Honorius and Theodosius II. But these books are lost, and we know them by the extracts in Photius. He wrote also a Commentary upon the golden verses of Pythagoras ; which is still extant, and has been several times published with those verses.

**HiROGLYPH.** } *n. f.* (*hieroglyph*, *Pr.*)  
**HiROGLYPHICS.** } *n. f.* sacred, and  
 to carve. . An emblem ; a figure by which a word was implied. *Hieroglyphics* were the first letters before the alphabet was invented. *Hieroglyphics* is the proper substantive, and *hieroglyphic* the adjective.—This *hieroglyphic* of the goddess was erected for parental affection, made for the protection of her young ones, when she was set on fire. *Brown's Vulgar Errors.* Amongst the Egyptians is the *hieroglyphic* of Mr. Wilkins's *Dedalus*.—The first writing was only the single pictures and

gravings of the things they would represent, which way of expression was afterwards called *hieroglyphic*. *Woodward*.—

Between the statues obelisks were plac'd,  
 And the learn'd walls with *hieroglyphics* grac'd.

*Pope.*

2. The art of writing in picture.—No brute can endure the taste of strong liquor, and consequently it is against all the rules of *hieroglyphics* to assign any animals as patrons of punch. *Swiss.*

(2.) **HiROGLYPHICS** were in use among the Egyptians, and that, as well in their writings as inscriptions ; being the figures of various animals, the parts of human bodies, and mechanical instruments. It was the custom to have the walls, doors, &c. of their temples, obelisks, &c. engraven with such figures. *Hieroglyphics* are properly emblems or signs of divine, sacred, or supernatural things ; by which they are distinguished from common symbols, which are signs of sensible and natural things. *Hermes Trismegistus* is commonly esteemed the inventor of *hieroglyphics* ; he first introduced them into the heathen theology, from whence they have been transplanted into the Jewish and Christian. Sacred things, says *Hippocrates*, should only be communicated to sacred persons. Hence the ancient Egyptians communicated to none but their kings and priests, and those who were to succeed to the priesthood and the crown, the secrets of nature, of their morality and history ; and this they did by a kind of cabbala, which, at the same time that it instructed them, only amused the rest of the people. Hence the use of *hieroglyphics*, or mystic figures, to veil their morality, politics, &c. from profane eyes. This author and many others do not keep to the precise character of a *hieroglyphic*, but apply it to profane as well as divine things. *Hieroglyphics* are a kind of real characters, which do not only denote, but in some measure express, the things. Thus, according to *Clement Alexandrianus*, (*Strom. v*) a lion is the *hieroglyphic* of strength and fortitude ; a bullock, of agriculture ; a horse, of liberty ; a sphinx, of subtilty, &c. Such is the opinion that has generally been embraced, both by ancient and modern writers, of the origin and use of *hieroglyphics*. It has been almost uniformly maintained, that they were invented by the Egyptian priests to conceal their wisdom from the knowledge of the vulgar ; but the late bishop Warburton has with much ingenuity and learning, endeavoured to show that this account is erroneous. He thinks, the first kind of *hieroglyphics* were mere pictures, because the most natural way of communicating our conceptions, by marks or figures, was by tracing out the images of things ; and this is verified in the case of the Mexicans, whose only method of writing their laws and history was by this picture writing. But the *hieroglyphics* invented by the Egyptians were an improvement on this rude and inconvenient essay towards writing, for they contrived to make them both pictures and characters. In order to effect this improvement, they were obliged to proceed gradually, by first making the principal circumstance of the subject stand for the whole ; as in the *hieroglyphics* of *Hurapollon*, which represent a bottle of two armies in array by

by two hands, one holding a shield and the other a bow: then putting the instrument of the thing, whether real or metaphorical, for the thing itself, as an eye and sceptre to represent a monarch, a ship and pilot the governor of the universe, &c.; and finally, by making one thing stand for or represent another, where their observations of nature or traditional superstitions led them to discover or imagine any resemblance: thus, the universe was designed by a serpent in a circle, whose variegated spots denoted the stars; and a man who had nobly surmounted his misfortunes was represented by the skin of the hyena, because this was supposed to furnish an invulnerable defence in battle. The Chinese writing, he observes, was the next kind of improvement in the use of hieroglyphics. The Egyptians joined characteristic marks to images; the Chinese threw out the images and retained only the contracted marks, and from these marks proceeded letters. The general concurrence of different people in this method of recording their thoughts can never be supposed to be the effect of imitation, sinister views, or chance; but must be considered as the uniform voice of nature speaking to the rude conceptions of mankind: for not only the Chinese of the East, the Mexicans of the West, and the Egyptians of the South, but the Scythians likewise of the North, and the intermediate inhabitants of the earth, viz the Indians, Phœnicians, Ethiopians, &c. used the same way of writing by picture and hieroglyphic. He farther shows, that the several species of hieroglyphic writing took their rise from nature and necessity, and not from choice and artifice, by tracing at large the origin and progress of the art of speech. He proceeds to show how in process of time the Egyptian hieroglyphics came to be employed for the vehicle of mystery. They used their hieroglyphics two ways; the one more simple, by putting the part for the whole, which was the *curiologic* hieroglyphic; and the other more artificial, by putting one thing of resembling qualities for another, called the *trophic hieroglyphic*: thus the moon was sometimes represented by a half circle and sometimes by a cynocephalus. They employed their proper hieroglyphics to record openly and plainly their laws, policies, public morals, and history, and all kinds of civil matters: this is evident from their obelisks, which were full of hieroglyphic characters, designed to record singular events, memorable actions, and new inventions; and also from the celebrated inscription on the temple of Minerva at Saïs, where an infant, an old man, a hawk, a fish, and a river horse, expressed this moral sentence: "All you who come into the world and go out of it, know this, that the gods hate impudence." However, the tropical hieroglyphics, which were employed to divulge, gradually produced symbols which were designed to secrete or conceal: thus Egypt was sometimes expressed by the crocodile, sometimes by a burning censer with a heart upon it; where the simplicity of the first representation and the abstruseness of the latter show, that the one was a tropical hieroglyphic for communication, and the other a tropical symbol invented for secrecy. Enigmatic symbols were afterwards formed by the assemblage

of different things, or of their properties, which were less known; and though they might have been intelligible at first, yet when the art of writing was invented, hieroglyphics were more generally disused; the people forgot the significations of them; and the priests, retaining and cultivating the knowledge of them because they were the repositories of their learning and history, at last applied them to the purpose of preserving the secrets of their religion. Sir John Marsham thinks that symbols were the original of animal worship in Egypt: (Cas. Chæm. p. 38.) because in the hieroglyphics was recorded the history of their greatest deities, their kings, and law-givers, represented by animals and other creatures. The symbol of a god was well known and familiar to his worshippers, by means of the popular paintings and engravings on their temples and other sacred monuments; so that the symbol presenting the deity, the god, and that idea exciting sentiments of religion, it was natural for them, in their address to any particular god, to turn to his representative mark or symbol; especially when we consider that the Egyptian priests feigned a divine origin for hieroglyphic characters, in order to excite the veneration of the people for them. It would of course bring on a relative devotion to these symbolic figures, which, when it came to be paid to the living animal, would soon terminate in an ultimate worship. Another consequence of the sacredness of the hieroglyphic characters was, that it disposed the more superstitious to engrave them on gems, and wear them as amulets or charms. This magical abuse seems to have been much earlier than the establishment of the worship of the god Serapis, which happened under the Ptolemies, and was first brought to general knowledge of the world by certain Christian heretics and natives of Egypt, who had mixed a number of Pagan superstitions with Christianity. These gems, called *abraxas*, frequently to be met with in the cabinets of curious, and are engraved with all kinds of hieroglyphic characters. To these *abraxas* belong the *talismans*. See *ABRAXAS*.

**HIEROGLYPHICAL.** *HIEROGLYPHICUS* adj. [*hieroglyphicus*, French; from the *hieroglyphos*.] Charged with hieroglyphical sculpture. In this place stands a stately *hieroglyphical* obelisk of Theban marble. *Sandys's Travels*. v. Ecclesiastical; expressive of some meaning beyond what immediately appears.—

Tu' Egyptian serpent figures time,  
And, knpp'd, returns into his prime;  
If my affection thou would'st win,  
First cast thy *hieroglyphical* skin. *Chaucer*

—The original of the conceit was probably *hieroglyphical*, which after became mythological, by a process of tradition, stole into a *hieroglyphical*, which was but partly true in its morality. *Southey's Fugio Errors*.

**HIEROGLYPHICALLY.** *adv.* [from *hieroglyphical*.] Emblematically.—Others have been emblematically and *hieroglyphically* as the Egyptians, and the phoenix was the hieroglyphical of the sun. *Brown's Fugio Errors*.

**HIEROGRAMMATEI,** } [*hierogrammatæ*,  
**HIEROGRAMMATISTS,** } L. E. July 1801



There were an order of priests among the ancient Egyptians, who presided over religion and learning. They had the care of the hieroglyphics, and were the expositors of religious doctrines. They were regarded as a kind of prophets; and it is said, that one of them predicted to an Egyptian king, that an Israelite, (meaning Moses,) eminent by his qualifications and achievements, would depose the Egyptian monarchy. The hierogram-mats were always near the king, to assist him with their information and counsels. The better to fit him for this, they made use of the knowledge they had acquired in the motions of the celestial spheres, as well as the writings of their predecessors, wherein their function and duties were observed. They were exempted from all civil employments, were reputed the first persons in the empire next the king, and bore a kind of sceptre, the form of a ploughshare. After Egypt became a Roman province, they sunk into neglect.

\* **HIEROGRAPHY**, *n. f.* [*hieros* and *grapho*.] Hierarchy.

**HIEROLOGY**, *n. f.* [*hieros*, sacred, and *logos*, discourse,] a discourse on sacred things. Among the Jews and Greeks it was used for the royal benediction.

**HIEROMANCY**, } [*hieromantis*,] in antiquity,  
**HIEROMANTIA**, } that species of divination which predicted future events from observing the things offered in sacrifice. See **DIVINATION** and **SACRIFICE**.

**HIEROMENIA**, in ancient Greek chronology, the month in which the Nemean games were celebrated, called also **BOROROMION**.

(1.) **HIEROMNEMON**, [*Gr.* from *hieros*, sacred, and *mnemo*, a remembrancer,] an officer in the ancient Greek church, whose principal function was to stand behind the patriarch at the sacraments, exorcisms, &c. and show him the prayers, psalms, &c. which he was to rehearse. He also clothed the patriarch in his pontifical robes, and assigned places of all those who had a right to be admitted to him when seated on his throne, as the master of the ceremonies now does to the pope.

(2.) **HIEROMNEMON**, in Grecian antiquity, a state chosen by lot, and sent to the great council of the Amphictyons, to take care of what concerned religion. The hieromnemones were regarded more honourable than the other members of the assembly, the general meetings of which were always summoned by them, and their names were annexed to the decrees made by that council.

(3.) **HIEROMNEMON** was also the name of a stone used by the ancient Greeks in divination, but no description of it is extant.

**HIERONYMITES**, the hermits of St Jerome, and also **JEONONYMITES**.

**HIERONYMUS**, *ST.* See **JEROME**.

(1.) \* **HIEROPHANT**, *n. f.* [*hieros*, holy, and *phantos*, I appear,] One who teaches rules of religion; a priest.—Herein the counsels of poets, and the crafts of their heads, priests and hierophants, abundantly gratified the fancies of the people. *Hale*.

(2.) **HIEROPHANT**, } [*from hieros*, holy, and *phantos*,  
**HIEROPHANTIA**, or } I appear,] A priest among  
**HIEROPHANTES**, } the Athenians; who was  
properly the chief person that officiated in the **EROMANTIA**. This office was first executed by Eu-

molpus, and continued in his family for near 1200 years, though when any person was appointed to this dignity, he was required always to live in celibacy. St Jerome says, that the hierophantes extinguished the fire of lust by drinking cicuta or the juice of hemlock, or by making themselves eunuchs. Apollodorus observes, that the hierophantes instructed persons initiated into their religion in the mysteries and duties thereof, and hence he derived his name: for the same reason he was called *prophetas*, the prophet. He had officers under him to assist him, who were also called *prophetes* and *exeges*, i. e. explainers of divine things. They dressed and adorned the statues of the gods, and bore them in processions and solemn ceremonies.

**HIEROPHYLAX**, an officer in the Greek church, who was keeper of the holy utensils, vestments, &c. answering to the vestry keeper in the church of England.

**HIEROSCOPIA**, } [*from hieros*, sacred, and *scopo*,  
**HIEROSCOPY**, } *scopos*, to view,] a species of divination by inspecting the victims, the same with **HIEROMANCY**.

**HIERTING**, or **JETTING**, a sea port town of Denmark, in N. Jutland, at the mouth of the Warde, with a good harbour: 22 miles NW. of Ripen. Lon. 8. 22. E. Lat. 55. 29. N.

**HIESMES**, or **EXMAS**. See **EXMAS**.

\* **To HIGGLE**, *v. n.* [*of uncertain etymology*; probably corrupted from *biggle*.] 1. To chaffer; to be penurious in a bargain.—In good offices and due retributions we may not be pinching and niggardly: it argues an ignoble mind, where we have wronged, to *biggle* and dodge in the amends. *Hale*.—

Bafe thou art:

To *biggle* thus for a few blows,  
To gain thy knight an op'lent spouse. *Hudibras*.—Why all this *biggling* with thy friend about such a paltry sum? Does this become the generosity of the noble and rich John Bull? *Arbutnot*. 2. To go selling provisions from door to door. This seems to be the original meaning, such provisions being cut into small quantities.

\* **HIGGLEDY-PIGGLEDY**, *adv.* A cant word corrupted from *biggle*, which denotes any confused mass, as bigglers carry a bundle of provisions together.

\* **HIGGLER**, *n. f.* [*from biggle*.] One who sells provisions by retail.

(1.) \* **HIGH**, *adj.* [*Arab*, Saxon; *hoog*, Dutch.] 1. Long upwards; rising above from the surface, or from the centre: opposed to *deep* or long *downward*.—Their Andes, or mountains, were far *higher* than those with us; whereby the remnants of the generation of men were, in such a particular deluge, saved. *Bacon*.—The *higher* parts of the earth being continually spending, and the lower continually gaining, they must of necessity at length come to an equality. *Burnet's Theory*. 2. Elevated in place; raised aloft: opposed to *low*.

They that stand *high* have many blasts to shake them,

And, if they fall, they dash themselves to pieces.

*Shak. Richard III.*

*High* o'er their heads a mould'ring rock is plac'd,

That

That promises a fall and shaken at ev'ry blast.

*Dryden.*

—Reason elevates our thoughts as *high* as the stars, and leads us through the vast space of this mighty fabric; yet it comes far short of the real extent of even corporeal being. *Locke.* 3. Exalted in nature.—The *highest* faculty of the soul. *Baxter.*

4. Elevated in rank or condition: as, *high* priest.

He wooes both *high* and low, both rich and poor.

*Shak.*

O mortals! blind in fate, who never know

To bear *high* fortune, or endure the low. *Dryd.*

5. Exalted in sentiment.—

Solomon liv'd at ease, nor aim'd beyond

*Higher* design than to enjoy his state. *Milton.*

6. Difficult; abstruse.—

They meet to hear, and answer such *high* things.

*Shak.*

7. Boastful; ostentatious.—His forces, after all the *high* discourses, amounted really but to eighteen hundred foot. *Clarendon.* 8. Arrogant; proud;

lofty.—The governor made himself merry with his *high* and threatening language, and sent him word he would neither give nor receive quarter. *Clarendon.* 9. Severe; oppressive.—When there

appeareth on either side an *high* hand, violent prosecution, cunning advantages taken, and combination, then is the virtue of a judge seen. *Bacon.*

10. Noble; illustrious.—Trust me, I am exceeding weary.—I had thought, weariness durst not have attacked so *high* blood.—It doth me, though it discolours the complexion of my greatness to

acknowledge it. *Shak.* 11. Violent; tempestuous; loud.—Applied to the wind.—

More ships in calms on a deceitful coast,

Or unseen rocks, than in *high* storms are lost.

*Denham.*

—Spiders cannot weave their nets in a *high* wind.

*Duppa.*—

At length the winds are rais'd, the storm blows *high*;

Be it your care, my friends, to keep it up

In its full fury. *Addison's Cato.*

12. Tumultuous; turbulent; ungovernable.—

Not only tears

Rain'd at their eyes, but *high* winds worse within,

Began to rise; *high* passions, anger,

Mistrust, suspicion, discord, hate, shook sore

Their inward state of mind. *Milton.*

Can heav'nly minds such *high* resentment show,

Or exercise their spite in human woe? *Dryden.*

13. Full; complete: apphed to time; now used only in cursory speech.—

*High* time now 'gan it wax for Una fair,

To think of those her captive parents dear.

*Fairy Queen.*

Sweet warrior, when shall I have peace with you?

*High* time it is this war now ended were. *Spens.*

—It was *high* time to do so; for it was now certain, that forces were already upon their march towards the West. *Clarendon.*—It was *high* time for the lords to look about them. *Clarendon.* 14.

Rais'd to any great degree: as, *high* pleasure; *high* luxury; a *high* performance; a *high* colour.—

Solomon liv'd at ease, and full

Of honour, wealth, *high* fare. *Milton.*

—*High* sauces and spices are fetch'd from the In-

dies. *Baker.* 15. Advancing in latitude from

line.—They are forced to take their course either *high* to the North, or low to the South. *Alb.*

*Description of the World.* 16. At the most *high* state; in the meridian, as, by the sun it is *high* noon: whence probably the foregoing expression

*high* time.—It is, yet *high* day, neither is it that the cattle should be gathered. *Gen. xix.*

17. Far advanced into antiquity.—The *high* observation of the several days of the week is

*high*, and as old as the ancient Egyptians, who

med the same according to the seven planets. *Brown.* 18. Dear; exorbitant in price.—It

must be good at so *high* a rate, they know it may be safe at a cheaper. *South.* 19. Capital

great; opposed to little: as, *high* treason, in

position to *petty*.

(1.) *HIGH*, in music, is sometimes used in

the same sense with *loud*, and sometimes in the

sense with *acute*.

(2.) \* *HIGH*, *n. f.* High place; elevation; superior region: only used with *from* and *on*.—

Which when the king of gods beheld *from* *high*

He sigh'd. *Dryd.*

(3.) \* *On HIGH*. Aloft; above; into superi-  
regions.—

Wide is the fronting gate, and rais'd on *high*

With adamant line columns threats the sky. *Edm.*

(4.) \* *HIGH* is much used in composition of  
variety of meaning.

(5.) *HIGH*. See DICTIONARY, § 4.

(6—7.) *HIGHAM*, the name of 7 villages, in  
counties of Derby, Kent, Leicester, Norfolk,

Somerset, Suffolk, and York.

(8.) *HIGHAM*, *COLD*, in Northamptonshire.

(9.) *HIGHAM* *FERRERS*, a borough of Northamptonshire. It is seated on an ascent, on

river Nen, and sends a member to parliament.

had formerly a castle, now in ruins; and is

miles ESE. of Coventry, and 66 NNW. of London. Lon. O. 40. W. Lat. 52. 19. N.

\* *HIGH-BLEST*. *adj.* Supremely happy.—

The good which we enjoy from heav'n's

ascends;

But that from us ought should ascend to heav'n

So prevalent, as to concern the mind

Of God *high-blest*, or to incline his will,

Hard to belief may seem. *Miln.*

\* *HIGH-BLOWN*. Swelled much with wind

much inflated.—

I have ventur'd,

Like little wanton boys that swim on bladders

These many Summers on a sea of glory;

But far beyond my depth: my *high* blows

At length broke under me, and now has left me

Wearied, and old with service, to the mercy

Of a rude stream, that must for ever hide me

From the view of men. *Shak.*

\* *HIGH-BORN*. Of noble extraction.—

Cast round your eyes

Upon the *high-born* beauties of the court;

There chuse some worthy partner of your bed.

*Rowe.*

\* *HIGH-BUILT*. *adj.* 1. Of lofty stature.

I know him by his stride,

The giant Harapha of Gath; his look

Haughty as is his pile, *high-built* and proud.

*Miln.*

2. Covered

breed with lofty buildings.—

In dreadful wars

*high-built* elephant his castle rears,

...down on man below, and strikes the stars.

*Creech.*

*HIGH-COLOURED.* Having a deep or glaring  
—A fever in a rancid oily blood produces  
black fever, with *high-coloured* urine, and  
on the skin. *Floyer.*

*HIGH-DESIGNING.* Having great schemes.—  
His warlike mind, his soul devoid of fear,  
*high-designing* thoughts were figur'd there.

*Dryden.*

*HIGH DUTCH* is the German tongue in its  
purity, as it is spoken at Misnia, &c.

*HIGH FED.* Pampered.—A favourite mule,  
and in the pride of flesh and mettle,  
will be bragging of his family. *L'Estrange.*

*HIGH-FLAMING.* Throwing the flame to a  
height.—

...sacrifices of bulls to Neptune slain,  
*high-flaming*, please the monarch of the main.

*Pope.*

*HIGH-FLIER.* *n. f.* One that carries his opi-  
nions to extravagance.—She openly professeth her-  
self a *high-flier*; and it is not improbable she  
will be a Papist at heart. *Swift.*

*HIGH-FLOWN.* *adj.* [*high* and *flown*, from *fly*.]  
...d, proud.—

...his stiff-neck'd pride nor art nor force can  
bend,

*high-flown* hopes to Reason's lure descend.

*Denham.*

...; extravagant.—This fable is a *high-flown*  
tale upon the miseries of marriage. *L'Estr.*

*HIGH-FLYING.* Extravagant in claims or o-  
pinions.—

Clip the wings

...*high-flying* arbitrary kings. *Dryden.*

*HIGHGATE,* a large village in Middlesex,  
on a hill E. of that of Hampstead; on which  
these two hills have been poetically called

*the hills.* Here lord chief baron Cholmonde-  
ley had a free school in 1561, which was enlarged

by Edwin Sandys, bishop of London,  
who added a chapel to it, which is a chapel of

the two parishes of St Pancras and Horn-  
church. Highgate is 4 miles N. by W. of London.

*HIGHGATE,* a township of Vermont, in  
Franklin county.

*HIGHGATE,* a village in Georgia, 4 miles  
from Savannah.

*HIGH HEAPED.* *adj.* 1. Covered with high  
piles.—

...the plenteous board *high heap'd* with cakes  
and wine,

And o'er the foaming bowl the laughing wine.

*Pope.*

...and into high piles.—

...I saw myself the vast unnumber'd store  
...*high-heap'd* amidst the regal dome.

*Pope.*

*HIGH-HEELED.* Having the heel of the shoe  
raised.—

...these embroider'd *high heel'd* shoes,  
...all be caught as in a snare,

*Swift.*

*HIGH-HUNG.* Hung aloft.—

...By the *high hung* taper's light,  
...XL PART I.

I could discern his cheeks were glowing red. *Dryden.*

*Dryden.*

(1.) \* *HIGHLAND.* *n. f.* [*high* and *land*.]

Mountainous region.—

The wond'ring moon

Beholds her brother's steeds beneath her own;

The *highlands* smok'd, cleft by the piercing rays.

*Addison.*

—Ladies in the *highlands* of Scotland use this dis-  
cipline to their children in the midst of Winter,  
and find that cold water does them no harm.  
*Locke.*

(2.) *HIGHLAND, adj.* Of or belonging to the  
Highlands.

(3.) *HIGHLANDS.* See SCOTLAND.

(4.) *HIGHLANDS,* a mountainous country of  
New York, on the banks of Hudson's river, be-  
tween 40 and 60 miles N. of New York city.

(1.) \* *HIGHLANDER.* *n. f.* [from *highland*.]  
An inhabitant of mountains; mountaineer.—His  
cabinet council of *highlanders*. *Addison.*

(2.) *HIGHLANDERS,* a general appellation for  
the inhabitants of the mountainous parts of any  
country. In Britain, the name is appropriated to  
the inhabitants of the mountainous parts of Scot-  
land, to the N. and NW. including those of the  
Hebrides. They are a branch of the ancient CELTS,  
and are undoubtedly the descendants of the first in-  
habitants of Britain, as appears from the many mo-  
numents of their language, still retained in the most  
ancient names of places in all parts of the island.  
The *Highlanders*, or, as they are often termed by  
ancient authors, the CALEDONIANS, were always  
a brave, warlike, and hardy race of people; and,  
in the remotest times, seem to have possessed a de-  
gree of refinement in sentiments and manners then  
unknown to the other nations that surrounded  
them. This appears not only from their own tra-  
ditions and poems, but also from the testimony of  
many ancient authors. This civilization was prob-  
ably owing in a great measure to the order of the  
bards, or DRUIDS, and some other institutions pe-  
culiar to this people. The ancient *Highlanders* li-  
ved in the hunting state till some time after the e-  
ra of Fingal, who was one of their kings towards  
the close of the 3d century. For some ages after  
that period, they turned their chief attention to the  
pastoral life, which afforded a less precarious sub-  
sistence. Till of late, agriculture in most parts of  
the *Highlands* made little progress. The *High-*  
*landers* always had a king, and enjoyed a govern-  
ment of their own, till Kenneth II. having subdu-  
ed the Pictish kingdom, in 845, transferred thither  
the seat of royalty. This event proved very unfa-  
vourable to the virtues of the *Highlanders*, which  
from this period began to decline. The country,  
no longer awed by the presence of the sovereign,  
fell into anarchy. The chieftains began to extend  
their authority, to form factions, and to foment  
divisions and feuds between contending clans.  
The laws were either too feeble to bind them, or  
too remote to take notice of them. Hence sprung all  
these evils which long disgraced the country, and  
disturbed the peace of its inhabitants. Robbery  
or plunder, provided it was committed on any one  
of an adverse clan, was countenanced; and their  
reprisals on one another were perpetual. Thus  
quarrels were handed down from one generation

On another, and the whole clan were bound in honour to espouse the cause of every individual that belonged to it. The genius of the people was thus greatly altered; and the Highlanders of a few ages back were almost as remarkable for their irregular and disorderly way of life, as their predecessors had been for civilization and virtue. It is from not attending to the distinction between the ancient Highlanders and their posterity in later times, that many have doubted the existence of those exalted virtues ascribed by Ossian to the more ancient inhabitants of the country. But now that the power of the chieftains is again abolished, law established, and property secured, the genius of the people (where it is not hindered by some other extraneous cause) begins again to show itself in its genuine colours; and many of their ancient virtues begin to shine with conspicuous lustre. Justice, generosity, honesty, friendship, peace, and love, are perhaps no where more cultivated than among this people. But one of the strongest features, which marked the character of the Highlanders in every age, was their hospitality and benevolence to strangers. At night the traveller was always sure to find a hearty welcome in whatever house he should go to; and the host thought himself happier in giving the entertainment than the guest in receiving it. Even with regard to their enemies, the laws of hospitality were observed with the most sacred regard. They who fought against each other, in the day, could join in the night feast, and even sleep together, in the same house. From the same principle, they were, in doubtful cases, so faithful to their trust, that they rarely betrayed any confidence reposed in them. A promise they thought as binding as an oath, and held it equally inviolable and sacred. The Caledonians in all ages have been much addicted to poetry and music. The poems of Ossian, so universally repeated, and so highly esteemed by every Highlander, are a strong proof of the early proficiency of this people in the poetical art. Even at this day, notwithstanding the many disadvantages they labour under, the most illiterate of either sex discover frequently a genius for poetry, which often breaks forth in the most natural and simple strains, when love, grief, joy, or any other subject of song, demands it. Wherever their circumstances are so easy as to allow them any respite from toil, or any cheerfulness of spirits, a good portion of their time, especially of the winter nights, is still devoted to the song and tale. This last species of composition is chiefly of the novel kind, and is handed down by tradition like their poems. It was the work of the bards; and proved, while they existed, no contemptible entertainment. But since the extinction of that order, both the Gaelic poems and tales are in a great measure either lost or adulterated.—The genius and character of the Gaelic poetry is well known. It is tender, simple, beautiful, and sublime. Among the ancient Highlanders, the harp was the chief instrument of music. It suited the mildness of their manners, and was well adapted to the peace and quiet which they enjoyed under their own kings. In a later period, however, when the constant quarrels of their chiefs, and the endless feuds of contending

clans, turned all their thoughts to war, it ceased to give place to the bag pipe, an instrument altogether of the martial kind, and therefore suited to the state of the country at that time. Ever since the cause which had brought this instrument in vogue has ceased to operate, the attention to it has been on the decline; so that the harp, with very little encouragement, might again assume the seat from which it was expelled.—The harp, and especially the oldest, of the Highland music, having been composed to the harp, of a soft, tender, and elegiac cast, as best suited to the genius of that instrument. These pieces are generally expressive of the passions of love and grief. Other pieces, which were composed in times of war, and adapted to a different instrument, altogether bold and martial. And many are of a sprightly and cheerful cast, the offspring of merriment and the sport of fancy in the seasons of festivity. Many of these last are of the chorus kind; and sung in almost all the exercises in which a number of people are engaged, such as rowing, reeling, &c. The time of these pieces is adapted to the exercises to which they are respectively sung. They greatly forward the work, and vivate the labour. The particular music, which is generally used by the Highlanders in their dances, is well known by the name of *Strathspey reels*. The language of the Highlanders is still the Gaelic, which, with many of their customs and manners, has been secured to them by their mountain fastnesses, amidst the many revolutions which the rest of the island has undergone in so long a course of ages. That it has been formerly a good deal cultivated, appears from the style of its poems and tales, and from several ancient MSS. that come down to the present times. To the Gaelic has a forbidding aspect, on account of the number of its quiescent consonants, (which are retained to mark the derivation of words and variations in case and tense,) but its sound is constantly musical and harmonious, and its expression strong and masculine. (See GALLIC, § 2.) Highlanders have begun of late years to apply to learning, agriculture, and especially to commerce, for which their country, every where intersected with arms of the sea, is peculiarly favourable. Cattle is the chief staple of the country; but it produces more grain than would supply its inhabitants, if so much of it were not consumed in whisky. That article, however, is thought by physicians to be necessary for the health of the natives, when taken in moderation, on account of the coldness of the climate and the lowness of their stature. The Highlanders are beginning to avail themselves of their mines, woods, wool, and fisheries; and a vigorous application, with due encouragement from government, may become a prosperous and useful people. They are of a quick and penetrating genius, strongly tinged with a thirst for knowledge, which disposes them to learn any thing very readily. They are active, persevering, industrious, and economical. They are brave, bold and adventurous, which qualifies them for being excellent seamen and soldiers. They are generally of a middle size, rather above it than otherwise; their eyes are lively, their features distinct.



ished, and their persons strong and well made. Their countenances are open and ingenuous, and their tempers frank and communicative.

**HIGHLY.** *adv.* [from *high*.] 1. With elevation as to place and situation; aloft. 2. In a high degree.—Whatever expedients can allay heats, which break us into different factions, are but be useful to the publick, and *highly* to its safety. *Addison*.—It cannot but be *highly* requisite for us to enliven our faith, by dwelling on the same considerations. *Atterbury*. *moderately*; arrogantly; ambitiously—

What thou wouldst *highly*,  
 thou wouldst holily; wouldst not play false,  
 yet wouldst wrongly win. *Shak.*

Behold them; with estimation.—Every man among you, not to think of himself more than he ought to think. *Rom. xii. 3.*

**HIGH-METTLED** Proud or ardent of spirit. It is not in these to keep a stiff rein on a wild Pegasus; and takes care not to surfeit as he had done on other heads, by an overabundance. *Garth*.

**HIGH-MINDED.** Proud; arrogant.—  
 My breast I'll burst with straining of my courage,

I will chastise this *high-minded* trumpet. *Shak.*

Mark of unbelief they were broken off, and standest by faith; be not *high-minded*, but low. *1st Cor. xi. 10.*

**HIGHMORE, Joseph, Esq.** an eminent painter, born in London, June 13, 1691, the son of Edward Highmore, coal-merchant. He had an early and strong inclination to painting, and, wishing to gratify him, made a proposal to his uncle, who was serjeant painter to king William III. But this failing, he was articled as an attorney, in 1707; but so much against his inclination, that in 3 years he resolved to imitate his natural disposition to his favourite art; and employed his leisure hours in designing, and studying geometry, perspective, architecture, anatomy, without any instructors except himself. By these exertions, he soon arrived at perfection in his favourite art, that he painted pictures which were not only valued in his own time, but are now the objects of emulation to painters. On the institution of the Academy of painting, sculpture, &c. in London, 1713, he was elected one of the professors. In 1714 he published in 4to. "A critical examination of those two Paintings (by Rubens) on the subject of the Banqueting house at Whitehall, in which Architecture is introduced, so far as relates to perspective; together with the Discussion of a question which has been the Subject of Debate among Painters:—In the solution of this question, it is shewn that Rubens and other great painters are mistaken in the practice, and Mr Kirby and others in the theory. And in vol. 17th of the *Transactions*, he animadverted (anonymously) on Kirby's unwarrantable treatment of Mr Highmore, and detected his errors, even when he exults in his superior science. Mr Highmore, in a large number of 46 years, painted many portraits, of several of which have been engraved. In the historical picture, which was then much less cultivated than

it is at present, we shall only mention *Negor and Ishmael*, a present to the Foundling hospital: *The good Samaritan*; *The finding of Moses*, purchased at his sale by general Lister: *The Harlequin family*, as described in *Clarissa*, now in the possession of T. W. Payler, Esq. *Clarissa* herself; *The Graves unravelling Nature*, drawn by memory from Rubens: *The Clementina of Grandison*, and the queen mother of Edward IV. with her younger son &c. in Westminster-abbey; in the possession of his son. He was the author of various publications which were well received; but his most capital work was his *Praëfix and Perspective, on the principles of Dr Brook Taylor*, &c. in one vol. 4to. 1763. This not only evinced his scientific knowledge of the subject, but by its perspicuity, removed the only objection that can be made to the system of Dr Taylor. His *Epistle to an eminent Painter*, published in the *Genl. Mag.* for 1772, shows that his talents were by no means impaired at the age of 86. Indeed he retained them to the last, and had even strength and spirit sufficient to enable him to ride out daily on horseback the summer before he died. A strong constitution, habitual temperance, and constant attention to his health, in youth as well as in age, preserved his faculties to his 88th year, when he died March 3d, 1780. He was interred in Canterbury cathedral, leaving one son, Anthony, educated in his own profession; and a daughter. His abilities as a painter appear in his works, which are much and justly admired. His tints, like those of Rubens and Vandyck, instead of being impaired, are improved by time, which some of them have now withstood above 60 years. His idea of beauty, when he indulged his fancy, was of the highest kind; and his knowledge of perspective gave him great advantages in family pieces, of which he painted more than any one of his time. He could take a likeness by memory as well as by a sitting, as appears by his picture of the duke of Lorraine (afterwards emperor), which Faber engraved; and those of king George II. (in York assembly-room); queen Caroline, the two Miss Gunnings, &c. Mr Browne, the poet, was his friend.

(2.) **HIGHMORE, Nathaniel**, an eminent English anatomist, born at Fordingbridge, Hants, in 1613. He was the first in England who wrote a systematical treatise on the structure of the human body. He wrote, 1. *Corporis humani disquisitione Anatomica*: 2. *The History of Generation*: 3. *De Passione Hystrica*. He died in 1684, aged 71.

\* **HIGHMOST.** *adj.* [An irregular word.] Highest; topmost.—

Now is the sun upon the *highmost* hill  
 Of this day's journey. *Shak.*

(1.) \* **HIGHNESS.** *n. s.* [from *high*.] 1. Elevation above the surface; altitude; loftiness. 2. The title of princes, anciently of kings.—

Most royal majesty,  
 I crave no more than that your *highness* offer'd. *Shak.*

How long in vain had nature striv'd to frame  
 A perfect princess, ere her *highness* came? *Waller.*

—Beauty and greatness are eminently joined in your royal *highness*. *Dryden*. 3. Dignity of nature; supremacy.—Destruction from God was a terror

your to me, and by reason of his *highness* I could not endure. *Job*, xxi. 23.

(2.) **HIGHNESS**, (*h* 1 *def* 2.) The kings of England and Spain had formerly no other title but that of *highness*; the first till the time of James I. and the second till that of Charles V. The petty princes of Italy began first to be complimented with this title in 1630. In France, the duke of Orleans assumed the title of *royal highness* in 1632, to distinguish himself from the other princes. The princes of the blood in England are each distinguished in the same way.

**HIGH OPERATION**, in surgery, a method of extracting the stone; thus called, because the stone was taken out at the upper part of the bladder, above the pubis. This operation is now, very properly, superseded by one much safer and more successful. See **SURGERY**.

**HIGH PLACES**, were eminences on which the heathens used to worship their gods, chosen for that purpose as being supposed to be nearer heaven, their constant residence. The Jews are frequently blamed for their attachment to high places, after the manner of the Gentiles; though their *profane* were frequently upon mountains with groves planted about them. Where high places are reprobated in scripture, therefore, we should understand them as abused and prostituted to idolatrous purposes. Before the temple was built, there was indeed nothing in the high places very contrary to the law, provided God only was adored there, and that no incense or victims were offered to idols. Under the judges they seem to have been tolerated; and Samuel offered sacrifices in several places besides the tabernacle, where the ark was not present. Even in David's time, they sacrificed to the Lord at Shilo, Jerusalem, and Gibeon; but after the temple was built, and a place prepared for the fixed settlement of the ark, it was no more allowed, to sacrifice out of Jerusalem. Solomon, in the beginning of his reign, went a pilgrimage to Gibeon; but from that time we see no lawful sacrifices offered out of the temple.

**HIGH-PRIEST**. See **PONTIFEX**, and **PRIEST**.

• **HIGH-PRINCIPLED**. Extravagant in notions of politicks.—This seems to be the political creed of all the *high-principled* men I have met with. *Swift*.

• **HIGH-RED**. Deeply red.—Oil of turpentine, though clear as water, being digested upon the purely white sugar of lead, has in a short time afforded a *high-red* tincture. *Boyle on Colours*.

• **HIGH-SEASONED**. Piquant to the palate.—Be sparing also of salt in the seasoning of all his victuals, and use him not to *high-seasoned* meats. *Locke*.

• **HIGH SIGHTED**. Always looking upwards.

Let *high sighted* tyranny range on,

• Till each man drop by lottery. *Shak.*

• **HIGH-SPIRITED**. Bold; daring; insolent.

• **HIGH-STOMACHED**. Obstinate; lofty.—

*High-stomach'd* are they both, and full of ire;  
In rage, deaf as the sea, hasty as fire. *Shak.*

• **HIGHT**. [This an imperfect verb, used only in the preterite tense with a passive signification: *beton*, to call, Saxon; *besen*, to be called, German.] 1. Was named; was called.—

The city of the great king *hight* it well,

Wherein eternal peace and happiness doth dwell.

Within this homestead liv'd without a peer

For crowing loud, the noble Chanticleer,  
So *hight* her cock. *Dryden's N. & T.*

2. It is sometimes used as a participle passive; named. It is now obsolete, except in lesque writings.—

Amongst the rest a good old woman was  
*Hight* mother Hubbard. *Hubbard*;

Hearn he *hight*.

• **HIGH-TASTED**. Gustful; piquant.—

Flattery still in sugar'd words betrays,  
And poison in *high-tasted* meats conveys. *J.*

• **HIGH VICED**. Enormously wicked.—

Be as a planetary plague, when Jove  
Will o'er some *high-vic'd* city hang his plume  
In the sick air.

• **HIGH-WATER**. *n. f.* [*high* and *water*.] utmost flow of the tide.—They have a way of inland that lie below the *high-water*, is something above the low-water mark. *Merr.*

(1.) • **HIGHWAY**. *n. f.* [*high* and *way*.] 1. a road; publick path.—

So few there be

That chuse the narrow path, or seek the  
All keep the broad *highway*, and take the  
With many rather for to go astray. *F.*  
—Two inscriptions give a great light to the  
ries of Appius, who made the *highway*, &c.  
Pabius the dictator. *Addison*.—

Ent'ring on a broad *highway*,

Where power and titles scatter'd lay,

He strove to pick up all he found. *St.*

2. Figuratively a train of action with great consequence.—I could mention more trains have lost, and are in the the *highway* to *Child on Trade*.

(2.) **HIGHWAY** is a free passage for the subjects; on which account it is called 1. a *highway*, though the freehold of the soil belongs to the owner of the land. Those ways that lead one town to another, and such as are direct ways, and are for all travellers in great roads that communicate with them, are *highways*; and as to their reparations, are under the care of commissioners and surveyors.

(1.) • **HIGHWAYMAN**. *n. f.* [*highway* and *man*.] A robber that plunders on the publick road. 'Tis like the friendship of pickpockets and *highwaymen*, that observe strict justice among themselves. *Bentley*.—A remedy like that of giving money to an *highwayman* before he attempts to take it by force, to prevent the sin of robbery. *Swift*.

(2.) **HIGHWAYMEN, REWARDS FOR STOPPING AND HANDING**. A reward of 40*l.* is given by the statute of 4 and 5 W. & M. to be paid within 20 days after conviction by the sheriff of the county, which the statute 8 Geo. II. cap. 16. sup. 40*l.* to be paid by the hundred upon demand of such apprehension.

**HIGHWORTH**, a town of Wilt., on the side of a hill, in a rich plain, near the vale of the Horse; 36 miles N. of Salisbury, and 20 W. of London. Lon. 1. 42. W. Lat. 51. 32. N.

• **HIGH-WROUGHT**. Accurately finished; highly laboured.—

Thou triumph'st, victor of the high-tormented day,  
And the pleas'd dame, soft smiling, lead'st a-  
way.

\* **HIGLAPER.** *n. f.* An herb. *A. q. v. v. v. v. v.*

**HIGSAR**, or **IXAR**, a town of Spain in Arragon, 25 miles from Saragossa.

**HIGUERA**, a town of Spain in Estremadura, 15 miles N. of Xeres de los Caballeros.

**HIGUEY**, or **ALTA GRACIA**, a city of Hispaniola, 120 miles E. of St Domingo. Lat. 18. 30. N.

**HILARIA**, in antiquity, feasts celebrated annually, with great pomp and joy, by the Romans, on the 3. *Kal. April*, or 15th of March, in honour of Cybele. Every person dressed himself as he pleased, and took the badges of whatever dignity or quality he had a fancy for. The statue of the goddess was carried in procession through the streets, accompanied by multitudes in the most splendid attire. The day before the festival was spent in mourning. Cybele represented the earth, which at this time of the year begins to feel the kindly warmth of the spring; so that this sudden transition from sorrow to joy was an emblem of the vicissitude of the seasons. The Romans took this feast originally from the Greeks, who called it *hilaria*, *q. d. ascensus*; the eve of that day they spent in tears and lamentations, and thence denominated it *tristitia*, *descensus*. Afterwards, the Greeks took the name *hilaria* from the Romans; as appears from Photius, in his extract of the life of the philosopher Isidore. Casaubon maintains, that beside this particular signification, the word was also a general name for any joyful or festival day, whether public or private and domestic. But Salmastius does not allow of this. Trifan, (tom. i. p. 481,) distinguishes between *hilaria* and *hilarie*. The former, according to him, were public rejoicings; and the latter, prayers made in consequence thereof; or even of any private feast or rejoicing, as a marriage, &c. The public lasted several days; during which, all mourning and funeral ceremonies were suspended.

**HILARION**, the founder of the monastic life in Palestine, was born at Gaza, A. D. 291, of a pagan family, but embraced Christianity; and having visited St Anthony the Anchorite in Egypt, followed his example, on returning to his own country, and obtained a great number of followers. He returned at last to the island of Cyprus, where he died in 371.

\* **HILARITY.** *n. f.* [*hilaritas*, Latin.] Merriment; gaiety.—Averroes restrained his *hilarity*, and made no more thereof than Seneca commendeth, and was allowable in Cato; that is, a sober asceticism from wine. *Brown.*

**HILARIUS**, an ancient father of the Christian church, who flourished in the 4th century. He was born, as St Jerome informs us, at Poitiers, of a good family; who gave him a liberal education in the Pagan religion. He was advanced to the bishopric of Poitiers A. D. 355, according to Baronius; and became a most zealous champion for the orthodox faith, particularly against the Arians, who were then gaining ground in France. He assembled several councils there, in which the determinations of the synods of Rimini and Seleucia were condemned. He wrote a treatise concerning synods; and a famous work in 12 books on

the Trinity, which is much admired by the orthodox. He died in the end of the year 367. His works have been published; but the last and best edition was given by the Benedictines at Paris in 1693.

**HILARIUSE**, Joseph, an eminent antiquary, born at Enzesfeld, in Austria, in 1737. In 1751, he joined the Jesuits, and became eminent as a teacher of rhetoric and grammar in the college at Vienna, of which he was appointed *Professor vni-*  
*versarius*. To acquire a perfect knowledge of ancient coins he visited Italy; and in 1770, having renounced the vows of his order, he was appointed director of the imperial cabinet of ancient coins; and dean of philosophy and the fine arts. He was a man of a cheerful temper, extensive knowledge and irreproachable morals. He died in 1798.

**HILAKODI**, ancient poets among the Greeks, who went about singing gay songs, somewhat graver than the Ionic pieces, accompanied with some instrument. From the streets they were at last introduced into tragedy, as the *magodi* were into comedy. They appeared dressed in white, and were crowned with gold. At first they wore shoes; but afterwards they assumed the *crepida*, being only a sole tied over with a strap.

(1.) **HILARY.** See **HILARIUS**.

(2.) **HILARY POINT**, a cape of Anglesey Isle.

(3.) **HILARY ST**, a saint of the Roman Calendar, born at Arles, in 401. He succeeded Honoratus as bishop of Arles, and presided in the council at Rome in 441. He wrote, 1. Homilies, under the name of Eusebius of Emesa: 2. The Life of St Honoratus: 3. *Opuscula*. He died in 449, aged 48.

(4.) **HILARY TERM.** See **TERM**.

**HILBERG**, a town of Norway, in Drontheim.

**HILBURGHAUSEN.** See **HILDBURGHAUSEN**.

**HILCHENBACH**, a town of Germany, in Westphalia and Nassau Siegen, 6 miles N. of Siegen.

\* **HILD**, in *Etich's* grammar, is interpreted a lord or lady: so *Hildebert* is a noble lord; *Mahild*, an heroic lady. *Gibson.*

**HILDBURGHAUSEN**, a handsome town of Germany, in the circle of Franconia, and duchy of Saxe-Hildburghausen, separated from Cobourg in 1671. It is seated on the Werra, and the duke of Saxe-Hildburghausen has a palace in it. It is 22 m. N. by W. of Cobourg, and 32 S. of Erfurt. Lon. 11. 3. E. Lat. 50. 19. N.

**HILDEBERT**, Abp. of Tours, was born at Lavardin in France, in the 11th century. In his younger years, he led a very dissolute life, kept concubines, and had several natural children: but becoming afterwards very pious, he was first made bishop of Mans, and afterwards, in 1115, Abp. of Tours, by Pope Honorius II. He wrote a smart letter against the court of Rome, wherein he describes its vices in spirited and elegant language. He is allowed to have been a man of great learning, for the age lived in.

(1.) **HILDESHEIM**, a princely bishopric of Germany, bounded on the N. and E. by the duchies of Lunenburg, Wolfenbittel and Halberstadt, and on the S. and W. by Calenberg; and extending 40 miles from E. to W. and 32 from N. to S. It was founded in 818, by Charlemagne, and contains 12 towns

towns and 248 villages. The inhabitants are partly Lutherans and partly Catholics. The S. part is hilly, and abounds with wood, iron, and salt-mines. The rest is fertile.

(2.) HILDESHEIM, the capital of the above bishopric. It is free and imperial; and in the cathedral is the statue of Herman, the celebrated German chief. It is divided into the old and new towns, each of which has its separate council; and its inhabitants are a mixture of Lutherans and Papists. It is seated on the Irmste, 27 miles SSE. of Hanover. Lon. 10. 10. E. Lat. 51. 10. N.

(3.) HILDESHEIM, or HILLESHEIM, a town of Germany, lately in the electorate of Treves, now annexed to the French republic by the treaty of Lunéville. By the division of the countries on the left bank of the Rhine into 6 departments in 1797, it was included in the dep. of Rhine and Moselle; and by the last division, in June 1801, into four, it appears to be still included in the enlarged department of the same name. It is 38 miles N. of Treves, and 36 W. of Coblenz.

HILDESLEY, Mark, bishop of Sodor and Man, was the son of Mark Hildesley, rector of Houghton, and born at Marston in Kent, in 1698. He was educated at Trinity College, Cambridge, and elected a fellow in 1723. In 1724, he was appointed Whitehall preacher; in 1731, vicar of Hitchen, and in 1735, rector of Holwell. He preached generally from memory, and his exemplary conduct in his vicarage and rectory, not only gained him the character of a truly primitive priest, but recommended him to the D. of Athol, as the most proper successor to the worthy Bp. Wilson, in the see of Sodor and Man; whose philanthropic design of printing a translation of the whole Bible in the Manks language, Bp. Hildesley brought to a happy conclusion, after his consecration in 1755; and died within 10 days of its publication, Dec. 7, 1772.

\* HILDING. *n. s.* [*hild*, Saxon, signifies a lord; perhaps *hilding* means originally a *little lord* in contempt, for a man that has only the delicacy or bad qualities of high rank; or a term of reproach abbreviated from *bunderling*, degenerate. *Hughes's Spang.*] 1. A sorry, paltry, cowardly fellow.—

He was some *hilding* fellow, that had stol'n  
The horse he rode on. *Shakespeare.*  
—If your lordship find him not a *hilding*, hold me  
no more in your respect. *Shakespeare.*—

A base slave,

A *hilding* for a livery, a squire's cloth. *Shakespeare.*  
2. It is used likewise for a mean woman.—

Laura, to his lady, was but a kitchen weach;  
Helen and Hero, *hildings* and harlots. *Shakespeare.*

This idle toy, this *hilding* scorns my power,  
And sets us all at nought. *Romeo's Young Son.*

(4.) HILL, Aaron, a poet of considerable eminence, the son of a gentleman of Malmesbury Abbey in Wiltshire, was born in 1685. His father's imprudence having cut off his paternal inheritance, he left Westminster school at 14 years of age; and embarked for Constantinople, to visit lord Paget the English ambassador there, who was his relation. Lord Paget received him with surprise and pleasure, provided him a tutor, and sent him to travel: by which he saw Egypt, Palestine, and a great part of the east; and returning home with

his noble patron, visited most of the courts of Europe. About 1709, he published his first poem, entitled *Camillus*, in honour of the earl of Peterborough who had been general in Spain; and being the same year made master of Drury-lane theatre, he wrote his first tragedy, *Elfred, or the Fair Isaacant*. In 1710 he became master of the opera-house in the Hay-market; when he wrote an opera called *Rinaldo*, which met with great success, being the first that Mr Handel set to music after he arrived in England. Unfortunately Mr Hill was a projector as well as a poet, and in 1715 obtained a patent for extracting oil from berchnuts; which undertaking miscarried after engaging 3 years of his attention. He was also concerned in the first attempt to settle the colony of Georgia; from which he never reaped any advantage: and in 1728 he made a journey into the Highlands of Scotland, on a scheme of applying the woods there to ship building; in which also he lost his labour. Mr Hill seems to have lived in perfect harmony with all the writers of his time, except Mr Pope, with whom he had a short paper war, occasioned by that gentleman's introducing him in the *Dunciad*, as one of the competitors for the prize offered by the goddess of Dulness, in the following lines:

"Then HILL essay'd; scarce vanish'd out of sight,  
He buoys up instant, and returns to light;  
He bears no token of the sabbler streams,  
And mounts far off among the swans of Thames."  
The, though by far the gentlest piece of satire in the whole poem, and even conveying an oblique compliment, roused Mr Hill to take notice of it; which he did by a poem written during his peregrination in the north, intitled, "The progress of wit, a caveat for the use of an eminent writer;" which he begins with the following lines, in which Mr Pope's too well known disposition is elegantly, yet severely characterized:

"Tuneful ALEXIS on the Thames' fair side,  
The Ladies' play-thing and the Muses' pride;  
With merit popular, with wit polite,  
Easy tho' vain, and elegant tho' light;  
Desiring and deserving others praise,  
Poorly accepts a Fame he ne'er repays;  
Unborn to cherish, sneakingly approves;  
And wants the soul to spread the worth he loves."  
The *sneakingly approves*, in the last couplet, Mr Pope was much affected by; and indeed through the whole controversy afterwards, in which it was generally thought that Mr Hill had much the advantage, Mr Pope seems rather to express his repentance by denying the offence, than to vindicate himself supposing it to have been given. Mr Hill, besides many other poems, wrote one, called *The Northern Star*, upon the actions of Czar Peter the Great; for which he was several years afterwards complimented with a gold medal from the empress Catharine I. according to the Czar's desire. He likewise altered some of Shakespeare's plays, and translated some of Voltaire's. His last production was *Mirage*; which was brought upon the stage in Drury-lane by Mr Garrick. He died on the 8th Feb. 1749, in the very minute of the earthquake; and after his decease, 4 vols of his works in prose and verse were published in 8vo, and his dramatic works in a vol.



(2.) HILL, Joseph, an English divine of the 17th century, born in Leeds, and educated at St John's college, Cambridge. He became fellow of Magdalen college, whence he was ejected for nonconformity, in 1661. He became pastor of a congregation at Rotterdam, where he died in 1707. He published an enlarged edition of Schrevelius's Greek Lexicon.

(3.) HILL, Robert, a self-taught genius of extraordinary merit, born in Hertfordshire in 1699, and bred a tailor. By his own exertions he acquired such a knowledge of the Latin, Greek, and Hebrew languages, as to be able to teach them. He wrote, 1. *Remarks on the Essay on Spirit*; 2. *The Character of a Jew*; 3. *Criticisms on Job*. He died at Buckingham in 1777.

(4.) HILL, Sir John, a voluminous writer, born 1716, originally bred an apothecary; but marrying early, and without a fortune, he soon found he would need other resources than his profession. Having attended the botanical lectures of the company, and being possessed of quick natural parts, he soon made himself acquainted with the theoretical as well as practical parts of botany; and was employed by the duke of Richmond and lord Albemarle, in the arrangement of their botanic gardens. Assisted by the liberality of these noblemen, he executed a scheme of travelling over the kingdom, to collect the most rare plants; which afterwards published by subscription: but after great researches and uncommon industry, this undertaking did not turn out to his expectation. The next year appeared a soil in which genius might stand a chance of flourishing; but after a few unsuccessful attempts, it was found he had no pretensions to the sock or buskin; so he returned more to his botanical pursuits, and his business as an apothecary. At length, about 1746, he translated from the Greek, Theophrastus's *History of Gems*, which he published by subscription; and which, being well executed, procured him friends, reputation, and money. Encouraged by this, he engaged in works of greater extent and importance. The first was *A general natural history*, in 3 vols. folio. He next engaged with George Lewis Scott, Esq. in furnishing a *Supplement to Chambers's Dictionary*. He at the same time started the *British Magazine*; and while he was engaged in a great number of these and other works, some of which seemed to require the constant attention of a whole life, he carried on a literary essay, under the title of *The Inspector*. Amidst this hurry of business, Mr Hill was so laborious and ready in all his undertakings, and was so exact an economist of his time, that he never missed a public amusement for many years; where, while he relaxed from the severer duties of study, he gleaned up articles for his literary works. It would not be easy to trace his progress (for he had now procured a diploma from the University of St Andrew's), through all his various pursuits. Being refused admission as a member of the Royal Society, he ridiculed that body, in *A review of the works of the Royal Society of London*, 4to, 1751. This, together with his over-writing himself upon all subjects without reserve, made him sink in the estimation of the public nearly in the same proportion he had as-

ceeded. He found as usual, however, resources in his own invention. He applied himself to the preparation of certain simple medicines; such as the essence of water dock, tincture of valerian, balsam of honey, &c. The well-known simplicity of these medicines made the public judge favourably of their effects, inasmuch that they had a rapid sale, and once more enabled the doctor to figure in that style of life congenial to his inclination. Soon after the publication of the first of these medicines, he obtained the patronage of the earl of Bute, through whose interest he acquired the management of the royal gardens at Kew, with a handsome salary; and to wind up the whole of an extraordinary life, having, a little before his death, seized an opportunity to introduce himself to the knowledge of the king of Sweden, that monarch invested him with one of the orders of his court. He died in 1775.

(5.) HILL, William, an English critic, fellow of Merton College, Oxford, and afterwards master of a school in Dublin. He prepared an edition of *Dionysius Periegetes*, with learned notes, which was published in 1688. He died at Dublin in 1667.

(6.) \* HILL *n. s.* [*bill*, Sixoo.] An elevation of ground less than a mountain.—

My sheep are thoughts, which I both guide and serve;

Their pasture is fair *hills* of fruitless love. *Sida.*

Jerusalem is seated on two *hills*,

Of height unlike and turned side to side. *Fairf.*

Three *sides* are sure imbar'd with crags and *hills*,

The rest is easy, scant to rise espy'd;

But mighty bulwarks fence the plainer part:

So art helps nature, nature strengthneth art.

*Fairfax.*

When our eye some prospect would pursue,  
Descending from a *hill*, looks round to view.

*Granville.*

—A *hill* is nothing but the nest of some metal or mineral, which, by a plastic virtue, and the efficacy of subterranean fire, converting the adjacent earths into their substance, do increase and grow. *Coryne.*

(7.) HILL. See MOUNTAIN.

HILLARY, a town of Sweden, in Smaland.

HILLEBECK, a town of Norway.

HILLEBRUN, a town of Sweden, in Gestrícia.

(1.) HILLEL, senior, of Babylon, president of the sanhedrim of Jerusalem. He formed a celebrated school there, in which he maintained the oral traditions of the Jews against Shamai, his colleague, whose disciples adhered only to the written law; and this controversy gave rise to the sects of Pharisees and Scribes. He was likewise one of the compilers of the TALMUD. He also laboured much at giving a correct edition of the sacred text; and there is attributed to him an ancient MS. bible, which bears his name. He flourished about A. A. C. 30. and died in a very advanced age.

(2.) HILLEL, the nabi, or prince, another learned Jew, the grandson of Judas Hakkadoth, or the Saint, the author of the Mishna, lived in the 4th century. He composed a cycle; and was one of the principal doctors of the Gemara. The greatest number of the Jewish writers attribute to him the

the correct edition of the Hebrew text which bears the name of *Hillel*, mentioned above. (See N° 1.) There have been several other Jewish writers of the same name.

**HILLEROD**, a town of Denmark, in Zealand, 24 miles NNW. of Copenhagen. It was burnt in 1733.

**HILLESHEIM**. See **HILDESHEIM**, N° 3.

**HILLEVENSTEDT**, a town of Holstein.

**HILLIA**, in botany; a genus of the monogynia order, belonging to the hexandria class of plants; and in the natural method ranking with those of which the order is doubtful. The calyx is hexaphyllous; the corolla cleft in six parts, and very long; the berry inferior, bilocular, and polyspermous.

**HILLIGEN-HAVEN**. See **HEILEGEN-HAVE**.

**HILLING**, a town of Austria, 7 m. S. of Greiz.

\* **HILLOCK**. *n. s.* [from *hill*.] A little hill.—

Yet weigh this, alas! great is not great to the greater:

What, judge you, doth a *hillock* show by the lofty Olympus?

Sometime walking not unseen

By hedge row elms, on *hillocks* green. *Milton*.

—This mountain, and a few neighbouring *hillocks* that lie scattered about the bottom of it, is the whole circuit of these dominions. *Addison on Italy*.

**HILLSBACH**, a town of Germany, in the palatinate of the Rhine, 20 miles E. of Spire.

(1.) **HILLSBOROUGH**, a borough, fair, and post town of Ireland, in the county of Down, Ulster, 69 miles from Dublin. The earl of Hillsborough has a fine seat here. The town is pleasantly situated and well built, in view of Lisburn, Belfast, and Carrickfergus bay; the church is magnificent, having an elegant spire, as lofty as that of St Patrick's in Dublin, and 7 painted windows. There is an excellent inn here, and a thriving manufacture of muslins. It has 3 fairs, and sent two members to the Irish parliament, before the Union. Lon. 6. 20. W. Lat. 54. 30. N.

(2.) **HILLSBOROUGH**, an island on the E. coast of Labrador. Lon. 61. 20. W. Lat. 57. 20. N.

(3.) **HILLSBOROUGH**, a fertile district of N. Carolina, bounded on the E. by Halifax district; S. by Fayette; W. by Salisbury, and N. by Virginia; containing 7 counties, 46,477 citizens, and 13,506 slaves, in 1795.

(4.) **HILLSBOROUGH**, the capital of the above district, (N° 3.) is seated on the Eno, in Orange county, 195 miles NW. of Newbern. Lon. 79. 12. W. Lat. 36. 6. N.

(5.) **HILLSBOROUGH**, a county of New Hampshire, bounded on the E. by Rockingham, S. by Massachusetts, W. by Cheshire, and N. by Grafton county: 58 miles long from N. to S. and 29 broad from E. to W. containing 38 townships, and 32,871 citizens, in 1795, but not one slave.

(6.) **HILLSBOROUGH**, a town of Maryland, on the Eastern Shore, in Caroline county, 7 miles SE. of Denton, and 27 SSW. of Chester.

(7, 8.) **HILLSBOROUGH**, a river and bay, on the N. coast of Hispaniola.

\* **HILLY**. *adj.* [from *hill*.] Full of hills; unequal in the surface.—Towards the *hilly* corners of Druma remain yet her very Aborigines, thrust amongst an assembly of mountains. *Howell*.—

Climbing to a *hilly* steep,

He views his herds in vales afar. *Dryden*.

Lo! how the Norick plains

Rise *hilly*, with large piles of slaughter'd knights. *Philips*.

—*Hilly* countries afford the most entertaining prospects, tho' a man would chuse to travel through a plain one. *Addison*.

**HILPOLTSTEIN**, a town of Bavaria.

\* **HILT**. *n. s.* [from *hilt*, Sax. from *bealdan*, to hold.]

The handle of any thing, particularly of a sword.

Now sits expectation in the air,

And hides a sword from *hilt* unto the point.

With crowns imperial; crowns and coronets. *Shakespeare*.

Take thou the *hilt*,

And when my face is cover'd, as 'tis now,

Guide thou the sword. *Shak. Julius Cæsar*.

Be his this sword, whose blade of brass displays

A ruddy gleam; whose *hilt*, a silver blaze. *Pope*.

**HILTERS**, a town of Franconia, in Fulda.

**HILUM**, in botany, the eye of a bean.

\* **HIM**. [*him*, Saxon.] 1. The oblique case. — Me he restored unto my office, and *him* changed. *Gen. xli.* 2. *Him* was anciently used in a natural sense. — The subjunctive mood is evermore some conjunction joined with *him*. *Cicero*.

**HIMBERG**, a town of Austria, 6 m. S. of Vienna.

**HIMERA**, in ancient geography, the name of two rivers in Sicily: viz.

1. **HIMERA** running into the Tuscan sea, now called *Fiume di Termini*.

2. **HIMERA** runs into the Lybian sea, dividing Sicily into two parts, being the boundary between the Syracusans to the E. and Carthaginians to the W. These rivers rise from different springs.

3. **HIMERA**, an ancient town of Sicily, at the mouth of the Himera, (N° 1.) on its left or side. It was a colony of Zancle, and afterwards destroyed by the Carthaginians. *Diod. Sic.*

**HIMERENSES THERMÆ**, in ancient geography, a town of Sicily, on the E. side of Himera, N° 1. After the destruction of the town of Himera (N° 3.) by the Carthaginians, such of the inhabitants as remained, settled in the same territory, near the ancient town, now called **TERMINI**. It was made a Roman colony by Augustus.

**HIMIOLA**, a town of Spain, in Jaen province.

**HIMMALEH**, a vast chain of mountains in Asia, which extends from Cabul along the N. of doctan, and appears to be the general boundary of Thibet, through the whole extent from Ganges to the river Teesta; inclosing between and Indostan, a tract of country, from 100 to 200 miles in breadth, divided into a number of states, none of which are either tributaries or dependencies of Thibet; such as Sirinagar, Napaul, &c. This ridge was by the ancients named *Imaus*, or the *Indian Caucasus*. The natives now call it *Himoo-Ko* (i. e. the Indian mountains) as well *Himmalch*; which last is a Sanscrit word, signifying *juocus*; its summit being covered with snow. See **GANGES**, and **GOGRA**.

**HIMMELKRON**, a town of Franconia.

**HIMS**, or **HAMS**, a town of Asiatic Turkey, Syria, at the foot of mount Libanus, near

niss of an ancient castle, built by one of the kings of Assyria. Its chief trade is in silk. It is 90 miles S. of Aleppo, and 93 N. of Damascus.

(1.) \* **HIMSELF.** *pron.* [*him* and *self*.] 1. In the nominative the same as *he*, only more emphatical, and more expressive of individual personality.—It was a sparing speech of the ancients to say, that a friend is another *himself*; for that a friend is far more than *himself*. *Baron.*—

With shame remembers, while *himself* was one  
Of the same herd, *himself* the same had done.

*Denham.*

It is added to a personal pronoun or noun, by way of emphatical discrimination—*He himself* repeated again. *Judges.*—God *himself* is with us for our captain. *Chron.* 3. In ancient authors it is used neutrally for *itself*.—

She is advanc'd  
Above the clouds as high as Heav'n *himself*.

*Shakespeare.*

In the oblique cases it has a reciprocal signification.—David hid *himself* in the field. *Samuel.* It is sometimes not reciprocal.—I perceive it is not altogether your brother's evil disposition to seek his death; but a provoking merit, to work by a reproveable badness in *himself*.

*Shakespeare.*—Nothing in nature can so peculiarly show the noble dispositions of humanity, as for a man to see another so much *himself* as to sigh for his griefs, and groan his pains, to sing his joys, and do and feel every thing by sympathy. *South.*

(2.) \* **By HIMSELF.** Alone; unaccompanied.—*He went one way by himself.* *Kings.*

(3.) \* **HIN.** *n. s.* [*hin*.] A measure of liquids among the Jews, containing about ten pints.—With one lamb a tenth deal of flour, mingled with fourth part of an *hin* of beaten oil. *Ex. xxix. 40.*

(4.) **The Hin** contained the 6th part of an ephah. **HINCHINBROOK**, one of the New Hebrides. Lon. 168. 33. E. Lat. 17. 25. S.

**HINCKLEY**, a town of Leicestershire, with a spire on Monday. It has a large handsome church, with a lofty spire; and a considerable spinning manufactory. It is 12 miles SW. of Leicester, and 91 NNW. of London. Lon. 1. 20. W. Lat. 53. 34. N.

**HINCMAR**, or ? Abp. of Rheims, A. D. 845. **HINCMARUS**, } was a zealous defender of the rights of the Gallican church, but was obliged to fly from Rheims, when the Normans invaded the province. He died at Epernay in 881. His works were printed, in 1645, in 2 vols. fol.

(5.) \* **HIND.** *adj.* compar. *binder*; superl. *bind*. [*hinda*, Saxon.] Backward; contrary in position to the face; as, *bind* legs. See **HINDER** and **REAR**.—Bringing its tail to its head, it bends back so far till its head comes to touch its *hind* legs, and so with its armour gathers itself into a ball. *Ray.*—

The stag

Hears his own feet, and thinks they sound like  
more,

And fears his *hind* legs will o'ertake his fore.

*Pope.*

(6.) \* **HIND.** *n. s.* [*hinde*, Saxon, from *hinnus*, *hind*.] 1. The she to a stag, the female of red deer.—

How he flew, with glancing dart amiss,  
61. XI. PART. I.

A gentle *hind*, the which the lovely boy  
Did love as life.

*Fairy Queen.*

—Can'st thou mark when the *hinds* do calve? *Job.*

Nor Hercules more lands or labours knew,

Not though the brazen footed *hind* he flew. *Dryd.*

2. [*hinc*, Saxon.] A servant.—A couple of Ford's knaves, his *hinds*, were called forth by their mistress to carry me in the name of foul cloaths to Datchet lane. *Shakespeare.* 3. [*bineman*, Saxon.] A peasant; a boor; a mean rustick.—

The Dutch who came like greedy *hinds* before,  
To reap the harvest their ripe years did yield,  
Now look like those, when rolling thunders

roar,

And sheets of lightning blast the standing field.

*Dryden.*

He cloath'd himself in coarse array,

A lab'ring *hind* in shew. *Dryden's Fables.*

(3.) **HIND.** See **CERVUS**, N. I, § vi.

(4.) \* **HINDBERRIES.** *n. s.* The same as raspberries. *Ainsworth.*

(5.) **HIND-BERRIES.** See **RUBUS**.

**HIND-CASTLE**, in sea language, the elevation on the Stern over the last deck, where the officers cabins and places of assembly are.

**HINDECK**, a town of the Helvetic republic, in the canton of Bern, 15 m. SE. of Interlaken.

**HINDELBANK**, a town of the Helvetic republic, in Bern, 9 miles NNE. of Bern.

**HINDELOPEN**, or **HINLOPEN**, a seaport of the Batavian republic, in the dep. of the Eeme, and late province of Friesland, on the Zuider Zee, between Staveren and Warcum. Lon. 5. 30. E. Lat. 53. 2. N.

\* **HINDER.** *adj.* [from *hind*.] That which is in a position contrary to that of the face: opposed to *fore*.—Bears, fighting with any man, stand upon their *binder* feet, and so this did, being ready to give me a shrewd embracement. *Sidney.*—As the *binder* feet of the horse stuck to the mountain, while the body reared up in the air, the poet with great difficulty kept himself from sliding off his back. *Addison.*

(1.) \* **To HINDER.** *v. a.* [*hindrian*, Saxon.] To obstruct; to stop; to let; to impede.—*Hinder* me not, seeing the Lord hath prospered my way. *Gen. xxiv. 36.*—The whole world shined with clear light, and none were *hindered* in their labour. *Wisd. xvii. 30.*—If the alms were *hindered* only by entreaty, the hinderer is not tied to restitution, because entreaty took not liberty away from the giver. *Taylor's Rule of living holy.*—Solitude damps thought and wit; too much company dissipates and *binders* it from fixing. *Temple*—What *binders* younger brothers, being fathers of families, from having the same right? *Locke.*

(2.) \* **To HINDER.** *v. n.* To raise hinderances; to cause impediment.—

You minimus of *binding* knot grass made! *Sh.*—This objection *binders* not but that the heroick action of some commander, enterprised for the Christian cause, and executed happily, may be written. *Dryden.*

**HINDERAA**, a town of Norway.

\* **HINDERANCE.** *n. s.* [from *binder*.] Impediment; let; stop; obstruction: with *of*, sometimes with *so*, before the thing hindered; with *to* before the person.—False opinions, touching the

will of God to have things done, are wont to bring forth mighty and violent practices against the *hinderances* of them, and those practices new opinions more pernicious than the first: yea, most extremely sometimes opposite to the first. *Hooker*.—They must be in every Christian church the same, except mere impossibility of so having it be the *hinderance*. *Hooker*.—What *hinderance* have they been to the knowledge of what is well done? *Dryd.*

Have we not plighted each our holy oath,

One soul should both inspire, and neither prove

His fellow's *hind'rance* in pursuit of love? *Dryd.*

—He must conquer all these difficulties, and remove all these *hinderances* out of the way that leads to justice. *Atterbury*.

**HINDERER.** *n. f.* [from *binder*] He or that which hinders or obstructs.—

Brakes, great *hinderers* of all plowing, grow.

*May.*

• **HINDERLING.** *n. f.* [from *bind* or *binder*.]

A paltry, worthless, degenerate animal.

• **HINDERMOST.** *adj.* [This word seems to be less proper than *hindmost*.] Hindmost; last; in the rear.—He put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph *hindmost*. *Genesis*—

Like to an enter'd tide they all rush by,

And leave you *hindmost*.

*Shakespeare.*

(1.) **HINDIA**, a district of Hindoostan, in the province of Candisht.

(2.) **HINDIA**, a town in the above district, on the Nerbudda, 6 miles ESE. of Indore, and 90 NNE. of Burhampour. Lon. 77. 10. E. Lat. 22. 25. N.

• **HINDMOST.** *adj.* [*bind* and *most*.] The last; the lag; that which comes in the rear.—

'Tis not his wont to be the *hindmost* man,

Whate'er occasion keeps him from us now.

*Shakespeare's Henry VI.*

—He met thee by the way, and smote the *hindmost* of thee, even all that were feeble behind. *Deut. xxv. 12*—

Let him retire, betwixt two ages cast,

The first of this, and *hindmost* of the last,

A losing gamester.

*Dryden.*

The race by vigour, not by vaunts is won;

So take the *hindmost*, hell—he said, and run. *Pope.*

**HINDON**, a small town of Wiltshire, which sends two members to parliament, Lon. 2. 14. E. Lat. 51. 12. N.

**HINDOO KHO**, or **INDIAN CAUCASUS**, a part of a long ridge of mountains in Asia, which separate Cabul from Balk.

(1.) **HINDOOS**, or **GENTOOS**, the inhabitants of that part of India known by the names of *Hindoostan*, *Indostan*, or the *Mogul's empire*, who profess the religion of the *Bramins*. See § 13.

(2.) **HINDOOS**, **DISTINCTION OF RANKS AMONG THEM**. From the earliest period of history, these people seem to have maintained the same religion, laws, and customs, which they do at this day: and indeed, they and the Chinese are examples of perseverance in these respects altogether unknown in the western world. But the reason is obvious. The arbitrary form of both governments obliges the people to believe, or profess to believe, as their fathers did. In the time of Diodorus Siculus they are said to have been divided into 7 *casts*

or tribes; but the intercourse betwixt Europe and India was in his time so small, that we may well suppose the historian to have been mistaken, and that the same tenacity for which they are so remarkable in other respects has manifested itself also in this. At present they are divided only into 4 tribes; 1. The *Bramin*; 2. The *Khatry*, or *Chatteree*; 3. The *Bhyse*, or *Bice*; and, 4. The *Soondra*. (See **GENTOOS**.) All these have distinct and separate offices, and cannot, according to their laws, intermingle with each other; but for certain offences they are subject to the loss of their cast, which is reckoned the highest punishment they can suffer; and hence is formed a kind of fifth cast named *Pariahs* on the coast of Coromandel, but in the Sanscrit language, *Chandalas*. These are esteemed the dregs of the people, and are never employed but in the meanest offices. There is besides a general division which pervades the four casts indiscriminately; and which is taken from the worship of their gods *Vishnou* and *Shivah*; the worshippers of the former being named *Vishnou bhakt*; of the latter, *Shivah bhakt*—these four casts the bramins are accounted the principal in every respect; (See **BRAMINS**.) and all the laws have such an evident partiality towards them, as cannot but induce us to suppose, that they have had the principal hand in framing them. They are not, however, allowed to assume the sovereignty; the religious ceremonies and the instruction of the people being their peculiar province. They alone are allowed to read the *Vedas* or sacred books; the *Khatrys* being only allowed to hear them read; while the other two casts only read the *Sastras*, or commentaries upon them. As for the poor *Chandalas*, they dare not enter temple, or be present at any religious ceremony. In point of precedence the bramins claim a superiority even to the princes; the latter being cast out of the *Khatry* or second cast. A *bramin* will receive with respect the food that is prepared by a *bramin*, but the latter will eat nothing that has been prepared by any member of an inferior cast. The punishment of a *bramin* for any crime is much milder than if he had belonged to another tribe; and the greatest crime that can be committed is the murder of a *bramin*. No mortal must desire the death of one of these sacred persons, or cut off one of his limbs. They must be readily admitted into the presence even of princes whenever they please: when passengers in a boat they must be the first to enter and go out; the waterman must besides carry them for nothing; every one who meets them on the road is likewise obliged to give place to them. The priests are chosen from among this order, as are not admitted to the sacerdotal functions, being employed as secretaries and accountants. These can never afterwards become priests, continue to be greatly revered by the other casts. The *KHATRY*, or 2d cast, are those among whom the sovereigns are chosen. *Bhyse*, or *Banians*, who constitute the 3d cast, have the charge of commercial affairs; (See **NIANS**.) and the *SOONDRA*, or 4th cast, the numerous of all, comprehend the labourers and artificers. These last are divided into as many sects as there are followers of different arts; and



ren being invariably brought up to the profession of their fathers, and it being absolutely unlawful for them ever to alter it afterwards. No Hindoo is allowed to quit the cast in which he was born upon any account.

**HINDOOS, EDUCATION OF THE.** Boys are taught to read and write by the bramins, who are the only school for that purpose throughout the country. They use leaves instead of books, and write with a pointed iron instrument. The leaves are usually those of the palm tree, which being thick and hard, and having a thick substance, are kept for almost any length of time, and the letters are not subject to be effaced. The leaves are cut into slips about an inch broad, and the books consist of a number of these tied together by means of a hole in one end. Sometimes the leaves are rubbed over with a black powder, to render them more legible. When they write on paper, they use a small reed. Sometimes they are initiated in writing by making letters in the sand strewn on the floor; and they are taught arithmetic by means of a number of small beads. The education of the girls is much more confined; it seldom extending farther than the articles of religion.

**HINDOOS, FOOD OF THE.** All the Hindoos are scrupulous with regard to their diet; but the Brahmins much more so than any of the rest. They eat no flesh, nor shed blood; which we are informed by Porphyry and Clemens Alexandrinus was the case in their time. Their ordinary food consists of rice and other vegetables, dressed with ghee (a butter melted and refined so as to be capable of being kept for a long time), and seasoned with pepper and other spices. The food which they esteem, however, is milk from the cow; for which they have the most extravagant veneration, inasmuch that it is enacted in the laws of Cantoa, that any one who exacts labour from a bullock that is hungry or thirsty, or obliges him to labour when fatigued or distressed, is liable to be fined by the magistrate. The other casts, though less rigid, abstain scrupulously from what is forbidden them; nor do they eat any thing provided by a person of an inferior cast, or of a different religion. They may eat some kinds of flesh and fish, but it is counted a virtue to abstain from them all. They are allowed to taste intoxicating liquors of any kind. Q. Curtius indeed mentions a wine made use of by the Indians in his time; but it is supposed to have been no other than the unfermented juice of the cocoa nut. When fermented, it affords a spirit of a very inferior quality; but it is drunk only by the Brahmins and the lower class of Europeans in the country. So exceedingly bigoted and superstitious are they in their absurd maxims with regard to food and drink, that some sepoy in a British army expended all the water appropriated for his use, would have suffered himself to die for thirst rather than taste a drop of that which was used by the ship's company.

**HINDOOS, HEROIC INTREPIDITY OF THE.** The Hindoos, though naturally mild and timid, on many occasions meet death with the most intrepidity. An Hindoo who lies at the

point of death, will talk of his decease with the utmost composure, and, if near the river Ganges, will desire to be carried out, that he may expire on its banks. Such is the excessive veneration they have for their religion and customs, that no person will infringe them even to preserve his life. An Hindoo, we are told, being ill of a putrid fever, was prevailed upon to send for an European physician, who prescribed him the bark in wine; but this was refused with the greatest obstinacy even to the very last, though the governor himself joined in his solicitations, and in other matters had a considerable influence over him. In many instances these people, both in ancient and modern times, have been known, when closely besieged by an enemy whom they could not resist, to kill their wives and children, set fire to their houses, and then violently rush upon their adversaries till every one was destroyed. In the late war, some Sepoys in the British service, having been concerned in a mutiny, were condemned to be blown away from the mouths of cannon. Some grenadiers cried out, that as they had all along had the post of honour, they saw no reason why they should be denied it now; and therefore desired that they might be blown away first. This being granted, they walked forward to the guns with composure, begged that they might be spared the indignity of being tied, and, placing their breasts close to the muzzles, were shot away. The commanding officer was so much affected with this instance of heroism, that he pardoned all the rest.

(6.) **HINDOOS, HORRID CUSTOM AMONG THE.** Among these people the custom of *burning the dead* prevails universally; and the horrid practice of wives burning themselves along with their deceased husbands was formerly very common, but now much less so. At present it is totally prohibited in the British dominions; and even the Mohammedans seem to discountenance a practice so barbarous, though many of their governors are accused of conniving at it, through motives of avarice. It is most common in the country of the Rajahs, and among women of high rank. This piece of barbarity is not enjoined by any law; it is only said to be *proper*, and rewards are promised in the next world to those who do so. But though a wife chuses to outlive her husband, she is in no case whatever permitted to marry again, even though the marriage with the former had never been completed. It is unlawful for a woman to burn herself, if she be with child at the time of her husband's decease, or if he died at a distance from her. In the latter case, however, she may do so, if she can procure his girdle or turban to be put on the funeral pile along with her. These enthusiasts, who devote themselves to this dreadful death, suffer with the greatest constancy; and Mr Holwel gives an account of one, who, being told of the pain she must suffer (with a view to dissuade her), put her finger into the fire and kept it there for a considerable time; after which she put fire on the palm of her hand, with incense upon it, and fumigated the bramins who were present. Sometimes a chapel is erected on the place where one of these sacrifices has been performed; sometimes it is inclosed, flowers planted upon it, and images set up. In some few places the Hindoos

bury their dead; and some women have been known to suffer themselves to be buried alive with their deceased husbands: but the instances of this are still more rare than those of burning. No woman is allowed any inheritance among the Hindoos; so that if a man dies without male issue, his estate goes to his adopted son, or to his nearest relation.

(7.) HINDOOS, HOUSES OF THE. The houses of the Hindoos make a worse appearance than could be supposed from their ingenuity in other respects. In the southern parts of the country, the houses are only of one story. On each side of the door, towards the street, is a narrow gallery covered by the slope of the roof which projects over it, and which, as far as the gallery extends, is supported by pillars of brick or wood. The floor of this gallery is raised about 30 inches above the level of the street; and the porters, or bearers of palanquins, with the foot soldiers named *Ponrs*, who commonly hire themselves to noblemen, often lie down in this place. This entrance leads into a court, which is also surrounded by a gallery like the former. On one side of the court is a large room, on a level with the floor of the gallery; open in front, and spread with mats and carpets covered with white cotton cloth, where the master of the house receives visits and transacts business. From this court there are entrances by very small doors to the private apartments. In the northern parts, houses of 2 or 3 stories are commonly met with. Over all the country also, ruins of palaces are to be seen, which evidently show the magnificence of former times.

(8.) HINDOOS, HUSBANDRY, &c. OF THE. The chief article of food throughout all Hindoostan, being rice, the cultivation of it forms the principal object of agriculture. In this the most important requisite is plenty of water: and when there happens to be a scarcity in this respect, a famine must be the consequence. To prevent this as far as possible, a vast number of tanks and water courses are to be met with, throughout the country, though in some places these are too much neglected, and gradually going to decay. After the rice is grown to a certain length, it is pulled up, and transplanted into fields of about 100 yards square, separated from each other by ridges of earth; which are daily supplied with water let in upon them from the neighbouring tanks. When the water happens to fall below the level of the channels appointed to receive it, it is raised by a simple machine called *pirahi*, the construction of which is as follows. A piece of timber is fixed upright in the ground, and forked so as to admit another piece to move transversely in it by means of a strong pin. The transverse timber is flat on one side, and has pieces of wood across it in the manner of steps. At one end of this timber there is a large bucket, at the other a weight. A man walking down the steps throws the bucket into the well or tank; by going up, and by means of the weight, he raises it; and another person standing below empties it into a channel made to convey the water into the fields. The man who moves the machine may support himself, by long bamboos, that are fixed in the way of a railing

from the top of the piece of upright timber towards the wall. A number of other kinds of grain are to be met with in Hindoostan, but wheat is not cultivated farther south than 18° latitude. It is imported, however, to every part of the country by the *Benjaries*. These are a set of people belonging to no particular cast, who live in towns and travel in separate bodies, each of which is governed by its own regulations. They often visit towns on the sea coast, with bullocks loaded with wheat and other articles; carrying away, in exchange, spices and cloths, but especially salt, to the inland parts of the country. Some of the parties have several thousand oxen belonging to them. They are rarely molested, even in times of war, otherwise than by being sometimes pressed into the service of an army to carry baggage and provisions; but for this they are paid, and dismissed as soon as the service is over. The Hindoos themselves are prohibited from going out of the country under the severest of all penalties, that of losing their cast. Notwithstanding this, it is certain that they do settle in foreign parts, in the character of merchants and bankers. Perhaps they may have a toleration from the principal branch, or there may be an exemption for people of the profession. But wherever they go, they are invariably attached to their religious ceremonies, and refuse to eat what is prohibited by their religion. The *Ryots*, or people who cultivate the ground, are in many places in the most miserable situation; their only food being some corn and pepper, for which they are obliged to endure all the inclemencies of a burning sun, and the inconveniences which attend alternately sitting in water and walking with the bare feet on ground heated intensely by the solar rays; which they are frequently blistered in a miserable manner. All this, however, they submit to with the utmost patience, and without making complaint, expecting to be released from their sufferings by death; though even then their religion teaches them to hope for nothing more than that they call *absorption into the essence of the Deity*, a state almost synonymous with what we call ANNIHILATION. See that article, § 3.

(9.) HINDOOS, JUGGLERS AMONG THE. The jugglers among the Hindoos are so expert, that many of the missionaries have ascribed their skill to supernatural power; and even so late a traveller as Mr Grose seems not to be of a different opinion. Like the Egyptians, they seem to have the power of disarming serpents of their poison: the jugglers go about with numbers of these animals in bags, having along with them a small bag called *magouty*, which they pretend is used for bringing them from their lurking places. They take serpents of the most poisonous kinds, out of the bags with their naked hands, and throw them on the ground, where they are taught to rear and move about to the sound of their music. To say that this is accomplished by certain incantations.

(10.) HINDOOS, LEARNING, ARTS, AND SCIENCES, AMONG THE. The brahmins of India were anciently celebrated for their learning, tho' they now make a very inconsiderable figure in com-

like with the Europeans. According to Philo-  
 sophers the Gymnosophists of Ethiopia were a co-  
 munity of brahmins, who, being obliged to leave In-  
 dia on account of the murder of their king near  
 the banks of the Ganges, migrated into that coun-  
 try. The ancient brahmins, however, may be sup-  
 posed to have cultivated science with much great-  
 er success than their descendants can boast of, con-  
 sidering the ruinous wars and revolutions to which  
 the country has been subjected. Metaphysics, as  
 well as moral and natural philosophy, appear to  
 have been well understood among them; but at pre-  
 sent all the Hindoo knowledge is confined to those  
 whom they call *Pundits*, i. e. doctors, or learn-  
 ers. These only understand the language cal-  
 led *Sanscrit* or *Sanferit*, (from two words signi-  
 fying perfection); in which the ancient books  
 are written. The METAPHYSICS of the brahmins  
 is the same with that of some ancient Greek phi-  
 losophers. They believe the human soul to be an  
 emanation from the Deity, as light and heat from  
 the sun. Govtama, an ancient metaphysician, dis-  
 tinguishes two kinds of souls, the divine and vital.  
 The former resembles the eternal spirit from  
 which it came, is immaterial, indivisible, and with-  
 out passions; the vital soul is a subtle element  
 which pervades all things, distinct from organized  
 matter, and which is the origin of all our desires.  
 External senses, according to him, are repre-  
 sentations of external things to the mind, by which  
 it is furnished with materials for its various opera-  
 tions; but unless the mind act in conjunction with  
 these, the operation is lost, as in that of ab-  
 straction of mind which takes place in deep contem-  
 plation. He treats likewise of reason, memory,  
 opinion, &c. He is of opinion, that the world  
 does not exist without a first cause; chance be-  
 ing but the effect of an unknown cause;  
 and he is, however, that it is folly to make any  
 inquiries concerning the beginning or duration  
 of the world. In treating of providence, he de-  
 nies any immediate interposition of the Deity;  
 saying that the Supreme Being, having created  
 the system of nature, allows it to proceed ac-  
 cording to the laws originally impressed upon it,  
 and to follow the impulse of his own desires,  
 directed and conducted by his reason. His doc-  
 trine concerning a future state is not different from  
 that of the Hindoos in general. (See § 13.)  
 According to Bp. Wilkins, many of them believe  
 that the world is a state of rewards and punish-  
 ment, as well as of probation; and that the good  
 and bad fortune are the effects of good or evil ac-  
 tions committed in a former state. The science  
 which the brahmins, however, were most re-  
 markable in, is that of ASTRONOMY; and in this  
 the progress was so great, as even yet to furnish  
 matter of admiration to the moderns. See ON  
 ASTRONOMY. The progress of the Hindoos in  
 astronomy has been very great in ancient times.  
 The most remarkable instance is given by  
 the astronomers, in their finding out the proportion  
 of the circumference of a circle to its diameter to  
 a degree of accuracy. This is determined,  
 according to the *Ayem Akbary*, to be as 3927 to 1250; and  
 to do it arithmetically, in the simplest man-  
 ner possible, would require the inscription of a  
 circle of 768 sides; an operation which cannot

be performed without the knowledge of some ve-  
 ry curious properties of the circle, and at least 9  
 extractions of the square root, each as far as 10  
 places of decimals. This proportion of 1250 to  
 3927 is the same with that of 1 to 3.1416; and  
 differs very little from that of 123 to 355 discover-  
 ed by Metrus. He and Vieta were the first who  
 surpassed the accuracy of Archimedes in the so-  
 lution of this problem; and it is remarkable that  
 these two mathematicians flourished at the very  
 time that the *Ayem Akbary* was composed a-  
 mong the Hindoos. In geography, however,  
 they are much deficient; and it is very difficult,  
 to find out the true situation of the meridians,  
 mentioned by their authors, from what they have  
 said concerning them. The art of PAINTING a-  
 mong the Hindoos is in an imperfect state; nor  
 are there any remains of antiquity which evince  
 its ever having been more perfect. Their princi-  
 pal defect is in drawing, and being almost totally  
 ignorant of the rules of perspective. They are  
 much better skilled in colouring; and some of  
 their pictures are finished with great nicety. Their  
 SCULPTURES are likewise rude, and greatly resem-  
 ble those of the Egyptians. They are principal-  
 ly remarkable for their immense size, which gives  
 them an air of majesty and grandeur. The Mu-  
 sic of the Hindoos is little known to Europeans,  
 and the art seems to have made but little progress  
 among them, in comparison with what it has done  
 in the western countries; though some of the In-  
 dian airs are said to be very melodious. Their  
 musical instruments are very numerous; in war  
 they use a kind of great kettle drum, named *na-  
 gar*, carried by a camel, and sometimes by an e-  
 lephant. The *dole* is a long narrow drum slung  
 round the neck; and the *tam-tam* is a flat kind of  
 drum resembling a tabor, but larger and louder.  
 They use also the cymbal, which they name *sa-  
 lan*; and they have various sorts of trumpets, par-  
 ticularly a great one named *tary*, which emits a  
 most doleful sound, and is always used at funerals,  
 and sometimes to announce the death of persons  
 of distinction. The use of fire-arms appears to  
 have been of great antiquity in India. They are  
 prohibited by the code of Gentoo laws, which is  
 certainly of very ancient date. The phrase by  
 which they are denominated is *agrasakker*, or wea-  
 pons of fire; and there is mention made of *shut  
 agar*, or the weapon that kills 100 men at once.  
 It is impossible to guess at the time when those  
 weapons were invented among the Hindoos; but  
 we are certain, that in many places of the east,  
 which have neither been frequented by Moham-  
 medans nor Europeans, rockets are almost uni-  
 versally made use of as weapons of war. The  
 Hindoo books ascribe the invention of fire-arms to  
*Baishnabherma*, who formed all the weapons made  
 use of in a war betwixt the good and evil spirits.  
 Fire-balls or blue lights, employed in besieged pla-  
 ces in the night, to observe the motions of the be-  
 siegers, are met with every where through Hin-  
 doostan, and are constructed in as great perfec-  
 tion as in Europe. Fire-works are also met with  
 in great perfection; and from the earliest ages,  
 have constituted a principal article of amusement  
 among the Hindoos. Gun-powder, or a compo-  
 sition resembling it, has been found in many o-  
 ther

ther places of the east, particularly China, Pegu, and Siam; but there is reason to believe that the invention originally came from Hindoostan. Poisoned weapons are forbidden. The Hindoos are remarkable for their ingenuity in all kinds of handicraft; but their utensils are simple, and in many respects inconvenient, so that incredible labour and patience are necessary for the accomplishment of any piece of work; and for this the Hindoos are very remarkable. Lacquering and gilding are used all over the country, and must have been used in very early ages; though in some places the lacquering is brought to greater perfection than in others.

(11.) HINDOOS, MANNERS, DRESSES, &c. OF THE. In ordinary life, the Hindoos are cheerful and lively; fond of conversation and amusements, particularly dancing. They do not, however, learn or practise dancing themselves, but have women taught for the purpose; and in beholding these they will spend whole nights. They disapprove of many parts of the education of European ladies, as supposing that they engage the attention too much, and draw away a woman's affection from her husband and children. Hence there are few women in Hindoostan who can either read or write. In general they are finely shaped, gentle in their manners, and have soft and even musical voices. The women of Kashmere, according to Mr Forrester, have a bright olive complexion, fine features, and delicate shape; a pleasing freedom in their manners, without any tendency to immodesty. The dress of the modest women in Hindoostan consists of a close jacket, which covers their breasts, but perfectly shows their form. The sleeves are tight, and reach half way to the elbows, with a narrow border, painted or embroidered round the edges. Instead of a petticoat, they have a piece of white cotton cloth wrapped round their loins, and reaching near the ankle on the one side, but not quite so low on the other. A wide piece of muslin is thrown over their right shoulder; which, passing under the left arm is crossed round the middle, and hangs down to the feet. The hair is usually rolled up into a knot or bunch towards the back part of the head; and some have curls hanging before and behind the ears. They wear bracelets on their arms, rings in their ears, and on their fingers, toes and ankles; with sometimes a small one in the nostril. The dress of the dancing women, who are deemed votaries of Venus, is very various. Sometimes they wear a jama, or long robe of wrought muslin, or gold and silver tissue; the hair plaited and hanging down behind, with spiral curls on each side of the face. They are taught every accomplishment which can be supposed to captivate the other sex, form a class entirely different from the rest of the people, and live by their own rules. Their clothes, jewels, and lodging, are considered as implements of their trade, and must be allowed them in cases of confiscation for debt: they may drink spirituous liquors, and eat any kind of meat except beef: their dances are said to resemble those of the ancient Bacchanals represented in some of the ancient paintings and bas-reliefs. In some of their dances, they attach gold and silver bells to the rings of the same metals they wear on their ankles. The men generally shave their heads

and beards, leaving only a pair of small whisks and a lock on the back part of their heads, which they take great care to preserve. In Kashmir and some other places, they let their beards grow to the length of two inches. They wear turbans on their heads, but the bramins, who officiate in the temples, commonly go with their heads covered, and the upper part of the body also round their shoulders they hang the sacred thread called *Zinnar*, made of a kind of perennials and composed of a number of threads of a determined length. The Libatries wear also a turban of this kind, but composed of fewer threads; the Bhayls have one with still fewer threads, but the Sudras are not allowed to wear any. The other dress of the bramins consists of a piece of white cotton cloth wrapped about the body, descending below the knee, but lower on the left than on the right side. In cold weather they sometimes put a red cap on their heads, and wear a shawl round their bodies. The Khairis, and most other inhabitants of this country, wear pieces of cotton cloth wrapped round their bodies, which cover the upper as well as the lower part of the body. Ear-rings and bracelets are worn by the men as well as women; and they are fond of ornamenting themselves with diamonds, rubies, and other precious stones, when they can get them. They wear slippers on their feet of woollen cloth or velvet, frequently embroidered with gold and silver; those of princes being sometimes adorned with precious stones. The lower classes wear sandals or slippers of coarse cloth or leather. These slippers are always worn on going into any apartment, being left outside the door, or given to an attendant; nevertheless the Hindoos make no complaints of the European for not putting off their shoes when they come to their houses, which must certainly appear uncouth to them. Hindoo families are always governed by the eldest male, to whom great respect is shown. Filial veneration is carried to such a height among them, that a son will not sit in the presence of his father until ordered to do so. Mr Forrester observes, that during the whole of his residence in India, he never saw a single instance of undutifulness to parents; and this is related by other writers.

(12.) HINDOOS, MARRIAGE CEREMONIES. Among the Hindoos, marriage is considered as a religious duty; and parents are commanded to marry their children by the time they arrive at 15 years of age, at farthest. Polygamy is allowed; but this licence is seldom made use of, unless there should be no children by the first wife. In case the second wife also proves barren, they commonly adopt a son from among the Brahmans. The Hindoos receive no dowry with their wives; but, on the contrary, the intended husband makes a present to the father of his bride. Nevertheless, in many cases, a rich man will make a poor relation for his daughter; in which case the bride's father is at the expence of the wedding, receives his son-in-law into his house, or gives him a part of his fortune. The bridegroom then resides in the dwelling of his parents with certain ceremonies, and lives with his father-in-law. Many disputes take place between the parties, even



which is agreed upon; and the celebration of the marriage is attended with much expence; magnificent processions are made, the bride and bridegroom in the same palanquin, attended by friends and relations; some riding in palanquins, some on horses, and others on elephants. It is their vanity indeed on such occasions, that they will borrow or hire numbers of these animals to do honour to the ceremony. The feasts last several days; during the evening, fireworks and illuminations are displayed, and dancing women perform their feats; concluding with alms to the poor and presents to the Bramins and principal guests, consisting of shawls, pieces of muslin, and the like. A number of other ceremonies are performed when the parties come of age, and are to cohabit together. The same are repeated when the young wife becomes pregnant; when she is delivered of her child the 9th month without any accident; when she is delivered of her child. The relation on the 10th day after the birth, to the ceremony of naming the child; but if it should be of opinion, that the aspect of the stars at that time unfavourable, the ceremony is deferred, and prayers offered up to avert the evil. When the lucky moment is discovered, they fill as many pots with water as there are stars, and offer a sacrifice to them; afterwards sprinkle the head of the child with water, the bramin gives it such a name as he thinks adapted to the time and circumstances; the ceremony concludes with prayers, presents to the poor, and alms to the poor. Mothers are not allowed to suckle their own children; nor can they be dispensed with, except in cases of sickness. Several ceremonies, with presents to the bramins take place, when a boy comes of age to receive the string, which the three first casts wear on their waist.

**HINDOOS, RELIGION OF THE.** The religion of the Hindoos is supposed to be the same as that of the ancient GYMNOSOPHISTS. (See article.) It is contained in certain books called *Vedas*, or *Books*, written in a language called *Sanskrit*, which is now known only among them. The books are supposed to have been the work, not of the supreme God, but of an inferior deity, named *Brama*. They inform us that Brama, or Brahman, the supreme God, having created the world out of his mouth, formed a female deity named *Devi*, who in an enthusiasm of joy and delight brought forth 3 eggs. From these were formed three male deities, named *Brimha*, *Vishnou*, and *Sheevah*. *Brimha* was endowed with the power of creating the things of this world, *Vishnou* with that of cherishing them, and *Sheevah* with that of restraining and correcting them. Thus became the creator of man; and in this manner he formed the four casts from different parts of his own body, the Bramins from his head, the Khattrys from his arms, the Banians from his thighs and hips, and the Sooderas from his feet. Hence, say they, these 4 different casts were formed, and different offices assigned them, the Bramins to teach; the Khattrys to defend and govern; the Banians to enrich by commerce and agricul-

ture; and the Sooderas to labour, serve, and obey. Brama himself endowed mankind with passions, and understanding to regulate them; while *Brimha*, having created the inferior beings, proceeded to write the *Vedas*, and delivered them to be read and explained by the Bramins. The religion of the Hindoos, though involved in superstition and idolatry, seems to have been originally pure; inculcating the belief of an eternal and omnipotent Being; their subordinate deities *Brimha*, *Vishnou*, and *Sheevah*, being only representatives of the wisdom, goodness, and power of the supreme God Brama. All created things they suppose to be types of the attributes of Brama, whom they call the *principle of truth*, the *spirit of wisdom*, and the *supreme being*; so that it is probable that all their idols were at first only designed to represent these attributes. There are various sects among the Hindoos; the worshippers of *Vishnou* and those of *Sheevah* distinguish themselves remarkably, the former by painting their faces with an horizontal line, the latter by a perpendicular one. There is, however, very little difference in point of religion between these or any other Hindoo sects. All of them believe in the immortality of the soul, a state of future rewards and punishments, and transmigration. Charity and hospitality are inculcated in the strongest manner, and exist among them both in theory and practice. "Hospitality (say they) is commended to be exercised even towards an enemy, when he cometh into thine house; the tree doth not withdraw its shade even from the wood cutter. Good men extend their charity even to the vilest animals. The moon doth not withhold her light even from the Chandalah." These pure doctrines, however, are intermixed with some of the vilest and most absurd superstitions; and along with the true God they worship a number of inferior ones, each distinguished by a name indicative of his particular attribute. But besides these inferior deities, the Hindoos have a multitude of demigods, who are supposed to inhabit the air, the earth, and the waters, and in short the whole world; so that every mountain, river, wood, town, village, &c. has one of these tutelar deities, as was the belief of the western heathens. By nature these demigods are subject to death, but are supposed to obtain immortality by the use of a certain drink, named *Amrac*. Their exploits in many instances resemble those of Bacchus, Hercules, Theseus, &c. and in a beautiful epic poem named *Ramayna*, we have an account of the wars of *Rama*, one of the demigods, with *Ravana* tyrant of Ceylon. All these deities are worshipped, by going to their temples, fasting, prayers, and the performance of ceremonies to their honour. The Hindoos pray thrice a day, at morning, noon, and evening, turning their faces towards the east. They use many ablutions, and always wash before meals. Running water is preferred for this purpose to such as stagnates. Fruits, flowers, incense, and money, are offered in sacrifice to their idols; but for the dead they offer a kind of cake, named *Penda*; and offerings of this kind always take place on the day of the full moon. Nothing singular is known in the worship of the Hindoos at present, though there is a tradition that it was formerly of this kind; nay, that even

even human sacrifices were offered; but if such a custom ever did exist, it must have been at a very distant period. Their sacred writings indeed mention bloody sacrifices of various kinds and even those of the human race: but so many peculiarities are mentioned with regard to the proper victims, that it is almost impossible to find them. The only instance of bloody sacrifices we find on record among the Hindoos, is that of the buffalo to Bawany, the mother of the gods. The Hindoos have two kinds of worship, viz. that of the invisible God and that of idols. The worshippers of the invisible God are, strictly speaking, deists: the idolaters perform many absurd and unmeaning ceremonies, too tedious to mention, all of which are conducted by a Bramin; and during the performance of these rites, the dancing women perform in the court, singing the praises of the Deity in concert with various instruments. All the Hindoos seem to worship the fire; at least they pay a great veneration to it. Sp. Wilkins says, that they are enjoined to light up a fire at certain times, which must be produced by the friction of two pieces of wood of a particular kind; and the fire thus produced is made use of for consuming their sacrifices, burning the dead, and in the ceremonies of marriage. The greatest singularity in the Hindoo religion, however, is, that so far from persecuting those of a contrary persuasion, they absolutely refuse even to admit of a proselyte. They believe all religions to be equally acceptable to the Supreme being: and insist that if the Author of the universe preferred one to another, it would have been impossible for any other to have prevailed, than that which he approved. Every religion, therefore, they conclude to be adapted to the country where it is established; and that all in their original purity are equally acceptable.

(24.) HINDOOS, SUPERSTITIONS AMONG THE. Great numbers of devotees are to be met with every where throughout Hindoostan. Every cast is allowed to assume this way of life, excepting the Chandalahs. Those held most in esteem are named *Seniassees* and *Yogees*. The former are allowed no other clothing but what will cover their nakedness, nor have they any worldly goods besides a pitcher and staff; but though they are strictly enjoined to meditate on the truths contained in the sacred writings, they are expressly forbidden to argue about them. They must eat but once a day, very sparingly, of rice or other vegetables; they must also show the most perfect indifference about hunger, thirst, heat, cold, or any thing whatever relative to this world; looking forward with continual desire to the separation of the soul from the body. Should any of them fail in this extravagant self-denial, he is rendered so much more criminal by the attempt, as he neglected the duties of ordinary life for those of another which he was not able to accomplish. The *Yogees* are bound to much the same rules, and both subject themselves to the most extravagant penances. Some keep their arms constantly stretched over their heads till they become quite withered and incapable of motion; others keep them crossed over their breast during life; while others, by keeping their hands constantly shut, have them

quite pierced through by the growth of their nails. Some chain themselves to trees or particular spots of ground, which they never quit; others resolve never to lie down, but sleep leaning against a wall; but the most curious penance perhaps on record is that of a *Yogey*, who measured the distance between Benares and Jaggernaut with the length of his body, lying down and rising alternately. Many of these enthusiasts throw themselves in the way of the chariots of Vishnou or Sheevah, which are brought forth in procession to celebrate the festival of a temple, and drawn by several hundred men. Thus the wretched devotees are often crushed to death. Others devote themselves to the flames, to show their regard to some of the idols, or to appease the wrath of one whom they suppose to be offended. A certain set of devotees are named *PANDARAMS*; and another on the coast of Coromandel are named *Cary-Patra Pandarams*. The former rub themselves all over with cow dung, running about the country singing the praises of the god Sheevah whom they worship. The latter go about asking charity at doors by striking their hands together, for they never speak. They accept of nothing but what they want, and when they have got as much as will satisfy their hunger, never give themselves any trouble about more, but pass the rest of the day in shade, in a state of such supine indolence as to look at any object whatever. The *Takis* are another set of mendicants, who sing the carnations of Vishnou. They have hollow rings round their ankles, which they fill with pebbles; so that they make a considerable noise as they walk; they beat likewise a kind of tabour.

(1.) HINDOOSTAN, HINDUSTAN, or *Indu-tan*, a celebrated and extensive country of Asia, bounded on the N. by Great and Little Tibet, on the S. by the Indian peninsula of India, on the W. by the Indian Sea, and Bay of Bengal; on the E. by Persia; and on the E. by Thibet and the Chinese peninsula. It is situated between  $24^{\circ}$  and  $36^{\circ}$  of lat. N. and between  $51^{\circ}$  and  $136^{\circ}$  of lat. E. being about 1204 miles long, and 660 broad; but in some places much less. This country was early times distinguished among the Greeks by the name of *India*, the most probable derivation of which is from the river *Indus*, though others derive it from *Hind* the Persian name. We are assured by Mr Wilkins, that no such words as *Indus* or *Hindoo* exist in the Sanscrit or *Indic* language of the country; in which it is named *Bharata*, a word totally unknown to Europeans.

(2.) HINDOOSTAN, CLIMATE, SOIL, &c. Towards the north, Hindoostan is very cold and barren; but towards the south, very hot, and fertile in corn, rice, fruits, and other vegetables. The northern provinces are very mountainous and sandy; while the southern are for the most part level, and well watered with several rivers. The weather and seasons are, in general very regular, the winds blowing constantly for six months from the N. with very little variation. April, May, and the beginning of June, till the rains fall, are extremely hot, that the reflexion from the ground is apt to blister the face; and but for the breeze, small gale of wind, which blows every day, there would be no living in that country for people here.

...thern climates; for, excepting in the rainy season, the coldest day is hotter there at noon, than the hottest day in England. However, very rapid changes of heat and cold sometimes happen in a few hours; so that a stifling hot day is cooled by a night cold enough to produce a rime on the water, and that night by a noon as hot as the preceding. Sometimes, in the season, before the rains, the winds blow with violence, that they carry vast quantities of red sand into the air, which appear black, and are charged with rain; but fall down in showers, filling the eyes, ears, and nostrils of those among whom they descend, and entering either at the cabinet or cupboard, in the houses or by the key-holes and crevices. From Surat, and beyond, it seldom or never rains, except in one season of the year; viz. from the end of June to the middle of Sept. These rains generally begin and end with furious storms of thunder and lightning. During these 3 months it usually every day, and sometimes for a week together without intermission; by which the country is enriched, like Egypt by the Nile. Although it looks before like the barren lands of the Arabian deserts, yet, in a few days after those rains begin to fall, the surface appears covered with verdure. When the rainy season is over, the country becomes perfectly serene again, and scarce one shower appears all the other 9 months: however, a few dew falls every night during that dry season, which cools the air and cherishes the

vegetation, but he derived little benefit from them; Nadjib being the real master, and keeping possession of them till his death, which happened in 1781: and since that time these countries have been involved in continual anarchy and bloodshed. (See DELHI, N° 1 and 2.) 4. Next to the provinces of Delhi are the dominions of the independent *rajahs*, which lie contiguous to one another. The principal are those of Joinagar or Jaipur, Jodhpour or Marwar, Oudipour or Chetore, and Jalsure. These countries are under a kind of feudal constitution, and every village is obliged to furnish a certain number of horsemen at the shortest warning. The people are brave, hardy, and very much attached to their respective chiefs; and their army is very formidable, amounting to about 150,000 horsemen. 5. The *Jatts* were a tribe who followed the occupation of agriculture in the northern parts of Hindoostan. About 40 years ago they were formed into a nation by Tackra Surajemul, proprietor of an inconsiderable district. After making himself master of all the countries dependent on Agra, of the town itself, (see AGRA, N° 3 and 4.) and many other important places, he was killed in battle with Nadjib ul Dowlah, the Rohilla chief, in 1763. Since that time the power of this people has been so much reduced by domestic contentions and foreign wars, that the present *rajah* possesses only a small territory named *Berapour*, with a small district around it. 6. The most considerable of all the Hindoo powers are the *Marhattas*, with whom the Europeans first became acquainted in their original territories of *Maahar*. See MALABAR, and MARHATTAS. Their territories extend about 1000 miles in length and 700 in breadth; and they are governed by a number of separate chiefs, all of whom acknowledge the *Ram Rajah* as their sovereign, and all except *Moodajee Bonslah* acknowledge the *Paishwa* as his vicergerent. The capital of the sovereign was *Sattarah*; but the *Paishwa* generally resides at *Poonah*, one degree to the southward, and about 100 miles distant from Bombay. The country extends along the coast nearly from *Goa* to *Cambay*. On the S. it borders on the cinderant territories of *Tippoo Saib*, now in the possession of the British; on the E. it has those of the *Nizam* and the *rajah* of *Berar*; and on the N. those of the *Mahratta* chiefs *Sindia* and *Holkar*. 7. The *Rajah* of *Berar*, besides that country, has the greatest part of *Orissa*. (See *BARAR*, and *ORISSA*, N° 1.) His dominions extend about 600 miles in length from E. to W. and 200 from N. to S. The eastern part of *Orissa* extends along the sea-coast for about 150 English miles, and divides the British possessions in *Bengal* from those commonly called the *Northern Circars*. On the W. his territories border upon those of the *Paishwa*; on the S. upon those of the *Nizam*, *Mahomet Hyat* a *Patan* chief, *Nizam Shah*, and *Ayd Sang*. The *rajah* himself resides at *Nagarpour*, about midway betwixt *Calcutta* and *Bombay*. 8. *Mudajee Sindia* has (or lately had) the greatest part of the government of *Malwa*, together with the province of *Cardesh*. The remainder is under the government of *Holkar*; who, as well as *Sindia*, pretends to be descended from the ancient kings of *Malwa*. The principal residence of *Sindia* is at *Ugein* near the city of *Blundo*, formerly

**HINDOOSTAN, DIVISION OF.** This vast country is at present divided among the following powers: 1. *Timar Shah*, son of *Ahmed Shah*, or *Shah*, possesses an extent of territory to the west where we come to the *Indus*. This country extending all the way betwixt *India* and *Persia* is known by the name of *Duran*, or *Turan*; and is possessed by the *Afghans*, of whom *Abdullah* became the sovereign. See *AFGHANS*, and *INDIA*. 2. The dominions of this prince extend a considerable way to the northward of the *Indus*; he possesses nothing in *Hindooostan* except the province of *Kashmir*. (See *CASHMIRE*.) 3. *Shah* inhabit a country on the other side of the *Indus*, which is a part of *Hindooostan* proper. 4. The provinces of *DELHI* and *Bihar* in the course of a few years, frequently change their masters, but have scarce at any period been under the authority of one power. Their last governor was *Nadjib Khan*, who bore the title of generalissimo of the empire; he was involved in the ruin of *Mohammedan*, cousin to *Soujah ul Dowlah*; and he went to *Cosim Aly Khan* nabob of *Bengal*, whose expulsion he retired with a view to *Bundekund* into the service of *Shah Sing*. He next joined the *English*; and became the general of *Shah Alium*, a party of *English* sepoys who had been put under his command, and some other troops whom he had taken into his service, he subdued the province of *Delhi*, conquered almost all the provinces of the *Jatts*, reducing the cities of *Agra* and other principal towns. These conquests were indeed effected in the name of the *British*.

merly the capital of these kings. Holkar resides at Indoor, a town little more than 30 miles to the westward of the former. The dominions of these, and some other princes of smaller note, extend as far as the river Jumna. The two last mentioned princes, though properly Mahrattas, owe no allegiance to the Ram Rajah, or great chief to whom the main body are nominally subject. 9. The DECCAN, as left in 1748 by Nizam al Mulk, was by far the most important and extensive soubadary or viceroyship in the empire. It then surpassed in size the largest kingdom in Europe; but since that time many provinces have been conquered by the Mahrattas, and the northern Circars by the British. The possessions of the Nizam are also diminished by the cession of the Carnatic to the nabob of Arcot; great part of the territories of the late Tippoo Saib; and many provinces of less note. Still, however, the Nizam possesses very considerable territories; (see DECCAN, N° 1. but his finances are in such a bad state, and his provinces so ill governed, that he is accounted an inconsiderable prince, tho' otherwise one of the most powerful in Hindoostan. 10. The cr-devant dominions of Tippoo Saib, the son of Hyder Ali, were bounded on the N. by the territories of the Paishwa; on the S. by Travancore, the territory of an independent Hindoo prince; on the W. by the sea; and on the E. by a great ridge of mountains, which separate them from the territories of the nabob of Arcot. The country lying E. of these mountains is called the Carnatic *Paya Ghat*, and that to the W. the Carnatic *Bhalla Ghat*. The latter belonged to Tippoo Saib, but was taken by the British in 1798, when Tippoo himself was killed, at the capture of SERINGAPATAM. The mountainous part of this country has been since restored to the heir of the ancient sovereigns, against whom Hyder Ali rebelled: and the rest is retained by the British government. The two together make up the country formerly called the Carnatic, though the name is now restricted to the *Paya Ghat*. The situation of the Bhalla Ghat is considerably more elevated than the other; by which means the air is colder.

(4.) HINDOOSTAN, GOVERNMENT OF. With regard to the government of Hindoostan, the sovereigns of the different kingdoms into which it is divided, however they may differ in other respects, seem all to agree in despotism and oppression of their subjects. The British territories in the East Indies were originally under the jurisdiction of a governor and 23 members; but this number has fluctuated occasionally from 14 to 4, at which it was fixed by act of parliament. In this council, all matters relating to peace or war, government or commerce, were debated, the governor having no other superiority than the casting vote. But the whole executive power was lodged in his hands, and all the correspondence with the native princes of India was carried on by his means, the dispatches to them being signed by him singly; and all the princes and great men who visited the presidency were first received by him, and then introduced to the counsellors. He was military governor of Fort William, and commander in chief of the presidency; whence, as by his office he was invested with a considerable degree of power, he became an object of envy and jealousy to

the members of the council and other considerable people. This circumstance occasioned the government to be divided into two parties, one siding with the governor, and the other opposing him in consequence of which, the debates were frequently carried on with an indecent degree of heat and violence. This indeed may be laid upon as one principal cause why the reputation of the British government in the eastern parts of the world has suffered; for, as there were very frequently opinions diametrically opposite to one another recorded upon the same subject, the warring parties in the British parliament had ways sufficient authority for what they said, and then take which side they would; and thus the characters of all concerned in the East India government were, with great appearance of justice set forth in the most opprobrious light. (See EAST INDIA, § 116—117.) Another source of reproach was, that the court of directors in England became infected with the same spirit of party which pervaded all other departments of the government, and hence arose innumerable disputes highly ungraceful to those concerned. With regard to the administration of British affairs in the East Indies it must indeed be remarked, that the company now act in a very different capacity from what they originally did. From a society of merchants they are now become sovereigns of the countries in which they trade. The latter character was foreign to them; and they have accordingly laid upon that of merchants as the principal, while that of sovereigns was to be only a kind of appendage to it. Thus, instead of acting for the interest of the country they govern, and what as sovereigns they naturally ought to do, they acted in many cases directly opposite to it, while as merchants, is also their natural interest. It is also, when the administration in India did nothing in obedience to the orders of the directors, which being dictated by merchants were peculiar to the interests of the country, that injury has been sometimes unjustly attributed to the directors, who acted merely in obedience to the orders they received. On the other hand, when the India administration acted with the generosity of sovereigns, they were sometimes blamed by the directors, who judged as merchants, and sometimes by the ministry, who were always ready upon the smallest pretence, to interfere in their affairs. At the time when the British administration first commenced in Hindoostan, the Hindoo vernal were universally named *Rajahs*; but many of the Hindoo families yet bear that title does not appear to resemble, in any respect, the titles of nobility, or to be a dignity which can be conferred by any of the princes, or even by the Mogul himself. There are no ancient soldiers the titles being conferred merely by usurpers, who have neither right nor title derived from any other but violence. See RAJA, N° 1. ZEMINDARS. From the consultations of the select committee 1769, we are informed that the Zemindars had power of levying fines at pleasure; that they received large sums from duties collected in the markets, and that they frequently oblige the ryots or husbandmen to work for nothing. In short, the claims made by the European barons on their



the times of the feudal system, are now to be the Zemindars on the common people of Hindoostan. If one of them is to be married, a child born, if honours are to be conferred upon him; nay, if he is even to be fined for misconduct, the poor ryot must also contribute his share. Mr Scrafton, in his *History of Hindoostan*, sets forth the situation of the Zemindars in the following words:—"Unhappily the Zemindars, themselves are made the ministers of oppression over each other: the Moor men, the Rajas, and the Rajpoots, make them, of whom they have no jealousy, the ministers of their oppression, which further answers the end of dividing them, and prevents their uniting to fling off the yoke; and by the strange intoxication of power, they are found still more rapacious and cruel to their foreign masters: and what is more extraordinary, the Bramins still exceed the rest in the abuse of power, and seem to think, if they are rewarded by bestowing a part of their plunder on the Rajas and Rajpoots, their iniquities will be pardoned. From this account of the situation of the Zemindars of Hindoostan under their native rulers, it is probable that they could make a worse example, by falling under the jurisdiction either of the Mohammedans or Europeans. A notion indeed has been propagated, that the British government has behaved with the greatest cruelty in collecting the revenues, and that they have even inflicted tortures to make the rich people discover their treasures; but on examining the matter impartially, the reverse of this is said to be the case. At the time that the British government entered in the affairs of Hindoostan, the provinces were in a ruinous state, in consequence of wars which had taken place in the country. In the most settled state, and when the administration was most regular, the government was altogether despotic, and the mode of collecting the revenues extremely arbitrary; the punishments inflicted very cruel; and the whole system of government such as would be reckoned quite barbarous in Europe. It is only within these few years that the British could effectually interpose on behalf of the natives; and in that short time it has produced a very considerable reformation. It is true, that the British government has discontinued oppressive measures as much as possible; and has abolished the cruel modes of punishment used by the Mohammedans; and by instituting a more regular plan of justice, has procured ease and security to the natives, and preserved them in a state of tranquillity altogether unknown before. A great objection, however, to the India government is, that the English law, which undoubtedly is better calculated than any other for securing the liberties of the people, has not yet been established in India; whence it is thought that the British servants have still shown a disposition to oppress, rather than to relieve, the oppressed people of Hindoostan. But in answer to this it is said, that the difference betwixt the laws of the two countries is so great, that there can be no comparison betwixt the one and the other, nor can the constitution of England be in any degree compared to that of the other. The religion, laws, and customs, of both Hindoos and Mo-

hammedans, are so essentially different from those of this country, that it is impossible to assimilate them, should ever any thing of the kind be attempted. The only true method, therefore, of judging whether the present state of Hindoostan is preferable to what it formerly was, is to compare it with what it was under the best Mogul emperors; and in this comparison it must certainly appear, that the preference is greatly in favour of the British administration. In Major Rennel's work we are informed, that during the reign of Akbar, whom he styles "the glory of the house of Timur," the country had never enjoyed so much tranquillity; "but this tranquillity would hardly be deemed such in any other quarter of the world, and must therefore be understood to mean a state short of actual rebellion, or at least commotion." The same author, speaking of the state of the British empire there, uses the following words:—"The Bengal provinces, which have been in our actual possession near 23 years, have, during that whole period, enjoyed a greater share of tranquillity than any other part of India, or indeed than those provinces had ever experienced since the days of Aurengzebe." To this we may add, that the provinces have not only experienced a perfect freedom from external invasions, but likewise enjoyed a degree of internal tranquillity altogether unknown before, by the subjection and civilization of a set of banditti who inhabited the hills of Rajmahal, and infested travellers; a wandering tribe of religious mendicants, who were wont to commit the greatest enormities. Another advantage the inhabitants of this country reap from the British government, is the security from violence and oppression, either by their Mohammedan superiors, or by one another. Under the article Hindoos, (§ 2,) we have mentioned, that these people are liable to the punishment of losing their cast, from a variety of causes, and that this is looked upon by them to be the most grievous calamity they can suffer. The Mohammedan governors often took advantage of their superstition in this respect to oppress them; and this circumstance alone frequently produced the most horrid confusion. In the instructions given to the supervisors, Mr Verelst informs them, that "it is difficult to determine whether the original customs, or the degenerate manners of the Mussulmen, have most contributed to confound the principles of right and wrong in these provinces. Certain it is (adds he), that almost every decision of theirs is a corrupt bargain to the highest bidder. Compensation was frequently accepted of even for capital crimes, and fines became at last an intolerable grievance; nay, so venal were the judges, that it became at last a settled rule, to allow each of them a 4th part of any property in dispute, as a compensation for his trouble. It cannot be supposed that such monstrous abuses continue under the British government. On the contrary, the governors themselves assert, that immediately after the provinces fell under British jurisdiction, both Hindoos and Mohammedans have been left to the free exercise of their religion, laws, and customs. The Hindoos themselves acknowledge this, and are as well pleased with the mildness of the British government, as they are displeased with the superstition and cruelty of the Mohammedans.

Under the British government, commerce, to which the inhabitants of this country are so much addicted is much more encouraged than by the avaricious and haughty Mohammedans. The latter had imposed so many restraints upon trade of all kinds, by the multitude of taxes collected at the landing places, watch-houses, markets, &c. that it was almost impossible to carry it on with any advantage. Among other salutary regulations, however, enacted by the British government in 1793, many of those taxes upon commerce were abolished, and a plan laid for effectually liberating the inhabitants, from those shackles by which their commerce had so long been fettered. Regard has also been paid to the instruction of the people in useful knowledge; and the seminary established at Calcutta, by Sir William Jones, certainly does much honour to the founder. Some regard had indeed been paid to this by the Mohammedan emperors; but at the time that the British government commenced, these had been entirely neglected, their endowments resumed by government, and even the buildings fallen into ruin. From a comparison of any government to which the Hindoos have hitherto been subject, with that of Britain, indeed, it is evident that the preference must be greatly in favour of the latter. At the time when the British first visited that country, they were not under the jurisdiction of their native sovereigns, nor had they been so for a long time before. The Moguls were not only foreigners, but a most cruel and detestable race; and it was by usurpations of their own rebellious subjects, that the anarchy and confusion was introduced, in which the country was involved for so long a time. The British are foreigners as well as the Moguls; but the latter, who profess the intolerant superstition of Mohammed, suffer their conduct to be influenced by it in such a manner, as to treat the natives with the utmost cruelty. The greatest evil perhaps, which results from the British government, is, the exportation of great sums of money to a foreign country; but this evil, with respect to the provinces possessed by the British, existed also under the Mohammedan government. The Mogul emperors resided at Delhi, which is far distant from Bengal, Bahar, and Orissa, the territories now possessed by Britain; so that the greatest part of the treasure sent to that capital was totally lost to them. In the time of Aurengzebe, the emperor's tribute amounted to three millions sterling; of this a considerable part was specie; but since that time the tribute was fixed at only 1,370,000l. and even this was a vast sum; to which if we add that carried out of the country by commanders of mercenary troops who were all foreigners, it is not unreasonable to suppose that under the Mogul government matters were still worse, even in this respect, than under that of Britain.

(5.) HINDOOSTAN, HISTORY OF. See INDIA.

(6.) HINDOOSTAN, MOUNTAINS AND RIVERS OF. The most remarkable mountains are those which surround it on three sides. Those on the W. separating it from Persia, called, in general, *Salyman Key*, or *the mountains of Salyman*, are of a vast height as well as breadth, and are only passable in certain places, through which roads have been made for the sake of commerce. The

chief are those which lead to Kabul, Gurga, and Kandahar. This great chain of mountains is inhabited by different nations, the principal of which are the Afghans, or Patans, and the Beluchis, who have extended themselves on the side of India, as well as Persia. The mountains on the E. are called *Nagradut*, *Hima*, or *Mis Ydz*, which has an affinity with *Immis*, and by other names, which are given also in common to the mountains on each side, separating Hindoostan from Tibet. The very prospect of these mountains is frightful, being nothing but hideous precipices, perpetually covered with snow, and not to be crossed without the greatest danger and difficulty. The principal rivers of Hindoostan are the Indus and the Ganges. (See these articles, and *Bussanpoort*.) The Ganges, or Ganga, enters Hindoostan about lat. 30°, it runs first south eastward by the cities of Bikaner, Minapor, Halabas, Benares, and Patna, to Rajah Muhl, where it divides into two branches. The eastern having passed by Dacca, the capital of Bengal, enters the gulph of Bengal about Chatigan. The western, descending by Koffum-Bazar and Hugly, falls into the gulph below Chandernagor towards Pipeli. The Indians have the greatest reverence for its waters, from a persuasion that they wholly obliterate the spot of sin; and that it does not rise from the earth but descends from heaven into the paradise of Devendre, and from thence into Hindoostan. Nothing is more childish than the fables of the Indians on this subject, yet the people believe them all. The Mogul and the prince of Goleonda drink no other water than that of the Ganges: foreigners, on the contrary, allege that it is very unwholesome, and that it cannot be safely drunk till it is first boiled. There is a great number of superb pagodas on the banks of the Ganges, which are immensely rich. At certain festivals, there has been sometimes a concourse of 100,000 people who came to bathe in it. But what principally distinguishes this river, besides its greatness and rapidity, is the gold it brings down in its floods, and throws on its banks; and the precious stones and pearls it produces, not only in itself, but in the gulph of Bengal, into which it discharges its waters, and which abound therewith. The Chou, or Jemma, the Ouderasu, the Persilla, Lakia, and several other rivers, discharge themselves into it during its course.

(7.) HINDOOSTAN, POPULATION OF. The total number of inhabitants in this extensive country, exclusive of Europeans, is estimated at 120 millions. Of these, 10 millions are Mohammedans, and 100 millions Gentooes. See GENTOOES & HINDOOS.

(8.) HINDOOSTAN, PRODUCE OF. Hindoostan is very rich in every kind of productions, whether fossil, vegetable, or animal. Besides other precious stones, there is a diamond mine at the town of Soumelpur in Bengal. Quarries of Turban stone are so plentiful in the Mogul's empire, that there are both mosques and pagoda built entirely of it. Travellers tell us, there are mines of lead, iron, and copper, and even silver; but those of the last, if there be any, need not be opened, for the bullion of all nations is sunk in this empire, which takes nothing else in exchange for its commodities, and prohibits the exporting it again.

The people till the ground with oxen and crops, sowing in May and the beginning of June, that all may be over before the rains, and in Nov. and December, which with them are the most temperate months in the year. The soil is here inclosed, excepting a little near the villages. The grass is never mowed to any purpose, but cut off the ground, either green or dried, as they have occasion to use it. Rice, barley, and other grain, grow here in great plenty, and are very good. The country also yields in fruits, as pomegranates, citrons, almonds, and cocoa nuts; plums, those which are called *mirabelles*; plantains, which in some places are a slender cucumber, and in taste resemble the Norwich pear; mangoes, an excellent fruit, resembling an apricot, but larger; ananas, or pine apples, lemons and oranges, but not so good as in our countries; variety of pears and apples in the mountains; and the tamarind tree, the fruit of which is contained in a pod resembling those of the cotton and mulberry, on account of which they bring the natives from the mountains to the country. They plant abundance of sugar canes here, as well as tobacco; but the soil is not so rich and strong as that of our country, as they know not how to cure and order it. Hindoostan affords also plenty of ginger, with carrots, potatoes, onions, garlic, and other roots known to us, besides small roots which are used for salads; but their flowers, though they look at, have no scent, excepting some few other kinds.

**HINDOOSTAN PROPER.** Mr Rennel observes, that though, by the modern Europeans, Hindoostan has been understood to mean the tract situated between the rivers Indus and Ganges on the E. and the mountains of Thibet and Tartary on the N. and the ocean on the S. yet the extent of the country, properly so called, is much more circumscribed; and the name ought only to be applied to that part which lies N. of 21° or 22° lat. The southern boundary of Hindoostan is the Godavari river as far as it goes, and the northern limits of Bengal and Bahar compose the N. and E. The countries to the S. of this line are called Deccan by the Indian geographers, and extend about one half of the territory generally comprehended by the name of the *Mogul Empire*. Our geographers therefore distinguish the northern part of the country by the name of *Hindoo Proper*; which has its limits in the Indus and mountains of Thibet and Tartary for its western and northern boundaries; but the Godavari river is rather to be considered as its southern boundary than the Ganges; the latter being some of the richest provinces in the country. (See **BURRAMPOOR**.) Upon this principle Hindoo Proper equals in size the countries of France, Germany, Bohemia, Hungary, Poland, Italy, and the Low Countries; the whole peninsula being about equal in size to the islands of Spain, and European Turkey.

**HINDOOSTAN, QUADRUPEDS OF.** There is a great variety of quadrupeds in this country, and all tame; among the former are elephants, crocodiles, lions, tigers, leopards, wolves,

jackals, and the like. The jackals dig up and eat dead bodies, and make a hideous noise in the night. The rhinoceros is not common in the Mogul's empire; but the elephants are very numerous, some 12, 14, or 15 feet high. There is plenty of venison, and game of several kinds; as red deer, fallow deer, elks, antelopes, kids, hares, and such like. None of these are imparked, but all in common, and may be any body's who will be at the trouble to take them. Among the wild animals also may be reckoned the musk animal, apes, and monkeys. Hindoostan affords variety of beasts for carriage, as camels, dromedaries, mules, asses, horses, oxen, and buffaloes. Most of the horses are white, and many curiously dappled, pied, and spotted all over. The flesh of the oxen is very sweet and tender. Being very tame, many use them as they do horses to ride on. Instead of a bit, they put one or two small strings through the gristle of the nostrils, and fastening the ends to a rope, use it instead of a bridle, which is held up by a bunch of gristly flesh which he has on the fore part of his back. They saddle him as they do a horse; and, if spurred a little, he will go as fast. These are generally made use of all over the Indies; and with them only are drawn waggons, coaches, and chariots; Some of these oxen will travel 15 leagues in a day. They are of two sorts; one six feet high, which are rare; another called *dwarfs*, which are only three. In some places, where the roads are stony, they shoe their oxen when they are to travel far. The buffalo's skin makes excellent buff, and the female yields very good milk; but their flesh is neither so palatable nor wholesome as beef. The sheep of Hindoostan have large heavy tails, and their flesh is very good, but their wool coarse.

**(11.) HINDOOSTAN, REPTILES AND INSECTS OF.** This country is much infested with reptiles and insects; some of a noxious kind, as scorpions, snakes, and rats; but the lizards, which are of a green colour, are not hurtful. Snakes and serpents, we are told, are sometimes employed to dispatch criminals, especially such as have been guilty of very atrocious crimes, that kind of death being attended with the most grievous torture. The most troublesome insects in this hot country are flies, musketoes, and chinchies or bugs.

**(1.) HINDOW,** a territory of Hindoostan, bounded by Delhi and Agra on the N. and E.; and by Ameer on the S. and W.

**(2.) HINDOW,** the capital of the above territory. The people boast their descent from the original inhabitants of India. Lon. 78. 5. E. Lat. 26. 50. N.

**HINDRINGHAM,** a town in Norfolk.

**HINDUSTAN.** See **HINDOOSTAN**, & **INDIA**.

**HINE,** or **HIND**, *n. s.* a husbandman's servant. The person who oversees the rest, is called the master's hine.

\* **HINGE.** *n. s.* (or *hingle*, from *hangle* or *hang*.) 1. Joints upon which a gate or door turns.

At the gate

Of heav'n arriv'd, the gate self open'd wide,  
On golden hinges turning. *Milton.*

Then from the hinge their strokes the gates  
divorce,

And where the way they cannot find, they force.  
*Drummond.*  
*Heaven's*

Heav'n's imperious queen shot down from high;  
At her approach the brazen hinges fly,  
The gates are forc'd. *Dryden.*  
2. The cardinal points of the world, East, West,  
North, and South —

If when the moon is in the *binge* at East,  
The birth breaks forward from its native rest;  
Full eighty years, if you two years abate,  
This station gives. *Creech.*  
3. A governing rule or principle.—The other *binge*  
of punishment might turn upon a law, whereby  
all men who did not marry by the age of five and  
twenty, should pay the third part of their reve-  
nue. *Temple.* 4. To be off the HINGERS. To be  
in a state of irregularity and disorder.—The man's  
spirit is out of order and off the hinges; and till  
that be put into its right frame, he will be perpe-  
tually disquieted. *Tillotson.*—

Methinks we stand on ruins, Nature shakes  
About us, and this universal frame  
So loose, that it but wants another push  
To leap from off its hinges. *Dryden.*

\* To HINGE. v. a. [from the noun.] 1. To  
furnish with hinges. 2. To bend as an hinge.—

Be thou a flatt'rer now, and *buge* thy knee;  
And let his very breath, whom thou'lt observe,  
Blow off thy cap. *Shak.*

HINGEON, a town of the French republic, in  
the dep. of Sambre and Meuse, and ci-devant coun-  
ty of Namur; 8 miles NW. of Namur.

(1.) HINGHAM, a market town of Norfolk,  
12 miles SW. of Norwich, and 97 NE. of Lon-  
don. Lon. 1. 4. E. Lat. 52. 43. N.

(2.) HINGHAM, a town of the United States,  
in Massachusetts, 10 miles SE. of Boston.

HING-HOA, a city of China of the first rank,  
in the prov. of Fo-kien, near the sea-coast. The  
walls are very thick, and the streets well paved.  
The city is adorned with several triumphal arch-  
es, and majestic public buildings. Silk and rice  
are its chief commodities. It is 900 miles S. of  
Pekin. Lon. 136. 42. E. of Ferro. Lat. 25. 28. N.

HINIGAN, a town of Turkey, in Irak Arabic.

HINKA, a lake of Chinese Tartary, 108 miles  
in circumference. Lon. 130. 15. E. of Ferro. Lat.  
45. 35. N.

HINKAN, a chain of mountains in Chinese  
Tartary, extending from Lon. 152° to 155° E. of  
Ferro; and from Lat. 53° to 54° N.

HINNOM. See BEN-HINNOM and GEHENNA.

HINOJARES, a town of Spain, in the prov. of  
Jaen, 15 miles SE. of Ubeda.

HINOJOSA, 4 towns of Spain: 1. in Estrema-  
dura, 16 miles N. of Lerena: 2. in Leon, 25 m.  
NNW. of Ciudad Rodrigo: 3. in Castile, 10 m.  
N. of Molina: and 4. in ditto, 36 miles S. of  
Huelva.

HINSCHENFELD, a town of Holstein.

\* HINT. n. s. [from the verb.] 1. Faint no-  
tice given to the mind; remote allusion; distant  
insinuation.—Let him strictly observe the first stir-  
rings and intimations, the first *bents* and whispers  
of good and evil, that pass in his heart. *South.* 2.  
Suggestion; intimation.—

On this *bent* I spake,  
She lov'd me for the dangers I had past. *Shak.*  
—Actions are so full of circumstances, that, as  
men observe some parts more than others, they

take different *bints*, and put different interpre-  
tions on them. *Addison.*

(1.) \* To HINT. v. a. [enter, French. *Sticker*.]  
To bring to mind by a slight mention or remote  
allusion; to mention imperfectly.—

Willing to wound, and yet afraid to strike,  
Just *bint* a fault, and hesitate dislike. *Ap-*

In waking whispers, and repeated dreams,  
To *bint* pure thought, and warn the favour-  
foul. *Töndel*

(2.) \* To HINT AT. To allude to; to touch  
slightly upon.—Speaking of Augustus's actions,  
still remembers that agriculture ought to be  
way *binted at* throughout the whole poem. *Ad-*  
son on the Georgicks.

HINTERSEE, a lake of Bavaria.

HINTON, the name of 12 villages; viz. of  
each in Berks, Dorsetshire, Hants, Oxford, So-  
folk, and Wilts; and of 5 in Gloucestershire.

HINZUAN, or JOANNA. See JOANNA.

HIO, a town of Sweden, in W. Gothland,  
situated on the Lake Wetter, 145 m. SW. of Stock-  
holm. Lon. 14. 0. E. Lat. 57. 53. N.

HIONG-NOU. See HAMI, N° 2.

HIONG-TCHUEN, a town of Corea.

HIORRING, a town of Denmark, in N.  
land, 27 miles NNW. of Aalborg. In 1692  
was burnt.

HIORTED, a town of Sweden, in Småland.

(1.) \* HIP. a. [bype, Saxon.] 1. The  
of the thigh.—How now, which of your *bips*  
the most profound sciatica? *Shak.*—Hippoc-  
rass affirmeth of the Scythians, that, using con-  
riding, they were generally molested with the  
atica, or *bip* gout. *Brown.* 2. The haunch;  
flesh of the thigh.—

So shepherds use  
To set the same mark on the *bip*  
Both of their sound and rotten sheep. *Shak.*  
Against a stump his tusk the monster grinds  
And ranch'd his *bips* with one continu'd wound. *Dry-*

3. To have on the HIP. [A low phrase.] To  
an advantage over another. It seems to be  
from hunting, the *bip* or *bouch* of a deer  
the part commonly seized by the dogs.—

If this poor brach of Venice, whom I chide  
For his quick hunting, stand the putting off  
I'll have our Michael Cassio on the *bip*. *Shak.*

(2.) \* HIP. n. s. [from *bropa*, Sax.] The  
of the briar or dogrose.—

Eating *bips* and drinking watery foam.

Why should you want? Behold, the  
hath roots;  
The oaks bear masts, the briars scarlet *bips*.

—Years of store of baws and *bips* do come  
portend cold winters. *Bacon.*

(3.) HIP, in the materia medica, the fruit  
the dog rose or wild briar. See ROSA, N° 1.

3. It contains an acidulous, yet sweetish pul-  
with a rough prickly matter inclosing the  
from which the pulp ought to be carefully  
rated before it be taken internally. The Witten-  
berg college observes, that from a neglect of  
pulp of hips sometimes occasions a pruritus  
uneasiness about the anus; and the consequent





horse and half man.—How are poetical fictions, how are *hippocentaurs* and chimeras to be imaged, which are things quite out of nature, and whereof we can have no notion? *Dryden*.

(2.) **HIPPOCENTAURS**, [from *hippos*, a horse, *centauros*, 1 spur, and *centauros*, a bull.] a people of Thessaly, inhabiting near mount Pelion, became thus denominated, because they were the first that taught the art of mounting on horseback; which occasioned some of their neighbours to imagine, that the horse and man were but one animal. The hippocentaurs should seem to have differed from the centaurs, in this, that the latter only rode on bullocks, and the former on horses, as the names intimate. See **CENTAUR**, § 1, 3.

(3.) \* **HIPPOCRAS**, *n. f.* [*hypocras*, French; *quasi vinum Hippocratis*.] A medicated wine.—Sack and the well-spiced *hippocras*, the wine, Waffail the bowl, with ancient ribbands fine

*King*.

(4.) **HIPPOCRAS** is composed of wine, with spices and other ingredients; and is much used in France, as a cordial after meals. There are various kinds of it, according to the kind of wine and other ingredients used: as *white*, *red*, *claret*, and *strawberry* hippocras; *hippocras without wine*; *cyder* hippocras, &c. The London Dispensatory directs it to be made of cloves, ginger, cinnamon and nutmegs, grossly powdered, and infused in canary with sugar; to this infusion may be added, milk, a lemon, and some slips of rosemary, and the whole strained through flannel. It is recommended as a cordial, and in paralytic and nervous cases.

**HIPPOCRATEA**, in botany; a genus of the monogynia order, belonging to the tetrandria class of plants; and in the natural method ranking with those of which the order is doubtful. The calyx is quinquepartite; the petals 5; the capsules 3, and of an obovate shape.

(1.) **HIPPOCRATES**, the greatest physician of antiquity, was born in the island of Coos, in the 80th Olympiad, and flourished during the Peloponnesian war. He was the first on record, who laid down precepts concerning physic; and, according to his biographer Soranus was descended from Hercules and *Æsculapius*. He was first a pupil of his father Heracleides, then of Herodicus, then of Gorgias of Leontium the orator, and, according to some, of Democritus of Abdera. After being instructed in physic and the liberal arts, and losing his parents, he left Coos, and practised physic all over Greece; where he was so much admired for his skill, that he was publicly sent for with Euryphon, a man superior to him in years, to Perdiccas king of Macedonia, who was then thought to be consumptive. But Hippocrates, as soon as he arrived pronounced the disease to be entirely mental. For upon the death of his father Alexander, Perdiccas fell in love with Phias, his father's mistress; which Hippocrates discerning by the great change in her presence always wrought upon him, a cure was soon effected. Being entreated by the people of Abdera to come and cure Democritus of a supposed madness, he went; but, upon his arrival, instead of finding Democritus mad, he pronounced all his fellow citizens so, and Democritus the only wise man among

them. He heard many lectures, and learned much philosophy from him; which made Celsus and others imagine, that Hippocrates was the disciple of Democritus, though it is probable they never saw each other till this interview. Hippocrates kept public invitations to other countries. Thus, when plague invaded the Illyrians and Pæonians, the kings of those countries begged him to come for their relief: he did not go; but learning from messengers the course of the winds there, he concluded that the distemper would come to Athens, and, foretelling what would happen, applied himself to take care of the city and the students. It was indeed such a lover of Greece, that when plague had reached as far as Persia, and Artaxerxes entreated him, with a promise of great reward to come to him, he refused to go. He also saved his own country from a war with the Athenians, that was just ready to break out, by persuading the Thessalians to come to their assistance for which he received very great honours from the Coans. The Athenians also honoured him greatly; they admitted him next to Hercules the Eleusinian ceremonies; gave him the freedom of the city; and voted a public maintenance for him and his family in the *peytaneum* at Athens where none were maintained but such as had done signal service to the state. He died among the Larissians, some say in his 90th year, some in 85th, others in his 104th, and some in his 110th. The best edition of his works is that of Foesius in Greek and Latin. Hippocrates wrote in the Ionian dialect. His aphorisms, prognostics, and that he has written on the symptoms of diseases, are justly pass for masterpieces.

(2.) \* **HIPPOCRATES'S SLEEVE**, *n. f.* A linen bag, made by joining the two opposite sides of a square piece of flannel, used to strain syrups and decoctions for clarification. *Quincy*.

**HIPPOCRENE**, in ancient geography, a fountain of mount Helicon, on the borders of Boeotia sacred to the Muses. Ovid makes Hippocrene Agæippe the same. See **AGANIPPE**, and **HELICON**.

**HIPPOCREPIS**, COMMON HORSE-SHOEVE in botany; a genus of the decandria order, belonging to the diadelphica class of plants; and in the natural method ranking under the 3d order *Papilionaceæ*. The legumen is compressed and crooked, with many incisions on the interior side. There are 3 species, two natives of the warm parts of Europe, and one of Britain. They are all herbaceous trailing plants, with yellow flowers. They are propagated by seeds; but having great beauty are seldom kept in gardens.

**HIPPODAMIA**, the daughter of Oenone and wife of Pelops. See **PELOPS**.

**HIPPODROME**, or *ἵπποςδρομος* [from *hippos*, a horse, *δρομος*, 1 course,] in antiquity, a course wherein chariot and horse races were performed, and horses exercised. See **CHARIOTRACON**. The Olympian hippodrome or horse-course was a space of ground 600 paces long, surrounded with a wall, near Elis, on the bay of the Alpheus. It was uneven, and in some parts gree irregular, on account of the situation; in other part was a hill of a moderate height, and the circuit was adorned with temples, altars, and other embellishments.

**hippodrome.** See **STADIUM**. There is a famous hippodrome at Constantinople, which was begun by Alexander Severus, and finished by Constantine. The circus, called by the Turks *atmirim*, is 400 paces long, and above 100 paces wide. At the entrance there is a pyramidal obelisk of granite in one piece, about 50 feet high, terminating in a point, and charged with hieroglyphics. The Greek and Latin inscriptions on its base show, that it was erected by Theodosius; the machines which were employed to raise it are represented upon it in basso relievo. There are some vestiges in the neighbourhood of the hippodromus, in which the ancient inhabitants of that country performed their races; the most remarkable is that near Stonehenge, which is a long tract of ground, about 350 feet, 1500 druid cubits wide, and more than a mile, or three quarters, or 6000 druid cubits, in length, enclosed quite round with a bank of earth, extending directly E. and W. The goal and career are at the east end. The goal is a high bank of earth, raised with a slope inwards, on which the judges are supposed to have sat. The metes are two tufts, or small barrows, at the west end of the race. These hippodromes were called in the language of the country *rhedagun*, the racer *rhedagur*, the carriage *rbeda*, &c. the British word *rhe-* "to run." One of these hippodromes, about a mile S. of Leicester, retains evident traces of the old name *rhedagun*, in the corrupted one of *redes*. There is another, says Dr Stukely, at Dorchester; another on the banks of the river, near Penrith in Cumberland; and another in the valley, just without the town of Ryshton.

**HIPPOGLOSSUS.** See **PLEURONECTES**, § 1.  
**HIPPOGRIFP.** *n. f.* [from *ἵππος* and *γρύψ*; *hippos*, French.] A winged horse; a being imagined by Aristotle.—

He caught him up, and without wing  
 Hippogriff bore through the air sublime. *Milt.*  
**HIPPOLYTE**, in fabulous history, a queen of the Amazons, who was conquered by Hercules, married to Theseus: by whom she had  
**HIPPOLYTUS**, famous in fabulous history for his virtue and his misfortune. His step mother Phaedra fell in love with him, and when he refused to pollute his father's bed, she accused him to Theseus of doing violence to her person. Her accusation was believed, and Theseus entreated Neptune with the incontinence of his son. Hippolytus fled from the resentment of his father; and as pursued his way along the sea shore, his horse were so frightened at the noise of sea calves which Neptune had purposely sent there, that they ran among the rocks till his chariot was broken and his body torn to pieces. Temples were raised to his memory, particularly at Troezen, where he received divine honours. Diana is said to have restored him to life.

**HIPPOMANE**, the **MANCHIKILL TREE**, a genus of the monadelphia order, belonging to the monochlamydeous plants; and in the natural method ranked under the 38th order, *Tricocco*. The male has an inferior and bifid perianthium, without any corolla; the female perianthium is trid; there is no calyx; the stigma is tripartite; and the plum or capsule is three-celled. See *Pl. CLXXXI*. The species are,  
 1. **HIPPOMANE BIOLANDULOSA**, with oblong

bayleaves, is a native of South-America; and grows to as large a size as the **MANCHIKILL**, from which it differs mostly in the shape of its leaves.

2. **HIPPOMANE MANCHIKILL**, with oval sawed leaves, is a native of all the West India islands. It hath a smooth brownish bark; the trunk divides upward into many branches, garnished with oblong leaves about three inches long. The flowers come out in short spikes at the end of the branches, but make no great appearance, and are succeeded by fruit of the same shape and size with a golden pippin. The tree grows to the size of a large oak. Strangers are often tempted to eat the fruit of this species; the consequences are, an inflammation of the mouth and throat, pains in the stomach, &c. which are very dangerous unless remedies are speedily applied. The wood is much esteemed for making cabinets, book-cases, &c. being very durable, taking a fine polish, and not being liable to become worm eaten: but as the trees abound with a milky caustic juice, fires are made round their trunks, to burn out this juice; otherwise those who fell the trees would be in danger of losing their sight by the juice flying in their eyes. This juice raises blisters on the skin wherever it falls, turns linen black, and makes it fall out in holes. It is also dangerous to work the wood after it is sawn out; for if any of the saw-dust happens to get into the eyes of the workmen, it causes inflammation; to prevent which, they generally cover their faces with fine lawn during the time of working the wood. It is with the juice of this tree that the Indians poison their arrows.

3. **HIPPOMANE SPINOSA**, with holly leaves, is a native of Campeachy, and seldom rises above 10 feet high; the leaves greatly resemble those of the common holly, and are set with sharp prickles at the end of each indenture. They are of a lucid green, and continue all the year. These plants being natives of very warm climates, cannot be preserved in this country without a stove; nor can they by any means be made to rise above 3 or 6 feet high, even with that assistance. They are propagated by seeds; but must have very little moisture, or they will certainly be killed by it—These trees have all a very poisonous quality, abounding with an acrid milky juice of a highly caustic nature.

**HIPPOMANES**, [from *ἵππος*, a horse, and *μανη*, madness.] a sort of poison famous among the ancients as an ingredient in amorous philters or love charms. Authors are not agreed about the nature of the hippomanes. Pliny describes it as a blackish cancrule found on the head of a new born colt; which the dam bites off and eats as soon as she is delivered. He adds, that if she be prevented herein by any one's cutting it off before, she will not take to nor bring up the young. Virgil, and after him Servius and Columella, describe it as a poisonous matter trickling from the pudendum of a mare when proud, or longing for the horse. At the end of Mr Bayle's Dictionary is a very learned dissertation on the hippomanes, and all its virtues real and pretended.

**HIPPOMENES.** See **ATALANTA**, N° 1.

**HIPPON.** See **HIPPO**, N° 1. 3.

**HIPPONA**, [from *ἵππος*, a horse.] or **EPONA**, in ancient mythology, the goddess of horses. *Juv. viii.* See **EPONA**, N° 1.

**HIPPONAX**, a Greek poet, born at Ephesus, A. A. C. 540. He cultivated the same satirical poetry as Archilochus, and was not inferior to him in the beauty and vigour of his lines. His satirical raillery obliged him to fly from Ephesus. As he was naturally deformed, two brothers, Bupha'us and Anthermus, made a statue of him; which, by the ugliness of its features, exposed the poet to universal ridicule. Hipponax, resolving to revenge the injury, wrote such bitter invectives and satirical lampoons against them, that they hanged themselves in despair. *Cic. ad Famil. vii. ep. 24.*

**HIPPONENSIS SINUS.** See **BISERTA**, N° 2.

**HIPPOPEDFS.** See **HIPPORODES**.

**HIPPOPHAE**, SEA-BUCKTHORN; a genus of the tetrandria order, belonging to the diœcia class of plants; and in the natural method ranking under the 16th order, *Calycifera*. The male calyx is bipartite; there is no corolla: the female calyx is blind; there is no corolla; there is one style, and a monospermous berry. The species are,

1. **HIPPOPHAE CANADENSIS** with a shrubby brown stem, branching 8 or 10 feet high, with oval leaves, and male and female flowers on different plants.

2. **HIPPOPHAE RHAMNOIDES**, with a shrubby stem, branching irregularly 8 or 10 feet high, having a dark brown bark. It is armed with a few thorns, hath spear-shaped, narrow, sessile leaves, of a dark green above, and hoary underneath. Both these species are very hardy, and may be propagated in abundance by suckers from the roots, by layers, and by cuttings of their young shoots. They are retained in gardens on account of their two-coloured leaves in summer; and in winter, on account of the appearance of the young shoots, which are covered with turgid, irregular, scaly buds. Goats, sheep, and horses, eat this species; cows refuse it.

**HIPPOPHAGI**, in ancient geography, a people of Scythia, so called from their living on horse-flesh; the fate at this day of the Tartars their descendants. Also a people of Persia. *Ptolemy.*

**HIPPPODE**, or } [from *ippos*, a horse, and

**HIPPPODIE** } *pus*, a foot,] in ancient

geography, an appellation, given to a certain people situated on the banks of the Scythian sea, who were supposed to have had horses feet. The hippopodes are mentioned by Dionysius, *Geogr. v. 310.* *Mela, lib. iii. cap. 6.* *Pliny, lib. iv. cap. 23.* and *St Augustine, De Civit. lib. xvi. cap. 3.* It is conjectured, that they had this appellation given them on account of their swiftness or lightness of foot. Mr Pennant supposes them to have been the inhabitants of the Bothnian Gulph, and that they were the same sort of people as the *Fenni Lignipedes* of Olaus. They wore snow shoes; which he thinks might fairly give the idea of their being, like horses, hooved and shod.

(1.) **HIPPOTAMUS.** n. f. [from *ippos* and *tamus*.] The river horse. An animal found in the Nile.

(2.) **HIPPOTAMUS**, the RIVER HORSE, is a genus of quadrupeds belonging to the order of beluæ, the characters of which are these: It has 4 fore-teeth in the upper jaw, disposed in pairs at a distance from each other; and 4 prominent fore-teeth in the under jaw, the intermediate ones be-

ing longest. There are two tusks in each jaw, those of the under one very long and obliquely truncated; in both they stand solitary, and are recurvated. The feet are hooved on the edges. There is but one known species, viz. the

**HIPPOTAMUS AMPHIBIUS**, or river horse. See plate 181. The head of this animal is of an enormous size, and the mouth vastly wide. The ears are small and pointed, and lined within very thickly with short fine hairs. The eyes and nostrils are small in proportion to the bulk of the animal. On the lips are some strong hairs, scattered in patches here and there. The hair on the body is very thin, of a whitish colour, and scarcely discernible at first sight. There is no mane or neck, as some writers assert, only the hairs of that part are rather thicker. The skin is very thick and strong, and of a dusky colour. The tail is about a foot long, taper, compressed, and naked. The hoofs are divided into 4 parts. The legs are short and thick. In bulk it is secondly to the elephant. The length of a male has been found to be 17 feet, the circumference of the body 15, the height near 7, the legs near the head above 3½, and the girth near 9. The mouth, when open, is above two feet wide; furnished with 44 teeth of different figures (including the cutting teeth and the canine). The cutting, and particularly the canine teeth of the lower jaw, are very long, and so hard and strong that they strike fire with steel. This circumstance it is probable, gave rise to the fable of the animals, that the hippopotamus vomited fire from his mouth. The substance of the canine teeth is so white, so fine, and so hard, that it is comparable to ivory for making artificial teeth. The cutting teeth, especially those of the under jaw, are very long, cylindrical, and chamfered. The canine teeth are also long, crooked, pointed, and sharp, like the tusks of the wild boar. The grinders are square or oblong, like those of a horse, and so large that a single tooth sometimes weighs three pounds. The tusks, according to Dr Martini, are 17 inches long. With such powerful arms, and such a prodigious strength of body, the hippopotamus might render himself formidable to every other animal. But he is naturally of a mild disposition, and is only formidable when provoked. His bulk is so great, that it has been found necessary to draw one which had been shot in a river above the Cape of Good Hope, and Hasselquist says, its hide is a load for a camel. Though he delights in the water, and moves as freely as upon land; yet he has not, like the beaver or otter, membranes between his toes. The great size of his belly renders his specific gravity nearly equal to that of water, and enables him swim with ease. These animals inhabit the rivers of Africa, from the Niger to Berg River. Many miles N. of the Cape of Good Hope. They formerly abounded in the rivers nearer the Cape, but are now almost extirpated; and to preserve the few which are left in Berg River, the government has absolutely prohibited the shooting of them without particular permission. They are found in any of the African rivers which run into the Mediterranean, except the Nile, and even only in Upper Egypt, and in the seas and lakes



sp. 2, which that river passes through. From the swiftness of his body and the shortness of his legs, the hippopotamus is not able to move upon land, and is then extremely timid. When pursued, he takes to the water, plunges in, to the bottom, and is seen walking there at ease; he cannot, however, continue there without often rising towards the surface; the daytime is so fearful of being discovered, when he takes in fresh air, the place is hard to accept, for he does not venture even to show his nose out of the water. In rivers unfrequented by mankind, he is less cautious, and shows his whole head out of the water. If wounded, he will rise and attack boats or canoes with fury, and often sink them by biting large holes in the sides; and frequently people are killed by these animals; for they are as bold in water as they are timid on land. It is reported that they will at once bite a man in two. In the rivers the hippopotamus makes deep holes in the bottom, in order to conceal his great body. When he quits the water, he usually puts his body at once, and smells and looks about, but sometimes rushes out with great impetuosity, and tramples down every thing in his way. During the night he leaves the rivers in search of pasture; when he eats sugar canes, rushes, &c. &c. consuming great quantities, and does much damage in the cultivated fields. But as he is timid on land, it is not difficult to drive him off. The Egyptians (Mr Hasselquist informs us) use a curious manner of freeing themselves in some places from this destructive animal. They remove the places he frequents most, and there lay a great quantity of pease; when the beast comes hungry and voracious, he falls to eating, and nearest him; and filling his belly with the pease, they occasion an unsupportable thirst: he rushes immediately into the river, and drinks these dry pease large draughts of water, which suddenly causes his death; for the pease swells to swell with the water, and not long after the Egyptians find him dead on the shore, as it killed with the strongest poison." The river horse also feeds on roots of trees, which he cuts with his great teeth; but never eats what is asserted by Dampier. It was reported by Hasselquist, that he is an inveterate enemy to the crocodile; and kills it whenever he meets it; that this, with some other causes, contribute much to the extirpation of the crocodile; but otherwise, considering the many eggs they lay, would utterly destroy Egypt. But Mr Dampier treats the alleged enmity of the hippopotamus and crocodile as a vulgar error; an eye-witness, says he had seen them swimming together without any disagreement. The hippopotami live in the reedy islands in the middle of the Nile, and on these they bring forth their young. The females have but a single male: they bring the young at a time, and that on the land, and then swim in the water. They are capable of being tamed. Belon says, he has seen one so tame as to be let loose out of a stable and fed by a boy, without attempting to injure any one. They are generally taken in pitfalls, and the poor natives eat the flesh. In some parts the natives

place boards full of sharp irons in the corn grounds; which these beasts strike into their feet, and so become an easy prey. Sometimes they are struck in the water with harpoons fastened to cords, and 10 or 12 canoes are employed in the chase. The hippopotamus was known to the Romans. Scaurus treated the people with the sight of five crocodiles and one hippopotamus during his ædileship, and exhibited them in a temporary lake. Augustus produced one at his triumph over Cleopatra. This animal is the BAHAMORN of Job; who admirably describes its manners, its food, and its haunts: chap. xl. verse 15.—24. Ver. 15th, the learned Bochart observes, implies the locality of its situation; being an inhabitant of the Nile, in the neighbourhood of Uz, the land of Job. The 16th describes its great strength, and the 18th the peculiar hardness of its bones: The 21st and 22d indicate its residence amidst the vast reeds of the Nile and other African rivers overshadowed with thick forests: The 23d the characteristic wideness of its mouth; which is hyperbolically described as large enough to exhaust the Jordan. An entertaining account of the hippopotamus is given in Sparman's *Voyage to the Cape of Good Hope*, where these animals are called SEA COWS. After giving a particular narrative of a hunting expedition, for two days, upon which he and Mr Immielman, had set out, on the 24th Jan. 1776, accompanied by other 3 Europeans and a Hottentote, and wherein he himself was once in imminent danger of his life, from one of these animals; Mr Sparman proceeds as follows:—"The same night (the 26th) we betook ourselves again to our posts; and at half after 8, it being already very dark, a sea cow began at intervals to put its head up above the water, and utter a sharp, piercing, and very angry cry, which seemed to be between grunting and neighing. Perhaps this cry may be best expressed by the words *brubb, brubb, bub-bub*; the two first being uttered slowly, in a hoarse, but sharp and tremulous sound, resembling the grunting of other animals; while the 3d or compound word, is sounded extremely quick, and is not unlike the neighing of a horse. It is true, it is impossible to express these inarticulate sounds in writing; but perhaps one may make nearer approaches to it than to the guttural-palatal sounds of the Hottentot language. At 11 o'clock came the same or some other hippopotamus, and visited the posts we occupied. He did not, however, dare to come up, though we heard him nibble the boughs, which hung over the surface of the water, as well as a little grass and a few low shrubs, which grew on the inside of the river's banks. We were however, in hopes, that this way of living would not long suffice animals, one of which only require almost a larger portion than a whole team of oxen. Thus far at least is certain, that if one should calculate the consumption of provisions made by a sea cow from the size of its fauces, and from that of its body and belly, which hangs almost down to the ground, together with the quantity of grass, which I have at different times observed to have been consumed by one of them, in spots whether it has come over night to graze, the amount would appear almost incredible. We passed the

following night at the same place, the sea cows acting much as before. On the 8th after sunrise, just as we were thinking of going home to our waggons, there comes a female hippopotamus, with her calf, from some other pit or river, to take up her quarters in that which we were then blockading. While she was waiting at a rather steep part of the river's banks, and looking back after her calf, which was lame, and came on but slowly, she received a shot in her side, upon which she directly plunged into the river, but was not mortally wounded; for Flip, the farmer's son, the droughest of all sublunary beings, who had shot her, and that instant could hardly be awakened by two Hottentots, was still half asleep when he fired his piece. And happy was it for him, that the enormous beast did not make towards his hiding or rather sleeping place, and send him into the other world to sleep for ever. In the mean while his shot was so far of service, that one of my Hottentots ventured to seize the calf, and hold it fast by its hind legs, till the rest of the hunting party came to his assistance. Upon which the calf was fast bound, and with the greatest joy born in triumph to our waggons; though while they were taking it over a shallow near the river, the Hottentots were very much alarmed, lest the wounded mother, and the other sea cows should be induced by the cries of the calf to come to its rescue; the creature as long as it was bound making a noise a good deal like a hog that is going to be killed, or has got fast between two posts. The sound, however, proceeding from the hippopotamus calf was more shrill and harsh. It showed likewise a considerable share of strength in the attempt it made to get loose, and was quite unmanageable and unwieldy; the length of it being 3½ feet and the height a foot; though the Hottentots supposed it to be no more than a fortnight, or at most 3 weeks old. When at last it was turned loose it ceased crying; and when the Hottentots had passed their hands several times over its nose, in order to accustom it to their effluvia, it began directly to take to them. While the calf was yet alive (adds he) I made a drawing of it, a copy of which may be seen in the *Swedish Transactions* for 1778. After this it was killed, dissected, and eaten up in less than three hours time. The reason of this quick dispatch was partly the warmth of the weather, and partly our being in absolute want of any other fresh provisions. We found the flesh and fat of this calf as flabby as one might have expected from its want of age, and consequently not near so good as that of the old sea cows; of which I found the flesh tender, and the fat of a taste like marrow, or at least not so greasy and strong as other fat. It is for this reason likewise that the colonists look upon the flesh and fat of the sea cow as the wholesomest meat that can be eaten; the gelatinous part of the feet in particular, when properly dressed, being accounted a great delicacy. The dried tongues of these animals are also considered, even at the Cape, as a rare and favourite dish. On my return to Sweden, I had the honour to furnish his majesty's table with a dried sea cow's tongue, 2 feet and 8 inches long. With respect to form, the tongue of a full

grown hippopotamus is very blunt at the tip, and is in fact broadest at that part; if at the same time it is flanted off towards one side, and marked with lutes, as I was informed it is, this circumstance may, perhaps, proceed from the friction it suffers against the teeth, towards the side on which the animal chiefly chews; at least some traces of this oblique form were discoverable on the dried tongue I am speaking of. The hide of the adult hippopotamus bears a great resemblance to that of the rhinoceros, but is rather thicker. Whips likewise made of this hide are stronger, and, after being used some time, are more pliable than those made of the hide of the rhinoceros usually are, though they are not so transparent as these latter are when new. The food of the hippopotamus consists entirely of herbs and grass, a circumstance of which we are informed by Father Lobo; and which may partly be inferred from what I have already said on the subject, as well as from the figure of the stomach belonging to the fetus of a hippopotamus, given in Messrs de Buffon and Daubenton's elegant work. I therefore do not look upon it as very probable, that these animals, agreeably to the assertions of M. de Buffon, p. 91. or of Dampier in his *Voyage*, should hunt after fish by way of preying upon them; especially as in some of the rivers of the southern part of Africa, where the sea cows are seen daily and in great abundance, there is not a fish to be seen; and in others only a few bastard springers, as they are called (*cyprius gonorymbus*) which are scarcely as big as a common herring. It is said, that a small species of carp is still more rarely to be met with here. It is true, that the sea cows sometimes frequent the mouths of the rivers here, which are full of sea fish, and even sometimes the sea itself: we know, however, that these huge quadrupeds are notwithstanding thus obliged to go from thence upon dry land in quest of food. Neither is it probable that they can drink the sea water; as an instance was related to me of the contrary in a hippopotamus, which having been disturbed in the rivers, had taken refuge in the sea, and yet was obliged to go ashore every night and drink fresh water from a well in the neighbourhood, till at last it was shot by some people that lay in wait for it there. That the hippopotamus actually lived in salt water, have seen evident proofs, at the mouths both of the *Kromme* and *Comour* rivers, particularly in the latter, on my journey homewards; where many of these animals blowed themselves in broad daylight, and thrust their heads up above the water, and one of them in particular, which had been wounded by an ill directed shot on the nose neighed from anger and resentment. In Krakekamma I saw on the beach manifest traces of a hippopotamus which had come out of the sea but had retired thither again directly. That very attentive navigator Captain Burtz informed me that he had frequently seen on the eastern coast of Africa sea horses (meaning probably the hippopotamus) raise their heads above the surface of the water in order to blow themselves and neigh. I have been induced to be rather circumstantial on this subject, as M. Adanson had taken it into his head, in his *Voyage au Senegal*, to limit the abun-

hippopotamus to the fresh water rivers on Africa; and M. de Buffon has taken upon himself to support this opinion, and to render Kolbe's opinion to the contrary liable to suspicion. An experienced huntsman told me, that he had seen two hippopotamuses copulate, and they did in the same manner as common.

On this occasion the beasts stood in a part of the river, where the water reached to their knees. The method of catching a hippopotamus consists (besides shooting it) in pursuing it, in those parts which the animal takes his way to and from the river: but this is peculiar to the Hottentots; and is only used by them in the rainy season, as the summer is too hard for that purpose. That they have never succeeded in killing an aquatic animal with poisoned darts, this way of killing game is practised with great success by the Hottentots for the destruction of the elephant and rhinoceros. The colonists were not entirely unacquainted with the method mentioned by M. Hasselquist, as he has mentioned in Egypt, viz. to strew on the ground a cake of grease or beans as the animal can possibly reach it, which means it bursts its belly and dies. This method is very expensive, and they rarely have this animal for a single charge of powder and a tin ball, shot in a proper direction; chiefly and almost solely have recourse to the former expedient. The hippopotamus is as quick in its pace on land as the general quadrupeds, though perhaps it is not so swift and heavy as M. de Buffon describes it to be; both the Hottentots and Colonists consider it as dangerous to meet a hippopotamus in the water; especially as, according to report, they had had a recent instance of one of these animals, which, from certain circumstances, was said to be in rut, having for several hours been pursued by a Hottentot, who found it very difficult to escape. The people of this country entertain that opinion of the medicinal value of the hippopotamus, as they did of certain parts of the elephant and rhinoceros; except the colonists, who imagined he had found the use of this animal, reduced to powder and mixed with a quantity of oil, to be a good quantity that would lie on the point of a stick, excellent for convulsions (*Agrippa*) in children. That the flesh is reckoned very wholesome, I have already mentioned. Having exceeded the limits I had prescribed to myself, I do not intend to dwell here on the anatomy of the hippopotamus we caught, particularly the internal conformation of the calves, which is different from that of the adult animal. I shall therefore only briefly mention the particulars: the stomachs were 4 in length, and consequently one more than in the stomach examined by M. Daubenton, which was 3 in length. Compare Buffon, tom. xii. tab. 1. The two first stomachs were each of 7 inches long and 3 inches in diameter; the 3d was 9 inches in length, and a little more than the two former; the 4th was 7 inches long, and at the upper part 5 inches broad, but it tapered by degrees on one side till it terminated in a point, which had an aperture an inch in

width, being about half as wide again as the cardia. I did not observe any such valves as M. Daubenton has delineated. The first stomach we found mostly empty, it containing only a few lumps of cheese or curd; it likewise differed from the rest by the superior fineness of its internal coat. The internal membrane of the 2d stomach was rather coarser, and had many small holes in it; it likewise contained several clods of caseous matter, together with a great quantity of sand and mud. The 3d stomach had very visible folds, both longitudinal and transversal, on the inside of it, and contained caseous lumps of a yellow colour and harder consistence than the others, together with several leaves quite whole and fresh, and at the same time some dirt. The interior membrane of the 4th stomach was very smooth, though it was not without folds; in the stomach itself there was a good deal of dirt, with a small quantity of curds, which were whiter than they were in any of the other stomachs. This 4th stomach in a great measure covered the rest, being situated on the right side of the animal, and was found to have the upper part of the meat adhering to its superior and interior edge. This latter viscus, which was 1 foot long and 3 inches broad, diverged from it downwards on the left side. The intestinal canal was 100 feet long; the liver measured 14 inches from right to left, and 7 or 8 from the hind part to the fore part. On its anterior edges it had a large notch, being in other respects undivided and entire; it was of an oblique form, being broadest towards the left side, where I discovered a gall bladder 5 inches in length. In the uterus there was nothing particularly worthy of observation. I found two teats, and the heart surrounded with much fat; the length of this muscle was 5 inches, and the breadth about 4½ inches. The communication between the auricles, called the *foramen ovale*, was above an inch in diameter. Each lung was 11 inches long, and undivided: but at the superior and exterior parts of the right lung, there were two globules or processes, elevated half an inch above the surface; and on the side corresponding to it, in the left lung, and in the upper part of it, there was a little excrescence, terminating in a point: somewhat below this, yet more forwards, there was found likewise a process half an inch in height. Directly over the lower part of the communication formed between the right and left lung, there was a kind of crest or comb, measuring an inch from the top to the base. One of my brother sportsmen said, he had once observed a peculiar kind of vermin on the body of one of these amphibious animals; but on the calf we caught we found nothing but a species of leech, which kept only about the anus, and likewise a good way up in the strait gut, where, by a timely abstraction of the blood, they may be of use to these large amphibious animals; and particularly may act as preservatives against the piles, repaying themselves for their trouble in kind. Most of them were very small; but on the other hand there was a considerable number of them. The only large one I saw of this species, being somewhat more than an inch in length, I described and made a drawing of: this is inserted by the name of the *Hirudo* *Ca-*

*genua, corpora supra nigricante, medio longitudinaliter sub-rumore, subius pallide fusco*, in the elegant Treatise on Worms, which M. Adolphus Nodeer, fir's secretary of the Patriotic Society, is preparing for the press. Instead of the lighter coloured streak upon the back, there was discoverable in some of these leeches one and sometimes two longitudinal brownish lines, which grew fainter and fainter towards the extremities. This huge animal has doubtless obtained its present name, merely in consequence of the neighing sound it makes; as otherwise in its form it bears not the least resemblance to a horse, but rather to a hog. Neither does it in the least resemble the ox; so it could be only the different stomachs of this animal which could occasion it to be called *sea-cow* at the Cape; and perhaps it is for the same reason that the Hottentots call it the *i'gua*, which nearly approaches to *i'hau*, the name by which the buffalo is known among these people. From the account given by Bellonius of a tame hippopotamus, which he describes as a beast of a very mild and gentle nature, as well as from the disposition of the calf we had just caught, that this animal might be easily brought over to Europe, where it has been formerly exhibited at two different times in the public spectacles at Rome. For this purpose, the capture might easily be made at Konaps-river, where these animals, according to the accounts given me by the Caffres, reside in great abundance; and milch cows might be kept ready at hand, in order to rear the calf in case it was a suckling. Indeed I am apt to suppose, that one a little older than this would not be very nice in its food; as that which we caught was induced by hunger, as soon as it was let loose near the waggon, to put up with something not extremely delicate, which had been just dropped from one of our oxen. This perhaps may appear very extraordinary in an animal with four stomachs; but there have been instances of this kind known in common cattle, which in Herjedal are partly fed with horse dung. Vide *A. A. Hulpers's Beschreibung von Norrland*, 3: *je Saml. om Herjedalen* (*Hulper's Description of Norway*) p. 27--87. I have been likewise assured, that this method of feeding cattle has been practised with great advantage in Uplandia, when there has been a scarcity of fodder; and that afterwards these same cattle, even when they have not been in want of proper fodder, have taken to this food of their own accord, and eaten it without any thing else being mixed with it."

**HIPPURIS**, **MALE'S-TAIL**; a genus of the monogynia order, belonging to the monandria class of plants; and in the natural method ranking under the 15th order, *Imundata*. There is no calyx, nor any petals; the stigma is simple; and there is one seed. There is only one species, a native of Britain, and which grows in ditches and stagnant waters. The flower of this plant is found at the base of each leaf, and is as simple as can be conceived; there being neither empalement nor blossom; and only one chive, one pointal, and one seed. It is a very weak astringent. Goats eat it; cows, sheep, horses, and swine, refuse it.

**HIPPUS**, an affection of the eyes, that makes

them represent objects in the like kind of manner as when on horseback.

\* **HIPNOT.** *adj.* [*hyp* and *not.*] Sprained or dislocated in the hip.—Why do you go nodding and wagging so like a fool, as if you were *hip-not*? says the goose to the gosling. *L'Estrange.*

\* **HIPWORT.** *n. f.* [*hyp* and *wort.*] A plant.

**HIR**, a town of Persia, in the prov. of Kerman.

**HIRÆA**, in botany; a genus of the trymneridæ, belonging to the decandria class of plants. The calyx is pentaphyllous; the petals must be five, and unguculated; there are three bilabiated seeds.

(1.) **HIRAM**, a king of Tyre, contemporary with Solomon, whom he supplied with gold, silver, and other materials for building the temple. He died A. A. C. 1000.

(2.) **HIRAM**, an artist of Tyre, who assisted the erection of Solomon's temple, and other public buildings at Jerusalem, flourished A. A. C. 1000.

**HIRCANIA.** See **HYRCANIA**.

**HIRCH-HORN**, a town of Germany, in the circle of the Lower Rhine, with a strong castle seated on the side of a hill on the Neckar, and the palatinate. Mr Cruttwell places it in the electorate of Mentz, 7 miles E. of Heidelberg, 23 S. of Erbach. Lon. 9. 0. E. Lat. 49. 14 N.

**HIRCHSTEIN**, a town of Germany, in the circle of the Lower Rhine, and electorate of Mentz, 5 miles SSE. of Hanau.

(1.) **HIRCUS**, in astronomy, a fixed star of first magnitude, called also **CAPSELLA**.

(2.) **HIRCUS** is also used for a comet, encompassed with a mane, seemingly hairy.

(1.) **HIRÉ**, Philip DE LA, an eminent French mathematician and astronomer, born at Paris 1640. His father, who was painter in ordinary to the king, designed him for the same profession, but he devoted himself to mathematical studies, and was nominated together with M. Picard to make the necessary observations for a new map of France, by the directions of M. Colbert. In 1670 he was employed in continuing the famous meridian line begun by M. Picard; and was afterwards engaged in constructing the grand aqueduct projected by Lewis XIV. He died in 1718, after he had written a great number of works, besides several occasional papers dispersed in Journals, and Memoirs of the Academy of Sciences.

(2.) \* **HIRE.** *n. f.* [*hyre*, Saxon.] 1. R. or recompence paid for the use of any thing. 2. Money paid for service.—

Great thanks and goodly meed to that good man. He thence departing gave for his pains *hire*.

I have five hundred crowns,  
The thrifty *hire* I sav'd under your father.  
Tho' little was their *hire*, and light their wages,  
Yet somewhat to their share he threw. *Dryden.*  
All arts and artists Thesens could command  
Who sold for *hire*, or wrought for better gain. *Dryden.*

\* **To HIRE.** *v. a.* [*hyres*, Sax.] 1. To put any thing for temporary use at a certain price.

His sordid avarice takes  
In excrements, and *hires* the jakes. *Dryden.*  
2. To engage a man in a temporary service for wages.—They weigh silver in the balance,



in a goldsmith, and he maketh it a god. *Isaiah* vi. 8.—

I cannot strike at wretched kerns, whose arms  
Are bir'd to bear their slaves. *Shakespeare.*  
To bribe.—

Themetes first, 'tis doubtful whether bir'd,  
Or so the Trojan destiny requir'd,  
Mov'd that the ramparts might be broken down.

*Dryden.*

To engage for pay : with the reciprocal word.  
They that were full, *bird* out themselves for  
aid ; and they that were hungry, ceased. 1 *Sam.*  
3. 5. To let ; to set for a time at a certain  
ice. This, to prevent ambiguity, has some-  
times the particle *out* ; as, he *bird out* his house  
to strangers.

(1.) \* **HIRELING.** *adj.* [from *hire*.] ' Serving  
hire ; venal ; mercenary ; doing what is done  
for money.—

Then trumpets, torches, and a tedious crew  
Of *hireling* mourners for his funeral due. *Dryd.*

(2.) \* **HIRELING.** *n. s.* 1. One who serves for  
ages.—

The *hireling* longs to see the shades descend,  
That with the tedious day his toil might end,  
And he his pay receive. *Sandys.*

In the framing of Hiero's ship there were three  
hundred carpenters employed for a year, besides  
my other *hirelings* for carriages. *Wilkins's Dred.*

'Tis frequent here to see a freeborn son  
On the left hand of a rich *hireling* run. *Dryd.*  
A mercenary ; a prostitute.—

Now she shades thy evening walk with bays,  
No *hireling* she, no prostitute to praise. *Pope.*

\* **HIRER.** *n. s.* [from *hire*.] 1. One who uses  
by thing paying a recompence : one who employs  
others paying wages. 2. In Scotland it denotes  
he who keeps small horses to let.

**IRGUM**, a river of Wales, which runs into  
the Avon, 4 miles below Dolgelly.

**IRING.** See **BORROWING** AND **HIRING**.

**IRMUND**, a river of Asia, which rises in Hin-  
do Kho, and runs into a lake in Chorasan.

**IRPINI**, in ancient geography, a people of  
Italy, next to the Samnites, to the SE. and de-  
scendants from them ; situated to the N. of the  
Kamini, and to the W. of the Apuli, having on  
the N. the Apennine and a part of Samnium. The  
name is from *Hirpus*, a term denoting a wolf in  
their language ; either because under the conduct  
of this animal the colony was led and settled, ac-  
cording to Strabo ; or because, like that prowling  
beast, they lived on plunder, according to Servius.

**IRSAC**, a town of France, in the department  
of Carente, 7 miles W. of Angoulesme.

**IRSBERG**, a town of Silesia, famous for its  
thermal baths, seated on the Bular, 44 miles SW.  
of Breslaw.

**IRSCHAU**, a town of Bavaria.

**IRSCHBACH**, a town of Austria.

(1.) **IRSCHBERG**, a town of Bohemia.

(2.) **IRSCHBERG**, a town of Franconia.

(3.) **IRSCHBERG**, a town of Upper Saxony.

(4.) **IRSCHBERG**, a town of Silesia, in the  
principality of Jauer, famous for its trade and ma-  
nufactures. In 1549, it was burnt : in 1663 pillar-  
ed by the Saxons ; and in 1634 burnt by the Im-  
perials. It is 32 miles SE. of Buntzlau.

**IRSCHFELD.** See **HARSFELD**.

**IRSCHOLM**, a town of Denmark, in Zee-  
land, 12 miles N. of Copenhagen.

**IRSON**, a town of France, in the dept. of  
Aisne, 8 miles NE. of Vervins, and 17 of Laon.

\* **IRSUTE.** *adj.* [*birfute*, Lat.] Rough ; rug-  
ged.—There are bulbous, fibrous, and *birfute*  
roots : the *birfute* is a middle sort, between the  
bulbous and fibrous ; that, besides the putting  
forth sap upwards and downwards, putteth forth  
in round. *Bacon's Natural History.*

**IRTELLA**, in botany ; a genus of the mono-  
gynia order, belonging to the pentandria class of  
plants ; and in the natural method ranking with  
those of which the order is doubtful. There are  
5 petals ; the filaments are very long, persisting,  
and spiral ; the berry is monospermous ; the style  
lateral.

**IRUDO**, the **LEECH** ; a genus of insects be-  
longing to the order of vermes intestina. The body  
moves either forward or backward. There are  
several species, principally distinguished by their  
colour. See **PLATE CLXXXI**. The most remark-  
able are the following :

1. **IRUDO CAPENSIS.** See **HIPPOPOTAMUS**.

2. **IRUDO GEOMETRA**, the *geometrical leech*,  
grows to an inch and a half in length ; and has a  
smooth and glossy skin of a dusky brown colour,  
but in some seasons greenish spotted with white.  
When in motion, its back is elevated into a kind  
of ridge : and it then appears as if measuring the  
space it passed over like a compass, whence its  
name. Its tail is remarkably broad ; and it holds  
as firmly by it as by the head. It is common on  
stones in shallow running waters ; and is often  
found on trout and other fish after spawning time.

3. **IRUDO MEDICINALIS**, the medicinal leech,  
the form of which is well known, grows to the  
length of two or three inches. The body is of a  
blackish brown colour, marked on the back with  
six yellow spots, and edged with a yellow line on  
each side ; but both the spots and the lines grow  
faint, and almost disappear, at some seasons. The  
head is smaller than the tail, which fixes it'self very  
firmly to any thing the creature pleases. It is vi-  
viparous, and produces but one young one at a  
time, which is in July. It is an inhabitant of clear  
running waters, and is well known for its use in  
bleeding. The organs of generation in leeches are  
formed like those of the sea and land snails. See  
**HELIIX**, N° V, § 1, 3. The leech's head is armed  
with a sharp instrument that makes three wounds  
at once. They are three sharp tubercles, strong  
enough to cut through the skin of a man, or even  
of an ox or horse. The mouth is as it were the  
body of the pump, and the tongue or fleshy nip-  
ple the sucker ; by the working of this piece of  
mechanism, the blood is made to rise up to the  
conduit which conveys it to the animal's stomach,  
which is a membranaceous skin divided into 24  
small cells. The blood which is sucked out is  
there preserved for several months almost without  
coagulating, and proves a store of provision to the  
animal. The nutritious parts, pure and already  
digested by animals, require not to be disengaged  
from the heterogeneous substances ; nor indeed is  
there any thing like an anus discoverable in the  
leech ; mere transpiration seems to be all that it

( . . . ) Perspirans,

perform the matter fixing on the surface of its body, and afterwards coming off in small threads. Of this an experiment may be tried by putting a leech into oil, where it keeps alive for several days; upon being taken out and put into water, there appears to loosen from its body a kind of slough shaped like the creature's body. The organ of respiration seems to be situated in the mouth; for if, like an insect, it drew its breath through vent holes, it would not subsist in oil, as by it they would be stopped up. (*Barbat's Genera Vermium*, p. 21.) This is the only species that is used in medicine; being applied to the skin to draw off blood. With this view they are employed to phlebotomize young children. If the leech does not fasten, a drop of sugared milk is put on the spot it is wished to fix on, or a little blood is drawn by means of a slight puncture, after which it immediately settles. The leech when fixed should be watched, lest it should find its way into the anus when used for the hemorrhoids, or penetrate into the oesophagus if employed to draw the gums; otherwise it would make great havoc in the stomach or intestines. In such a case, the best and quickest remedy is to swallow some salt; the application of which makes it quit its hold when it sucks longer than is intended. Salt of tartar, volatile alkali, pepper, and acids, make it also leave the part on which it was applied. Cows and horses have been known to receive them, in drinking, into the throat. The usual remedy is to force down some salt, which makes them fall off. If, on the contrary, it is intended that the leech should draw a larger quantity of blood, the end of its tail is cut off; and it then sucks continually to make up the loss it sustains. The discharge occasioned by the puncture of a leech is usually of more service than the process itself. When too abundant, it is easily stopped with brandy, vinegar, or other styptics, or with a compress of dry linen rag bound strongly on the bleeding orifice.

4. *HIRUDO MURICATA*, the *muricated leech*, has a taper body, rounded at the greater extremity, and furnished with two small tentacula, or horns, strongly annulated and rugged upon the rings, the tail divided. It inhabits the Atlantic Ocean, and is by the fishermen called the *sea-leech*. It adheres to fish, and generally leaves a black mark on the spot.

5. *HIRUDO SANGUI-SUGA*, the *HORSE-LEECH*, is of a larger size than the medicinal leech. (N° 2.) Its skin is smooth and glossy; the body is depressed; the back is dusky; and the belly is of a yellowish green, having a yellow lateral margin. It inhabits stagnant waters.—At Ceylon, travellers who walk bare-legged are molested by the great numbers of leeches concealed under the grass. All leeches vary in their colours at some seasons, but they are generally of a dusky greenish brown or yellow, and often variegated. They are very restless before a change of weather, if confined in glasses.

6. *HIRUDO*. A new species of *hirudo*, to which no distinct name has yet been given, was lately discovered in the S. Pacific Ocean by Le Martiniere the naturalist, who accompanied M. Peyrouse in his voyage of discovery. He found it buried about half an inch in a shark's liver, but could not

conceive how it had got thither. It was something more than an inch long, of a whitish skin, and composed of several rings similar to those of the tænia. The superior part of its head was furnished with 4 small ciliated mamillæ, by which it took its food; under each mamilla on both sides was a small oblong pouch, in the form of a cap, and in the form of its *instrumenta cibaria*, it nearly resembles the animal which has been supposed to be the cause of measles in swine. These species are referable to the genus *Ampelis*, the characters of which, as given by Linnaeus, he (says Martiniere) is in need of reformation.

*HIRUNDO*, in ornithology, a genus of birds of the order of *passeres*. See *PLATE CLXXX*. There are 37 species, chiefly distinguished by the colour. The most remarkable are the following.

1. *HIRUNDO AMEROSIACA*, the *AMBERGRASS*. It is about the size of a wren, with a green plumage and a very forked tail; the bill is blackish, and the legs are brown. It inhabits Scythia and is said to smell very strong of ambergris.

2. *HIRUNDO APUS*, the *SWIFT*, is a large species, being near 8 inches long, with an extended wing near 18 inches, though the weight of the bird is only one ounce. Their feet are so small that the action of walking and rising from the ground is extremely difficult, but they have compensation, being furnished with ample means for an easy and continual flight. It is more on wing than any other swallow; its flight is rapid, and that attended with a shrill scream. It rests by clinging against some wall, or other body; from whence Klein styles this species *hirundo muraria*. It breeds under the eaves of houses, in steeples, and other lofty buildings; it makes its nest of grasses and feathers. Its feet are of a particular structure, all the toes standing forward: the least consist of only one bone; the others of an equal number, viz. two each; in which they differ from those of all other birds: a construction, however, nicely adapted to the purpose in which their feet are employed. The *swift* is a summer inhabitant of these kingdoms. It comes the latest, and departs the soonest, of any of the tribe, not always staying to the middle of August, and often not arriving before the beginning of May. A pair of these birds were found adhered by their claws, and in a torpid state, in Feb. 1791, under the roof of Longnor chapel, in Shropshire, on being brought to a fire, they revived, and were about in the room. "The fabulous tale of the *MANUCUDIATA*, or *bird of paradise* (see Mr Pennant), is, in the history of this species, a great measure verified. It was believed to have no feet; to live upon the celestial dew; to be perpetually on the atmosphere; and to perform all its functions in that element. The *swift* actually performs what has been in these enlightened times disproved of the former, except the time it takes in sleeping, and what it devotes to incubation; every other action is done on wing. The materials of its nest it collects either as they are carried about by the winds, or picks them up from the surface in its sweeping flight. Its food is undeniably the insects that fill the air. Its drink is taken in transient sips from the water's surface. Even its amorous rites are performed on high. Feb

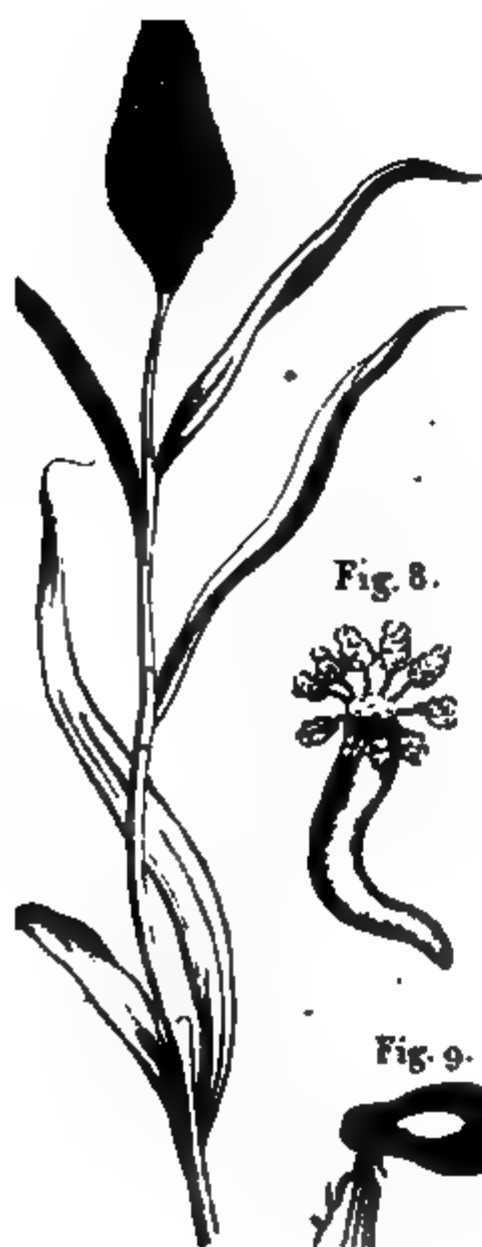


Fig. 8.



Fig. 9.







few persons who have attended to them on a fine summer's morning, but must have seen them make her aerial courtes at a great height, encircling a certain space with an easy steady motion. On a sudden they fall into each others embraces, then drop precipitate with a loud shriek for numbers of yards. This is the critical conjuncture; and to see no more wondered at, than that insects (a familiar instance) should discharge the same duty in the same element. The swift is a most alert bird, rising very early, and retiring to roost very late; it is on the wing in the height of summer at all hours. In the longest days it does not withdraw to rest till a quarter before 9 P. M. being the latest of all day birds. Just before they retire, whole groups of them assemble high in the air, and squeak, and shoot about with wonderful rapidity. But this bird is never so much alive as in stormy thundery weather, when it expresses great activity, and calls forth all its powers. In hot suns, several, getting together in little parties, round the steeples and churches, squeaking they go in a very clamorous manner: these, by the observers, are supposed to be males serenading the sitting hens; and not without reason, since they seldom squeak till they come close to the eaves or caves, and since those within utter at the same time a little inward note of complacency. When the hen has sitten hard all day, she rushes in just as it is almost dark, and stretches and jerks her weary limbs, and snatches a scanty nap for a few minutes, and then returns to her duty of incubation. Swifts, when wantonly and idly flown while they have young, discover a little plump of insects in their mouths, which they catch and hold under their tongue. In general, already observed, they feed in a much higher and further distance than the other species; they also range to great distances; since locomotion is no labour to them, who are endowed with such wonderful powers of wing. At some certain times in the summer, however, they have been observed hovering very low for hours together over pools and ditches; and upon inquiring into the object of this pursuit that induced them to descend so far below their usual range, it has been found that they were taking *phryganea*, *ephemera*, and *dobson* (caddis-flies, may-flies, and dragon-flies), which were just emerged out of their aurelia state. It appeared then no longer a wonder that they should be so willing to stoop for a prey that afforded them such plentiful and succulent nourishment. Swifts sometimes pursue and strike at insects that come in their way; but not with that violence and fury that swallows express on the same occasion. They are out all day long, even in wet, feeding and disregarding the rain; whence two things may be gathered; first, that many insects abide high in the air, even in wet; and next, that the feathers of these birds are well preened to resist so much wet. Windy weather, and particularly with heavy showers, they dislike; and on such days withdraw, and are rarely ever seen. There is a circumstance relating to the colour of swifts (Mr White remarks), which seems not to be unworthy our attention. When they arrive in the spring, they are all over a glossy dark soot-colour, except their chins,

which are white; but, by being all day long in the sun and air, they become quite weather beaten and bleached before they depart, and yet they return glossy again in the spring. Now, if they pursue the sun into lower latitudes, as some suppose, in order to enjoy a perpetual summer, why do they not return bleached? Do they not rather perhaps retire to rest for a season, and at that juncture moult and change their feathers, since all other birds are known to moult soon after the season of breeding? Swifts are very anomalous in many particulars, dissenting from all their congeners not only in the number of their young, but in breeding once in a summer; whereas all the other British hirundines breed invariably twice. It is past all doubt that swifts can breed but once, since they withdraw in a short time after the flight of their young, and some time before their congeners bring out their second broods. We may here remark, that, as swifts breed but once in a summer, and only two at a time, and the other hirundines twice, the latter, who lay from 4 to 6 eggs, increase at an average five times as fast as the former. But in nothing are swifts more singular than in their early retreat. They retire, as to the main body of them, by the 10th of August, and sometimes a few days sooner; and every straggler invariably withdraws by the 10th, while their congeners, all of them, stay till the beginning of October; many through all that month, and some occasionally to the beginning of November. This early retreat is mysterious and wonderful, since that time is often the sweetest season in the year. But, what is more extraordinary, they begin to retire still earlier in the most southerly parts of Andalusia, where they can be no ways influenced by any defect of heat; or, as one might suppose, defect of food. Are they regulated in their motions with us by a failure of food, or by a propensity to moulting, or by a disposition to rest after so rapid a life, or by what? This is one of those incidents in natural history, that not only baffles our searches, but almost excludes our guesses!" Swifts never perch on trees or roofs, and so never congregate with their congeners. They are fearless while haunting their nesting-places, and are not to be scared with a gun; and are often beaten down with poles and cudgels as they stoop to go under the eaves. Mr White informs us, that having untied part of a roof over the nest of a swift, the dam notwithstanding sat in the nest; so strongly was she affected by natural affection for her brood, which she supposed to be in danger, that, regardless of her own safety, she would not stir, but lay fullenly by them, permitting herself to be taken in hand. Swifts are much infested with those pests to the genus called *Aspilota* *hirundinis*; and often wriggle and scratch themselves, in their flight, to get rid of that clinging annoyance. And young ones, over-run with these insects, are sometimes found under their nests, fallen to the ground; the number of vermin rendering their abode insupportable. Swifts have only one harsh screaming note; yet there are ears to which it is not displeasing, from an agreeable association of ideas, since that note never occurs but in the most lovely summer weather. They never settle on the ground but through accident; neither can they walk, but only crawl; but they

have a strong grasp with their feet, by which they cling to walls. Their bodies being flat, they can enter a very narrow crevice; and where they cannot pass on their bellies, they will turn up edgewise. In London a party of swifts frequents the Tower, playing and feeding over the river just below the bridge: others haunt some of the churches of the Borough next the fields; but do not venture, like the house martin, into the close crowded part of the town. The Swedes have bestowed a very pertinent name on this swallow, calling it *ring-swala*, from the perpetual rings or circles that it takes round the scene of its nidification. As these birds are apt to catch at every thing on the wing, many have taken them by a bait of a cockchafer tied to a thread, which they have swallowed as freely as a fish their. In the Isle of Zant, the boys are said to get on an elevated place, and merely with a hook baited with a feather, have caught five or six dozen of them in day. Besides our island, the swift is known to inhabit the whole of the European continent; and has also been noticed at the Cape of Good Hope, and Carolina in North America. Hence, most likely, it is a general inhabitant of both the old and new continent.

3. *HIRUNDO BORRIONICA*, the *wheat swallow*, is about the size of the swift: the plumage above is blackish brown; beneath grey, marked with longitudinal brown spots: the tail is even at the end: the bill and legs are black. This species inhabits the Isle of France; frequenting places sown with wheat, and glades of woods; affecting elevated situations, and frequently seen perched on trees and stones. It follows herds of cattle for the sake of the flies which surround them; and is frequently seen in the wake of ships in great numbers, in the road near the isle, for the same purpose. It is often observed in the evenings about the clefts in the mountains, where it is said to pass the night; and where it makes its nest, which is composed of straw and feathers. It lays two eggs, of a grey colour dotted with brown.

4. *HIRUNDO CAYENNENSIS*, the *white coloured swallow*, is about the size of the martin: the head and bill are black; the chin and throat white, passing from the last in a narrow collar round the neck; between the bill and eye is a streak of white, which forks off into two; one passing a little above and the other a little way beneath the eye: the rest of the plumage is black, with a gloss of violet; but the greater coverts, nearest the body, are brown, edged with white; the quills and tail are black; the last forked: the legs are black; and all the four toes placed before as in the swift, and covered with feathers to the claws. This bird makes its nest in the houses at Cayenne. It is of a large size, in shape of a truncated cone; 3 inches one way by 3 the other, and 9 inches in length. It is composed of the down of dog's hair, which is woven together; the cavity divided obliquely about the middle, lengthways, by a partition, which spreads over that part of the nest where the eggs lie, which is pretty near the base: a small parcel of the same soft down, forming a kind of plug, is placed over the top, serving to keep the young brood from the impression of the air; whence we may suppose them to be very tender.

(5.) *HIRUNDO DOMINICENSIS*, the *St Doming*

*swallow*, is 9 inches in length, and wholly black with the gloss of polished steel, except the belly and under tail coverts, which are white: the tail is very little forked: the legs, bill, and claws are brown. It inhabits St Domingo, and other of the West India Islands, in May, June, and July, and is said to imitate a lark in its song. See *fig. 1.*

6. *HIRUNDO SETHROCEPHALA*, the *red headed swallow*, has a red head, with a short black bill: the back is dusky, the feathers edged with white: the under parts of the body are white, the tail-coverts pale brown: the wings both dusky; as is also the tail, which is a little forked. It inhabits India; and is only the size of a small humming bird.

7. *HIRUNDO ECULENTA*, the *edible swallow*, according to Buffon, is less than the wren, only two inches and a quarter in length. The head is black; the upper parts of the body are black, the under whitish; the tail is forked, and the feather of it tipped with white: the legs are black. See *fig. 2.* Mr Latham thinks, that the first above described is by much too small, as Mr Latham says that the bird "appears to be the common martin;"—"and (says Mr Latham) we are much inclined to think that it is at least of the size, from the eggs which accompany the first of the British Museum, which are as big as those of the martin, and of the same colour." This conjecture of Mr Latham's is now confirmed by the description lately given in the *Transactions of the Linnean Society in the Island of Java*, vol. 1. "The *hirundo eculenta* is of a blackish green colour, inclining a little to green; but on the head to the tail, as well as on the belly, this black colour gradually changes into a mouse colour. The whole length of the bird from the bill to the tail is about 4½ inches, and its height from the tail to the extremity of the middle toe 1½. The distance from the tip of the one wing to that of the other, when extended, is 10½. The longest feathers of the wings are about 4 inches in length. The head is flat; but, on account of the thickness of the feathers, appears round, and to be of a large size in proportion to the rest of the body. The bill is broad, and ends in a sharp point, bent downwards, in the form of an S. The width of it is increased by a naked piece of skin, somewhat like parchment, which, when the bill is shut, lies folded together; but when the bill opens, is considerably extended, and enables the bird to catch with greater ease. On the wing, the insects which serve it for food. The eyes are black, and of a considerable size. The tongue, which is not forked, is shaped like a row. The ears are flat, round, naked spots, small oblong openings, and are entirely covered under the feathers of the head. The neck is short, as well as the legs and the bones of the wings. The thighs are wholly covered with feathers; and the very tender lower parts of the legs, and the feet themselves, are covered with skin like black parchment. Each foot has 3 toes of which are before and one turned backwards. They are all detached from each other at the roots; and the middle one, together with the claw, is fully as long as the lower part of the foot. Each toe is furnished with a black, sharp, crooked

is of a considerable length, by which the animal can with great facility attach himself to crags and rocks. The tail is fully as long as the body, and is equal to the neck and the head. When extended it has the form of a wedge, and consists of large feathers. The 4 first on each side are long, and, when the tail is closed, extend almost beyond the rest. The other feathers decrease towards the middle of the tail, and are equal to about the length of the body."—The bird is described by Buffon, seems to be a variety of species. But the most curious part of the natural history of this bird consists in the nest, which is composed of such materials as render it not only edible, but one of the greatest dainties of Asiatic epicures. These nests (see BIRDS NESTS, &c.) are found in vast numbers in certain caverns, in the Soolo Archipelago, situated between 117° and 120° and lat. 3° and 7° particularly in three small isles, or rather rocks; in the two of which the nests are found fixed to the rocks in astonishing numbers. They are also found in great quantities on a small island called Tar, in the Straits of Sunda; the caverns of which are filled with the nests: but nowhere in greater abundance than about Croce, near the S. end of Sumatra, 4 miles up a river of that name. But they are peculiar to the above places: for they are likewise common from Java to CochinChina on the N. from the point of Sumatra W. to New Guinea on the E. where the sea is said to be covered with a viscid substance like half melted glue, which the bird is supposed either to take up from the surface with its bill during flight, or to pick it from the rocks when left there by the waves. Of these nests the Dutch alone export from Batavia 1000 pickles, upwards of 1300 lb. English weight, every year, which are brought from the N. of CochinChina, and those lying to the E. of it. It is surprising, that, among other luxuries imported from the east, these nests should not be found a way to our tables; being yet so common in England as to be kept as rarities in the collections of collectors. The bird itself at Sumatra is called *Laronglayang*.

*Hirundo Paucica*, the *grey-rumped swallow*, is in length  $4\frac{1}{2}$  inches; having the upper part of the body blackish, the rump and under parts white or grey. This species inhabits the isle of Java, but not in great numbers. It is found only near fresh waters. It flies swift; and is often observed to perch. It is supposed to rest in the woods at night, being seen about the skirts of them towards evening. It is generally very tame, and not good food.

*Hirundo alba*, the *white-bellied swift*, is in length  $8\frac{1}{2}$  inches, and weighs 2 oz. 4 dr.; the bill is half an inch long, somewhat bent, and black; the upper parts of the body are of a grey brown; the wings and tail deepest, with a gloss of red and brown in some lights: the throat, breast, and belly are white; on the neck is a collar of grey brown, mixed with black: the sides are dusky, and spotted; lower part of the belly and under the coverts, the same as the back: the legs are flesh-coloured, and covered with feathers on the front part and inside: all the toes are placed forward, as in our swift. This bird inhabits the

mountainous parts of Spain; building in the holes of rocks. It is found also on the borders of the Rhone, in Savoy, the isle of Malta, Alps of Switzerland, and rock of Gibraltar. It comes into Savoy the beginning of April, and frequents the ponds and marshes for 15 or 20 days; after which it retires to the mountainous parts to breed. It flies higher than our swift; but feeds on the same food, and its flesh is accounted a delicate morsel. This species is not numerous. Scopoli says it builds on the summit of the mountains of Tyrol.

10. *Hirundo montana*, the *crag swallow*, is about the size of the martin, and in its upper plumage like the sand martin: the under part of the body is rufous; the tail is scarcely forked; the legs are covered with grey down mixed with brown; the bill and the claws are black. These birds inhabit the rocks and crags about Mont Blanc, (ci-devant Savoy;) arriving there the middle of April, and departing the 15th Aug. for the most part; sometimes a few stragglers remain till the 10th Oct. This species is also found in the mountains of the late French provinces of Auvergne, and Dauphiné; and specimens have been received from Gibraltar.

11. *Hirundo nigra*, the *black swallow*, measures near 6 inches in length: the colour of the bird is wholly black, and the tail is forked. It inhabits St Domingo and Cayenne; but it is not numerous. It is often seen to perch on dead trees, and only inhabits dry savannahs inland. It scorns out a hole in the earth, half a foot long, with the mouth very small, so as just to permit entrance: in this cavity it constructs the nest and rears its young.

12. *Hirundo pelagica*, the *acurved swallow*, is somewhat less than our chimney swallow: its plumage is brown, but at the throat whitish, and all the tail feathers are terminated by a bare pointed shaft. It inhabits Carolina and Virginia in the summer time, and builds in dry situations in the chimneys of houses and cottages.

13. *Hirundo purpurea*, the *purple swallow*, is in length 7 inches, and the whole body is of a deep violet, very glossy: the quills and tail are of the same colour, but still deeper, and the last forked: the legs and claws are blackish; and the bill is black. The colour of the female is dusky brown, with a slight tinge of violet. This species is found in Summer in Carolina and Virginia; coming in May, and retiring at the approach of winter. The people are very fond of them; and make little conveniences of boards on the outside of their houses for the birds to build in, as is done for sparrows in England; being desirous to keep them near, as they are of much use in alarming the poultry of the approach of the hawk and other birds of prey; not only shrieking violently on the appearance of these enemies, but attacking them with all the efforts of our martins in Europe. See fig. 3.

14. *Hirundo riparia*, the *sand martin*, or *shore bird*, is  $4\frac{1}{2}$  inches in length, with the whole upper parts of the body of a mouse-colour, the throat and under parts white, the bill and legs blackish. It is common about the banks of rivers and sand-pits, where it celebrates a round and regular hole in the sand or earth, which is serpentine, horizontal, and about two feet deep. At the inner end of this burrow does the bird deposit, in a good degree of safety, her rude nest, consisting of fine grasses

grasses and feathers, usually goose feathers, very artificially laid together. " Though at first (says Mr. White) one would be disinclined to believe that this weak bird, with her soft and tender bill and claws, should ever be able to bore the stubborn sand bank without entirely disabling herself; yet with these feeble instruments have I seen a pair of them make great dispatch; and could remark how much they had scoured that day by the fresh sand which ran down the bank, and was of a different colour from that which lay loose and bleached in the sun. In what space of time these little artists are able to mine and finish these cavities, I have never been able to discover; but it would be a matter worthy of observation, where it falls in the way of any naturalist to make his remarks. This I have often taken notice of, that several holes of different depths are left unfinished at the end of summer. To imagine that these beginnings were intentionally made in order to be in the greater forwardness for next spring, is allowing perhaps too much foresight and *verum prudentia* to a simple bird. May not the cause of these *latheas* being left unfinished arise from their meeting in those places with strata too harsh, hard, and solid, for their purpose, which they relinquish, and go to a fresh spot that works more freely? Or may they not in other places fall in with a soil as much too loose and mouldering, liable to founder, and threatening to overwhelm them and their labours? One thing remarkable is, that, after some years, the old holes are forsaken and new ones bored; perhaps because the old habitations grow foul and fetid from long use, or because they may so abound with fleas as to become untenable. This species of swallow is strangely annoyed with fleas: and we have seen fleas, bed fleas (*pulex irritans*), swarming at the mouths of these holes, like bees on the stools of their hives. The sand martin arrives much about the same time with the swallow; and lays, as she does, from four to six white eggs. But as this species is *cryptogame*, carrying on the business of nidification, incubation, and the support of its young in the dark, it would not be easy to ascertain the time of breeding, were it not for the coming forth of the broods, which appear much about the time, or rather somewhat earlier than those of the swallow. The nestlings are supported in common, like those of their congeners, with gnats and other small insects; and sometimes they are fed with *libellula* (dragon flies) almost as long as themselves. This hirundo is said to lay only once in a year, and to produce its young more early than the rest of its tribe: though from this last circumstance it would seem probable that they breed at least a second time, like the house martin and swallow. It does not always take pains to make an hole for a nest; frequently laying in cavities of quarries, and in hollows of trees, where it is convenient. When they happen to breed near bridges and inclosures, they are often dispossessed of their breeding-holes by the house sparrow, which is on the same account a fell adversary to house martins. These *hirundines* are no songsters, but rather mute, making only a little harsh noise when a person approaches their nests. They seem not to be of a sociable turn, never with us congregating with their congeners in the autumn. They have a pe-

culiar manner of flying; sitting about with odd jerks and vacillations, not unlike the motions of a butterfly. Doubtless the flight of all *hirundines* is influenced by and adapted to the peculiar sort of insects which furnish their food. Hence (says Mr. White) it would be worth inquiry to examine what particular genus of insects affords the principal food of each respective species of swallow.

15. *Hirundo rustica*, the *rufous bellied swallow* is of the same size with the martin, and has the upper parts of the body of a glossy black; the under rufous growing paler towards the vent; the forehead is whitish; and the bill and legs dusky. These are found at Cayenne, and also as far N. as New York. They build in holes without any mixture of mud; fabricating the nest with moss, dried plants, and short bits of sticks all united with a sort of gum, so as scarce to be broken, and lined with feathers, suspending it from the beams and rafters, sides of walls, or eaves of houses. It is sometimes a foot and a half in length; and is sturd by one of its sides, the opening being made near the bottom. The female lays 4 or 5 eggs; and the young go out as fast as their legs will support them.

16. *Hirundo rustica*, the common or *chimney swallow*, is distinguished from all the other species by the superior forkiness of its tail, and by the red spot on the forehead and under the chin. The crown of the head, the whole upper part of the body, and the coverts of the wings, are black glossed with a rich purplish blue, and most splendid in the male; the breast and belly white and in the male tinged with red: the tail is black the two middle feathers are plain, the others marked transversely near the ends with a white spot the exterior feathers of the tail are much longer in the male than in the female. The food is the same with that of all the genus; viz. insects. For taking these in their swiftest flight, their parts are admirably contrived; their mouths are very wide to take in flies, &c. in their quickest motion their wings are long, and adapted for distant and continual flight; and their tails are forked, to enable them to turn the readier in pursuit of their prey. This species is the first comer of all the British *hirundines*; and appears in general on or about the 15th of April, though now and then a straggler seen much earlier. This species, though called the *chimney swallow*, by no means builds strictly in chimneys, but often in barns and out houses against the rafters; as Virgil long ago remarked (*Georg. lib. iv. 306.*) In Sweden she builds in barns and is called *lada fvala*, the barn swallow. In the warmer parts of Europe, where there are no chimneys to houses except they are English built, she constructs her nest in porches, gate-ways, galleries, and open halls. But in general, with us, this species breeds in chimneys; and haunts those stacks where there is a constant fire, for the sake of warmth; generally preferring one adjoining to the kitchen, and disregarding the perpetual smoke of that funnel. Five or six or more feet down the chimney, does this little bird begin to form her nest about the middle of May, which consists, like that of the house martin, of a crust or shell composed of dirt or mud, mixed with short pieces of straw to render it tough and permanent; with the

different



fact, that, whereas the shell of the martin is spheroidal, that of the swallow is open at the top, and like half a deep dish. This nest is lined with dry grasses, which are often collected as they fall from the air. Wonderful is the address (Mr White says) which this adroit bird shows all day long in hovering and descending through so narrow a passage, the motion of her wings acting on the confined air, and producing a rumbling noise like thunder. It is so low in the shaft, in order to secure her from rapacious birds, and particularly from cats, which frequently fall down chimneys, attempting to get at these nestlings. This bird lays from 4 to 6 white eggs, dotted with red, and brings out her first brood about the middle of June, or the first of July. The method by which the young are introduced into the world is very curious: First, they emerge from the shaft with difficulty enough, and often fall on the chimney top, and are then taken to the dead leafless bough of some tree, where, sitting in a row, they are attended with great care, and may then be called *perchers*. In a day or two they become flyers, but are still unable to take their own food: therefore they play about the place where the dams are hawking; and, when a mouthful is collected, at a signal given, the dam and the nestling advance towards each other, and meeting at the mouth of the shaft the young one all the while uttering a quick note of gratitude and complacency, at one must have paid very little regard to the laws of Nature, who has not remarked this. The dam betakes herself immediately to the care of a second brood, as soon as she is disengaged from the first; which she at once associates with the first brood of house martins; and with them flies, clustering on sunny roofs, towers, &c. She brings out her second brood towards the middle and end of August. All the while the swallow is a most instructive pattern of unwearied industry and affection; for during the day, while there is a family to feed, she spends the whole in skimming the ground, and exerting the most sudden and quick evolutions. Avenues, and walks under hedges, and pasture fields, and meadows where cattle graze, are her haunts, especially if there are trees interspersed; in such spots insects most abound. When taken, a smart snap from her bill is heard, and the noise at the shutting of a watch; the motion of the mandibles is too quick to be seen. The swallow, probably the male, is the excubitor to house martins and other birds, announcing the approach of birds of prey, or as soon as an hawk appears, with a shrill note he calls all the swallows and drives them; who pursue in a body, and strike their enemy till they have driven him from the village, darting down from above on him, and rising in a perpendicular line in his vicinity. This bird will sound also the alarm, when they climb on the roof, or otherwise approach the nests.

Every species of *hirundo* drinks as it flies along, dipping the surface of the water; but the swallow alone washes on the wing, by dropping into a pool for many times together; in very hot weather house martins and bank martins dip and wash a little. The swallow is a delicate songster, and in soft sunny weather sings both perching and flying, on trees in a kind of concert, and on chimney tops; it is also a bold flyer, ranging to distant towns and commons even in windy weather, which the other species seem much to dislike; nay, even frequenting sea port towns, and making little excursions over the salt-water. Horsemen on wide downs are often closely attended by a little party of swallows for miles together, which play before and behind them, sweeping around, and collecting all the sculking insects that are roused by the trampling of the horses' feet: when the wind blows hard, without this expedient, they are often forced to settle to pick up their lurking prey. This species feeds much on little coleoptera, as well as on gnats and flies; and often settles on dug ground, or paths, for gravel to grind and digest its food. Mr White informs us, that before they depart, for some weeks, they all forsake houses and chimneys, and roost in trees; and usually withdraw about the beginning of October; though some few stragglers may be seen at times till the first week in November. Mr Pennant says, that for a few days previous to their departure, they assemble in vast flocks on house-tops, churches, and trees, from whence they take their flight. See MIGRATION and SWALLOW. They are supposed to take up their winter quarters in Senegal and parts adjacent; and seem to possess in turn the whole of the old continent, being known from Norway to the Cape of Good Hope on the one hand, and from Kamtschatka to India and Japan on the other. They are also found in all parts of North America, migrating N. and S. as with us. Kalm says, that in America they build in houses and under the outsides of the roofs; also on the mountains, in such parts of them as project beyond the bottom, as well as under the corners of perpendicular rocks.

17. *HIRUNDO TANTICA*, the *Otaheite swallow*, is 5 inches long; its body is of a brown-black colour; with a shining blueish gloss, the breast of a fulvous purple, the abdomen of a sooty brown; the bill, tail, and legs are black. It inhabits the mountainous parts of Otaheite. See fig. 4.

18. *HIRUNDO URICA*, the *MARTIN*, is inferior in size to the chimney swallow, and its tail much less forked. The head and upper part of the body, except the rump, are black glossed with blue: the breast, belly, and rump are white: the feet are covered with a short white down. This is the second of the swallow kind that appears in our country; and of its manners and economy we have the following curious account in the rev. Mr White's Natural History of Selborne. "They begin to appear about the 16th of April; and for some time they in general pay no attention to the business of nidification: they play and sport about, either to recruit from the fatigue of their journey, if they do migrate at all; or else that their blood may recover its true tone and texture after it has been so long benumbed by the severities of winter. About the middle of May, if the weather

As yet be fine, the martin begins to think in earnest of providing a mansion for its family. The crust or shell of this nest seems to be formed of such dirt or loam as comes most readily to hand, and is tempered and wrought together with little bits of broken straws to render it tough and tenacious. As this bird often builds against a perpendicular wall without any projecting ledge under, it requires its utmost efforts to get the first foundation firmly fixed, so that it may safely carry on the superstructure. On this occasion the bird not only clings with its claws, but partly supports itself by strongly inclining its tail against the wall, making that a fulcrum; and thus steadied, it works and plasters the materials into the face of the brick or stone. But then, that this work may not, while it is soft and green, pull itself down by its own weight, the provident architect has prudence and forbearance enough not to advance her work too fast; but by building only in the morning, and by dedicating the rest of the day to food and amusement, gives it sufficient time to dry and harden. About half an inch seems to be a sufficient layer for a day. Thus careful workmen, when they build mud-walls (informed at first perhaps by this little bird) raise but a moderate layer at a time, and then desist; lest the work should become too heavy, and so be ruined by its own weight. By this method in about 10 or 12 days is formed an hemispheric nest, with a small aperture towards the top, strong, compact, and warm; and perfectly fitted for all the purposes for which it was intended. But then nothing is more common than for the house sparrow, as soon as the shell is finished, to seize on it as its own, to evict the owner, and to line it after its own manner. After so much labour is bestowed in erecting a mansion, as nature seldom works in vain, martins will breed on for several years together in the same nest, where it happens to be well sheltered and secure from the injuries of the weather. The shell or crust of the nest is a sort of rustic work, full of knobs and protuberances on the outside: nor is the inside of those that I have examined smoothed with any exactness at all; but it is rendered soft and warm, and fit for incubation, by a lining of small straws, grasses, and feathers; and sometimes by a bed of moss interwoven with wool. In this they tread or engender, frequently during the time of building; and the hen lays from 3 to 5 white eggs. At first, when the young are hatched, and are in a naked and helpless condition, the parent birds, with tender assiduity, carry out what comes from their young. Were it not for this affectionate cleanliness, the nestlings would soon be burnt up and destroyed in so deep and hollow a nest, by their own caustic excrement. In the quadruped creation the same neat precaution is made use of, particularly among dogs and cats, where the dams lick away what proceeds from their young. But in birds there seems to be a particular provision, that the dung of nestlings is enveloped in a tough kind of jelly, and therefore is the easier conveyed off without soiling or daubing. Yet, as nature is cleanly in all her ways, the young perform this office for themselves in a little time, by thrusting their tails out at the aperture of their nest. As the young

of small birds presently arrive at their full growth, they soon become impatient of confinement, and sit all day with their heads out at the orifice, where the dams, by clinging to the nest, supply them with food from morning to night. For a time the young are fed on the wing by the parents; but the feat is done by so quick and most imperceptible a flight, that a person who has attended very exactly to their motions, before he would be able to perceive it. As soon as the young are able to shift for themselves, the dams immediately turn their thoughts to the business of a second brood: while the first flight, taken off and rejected by their nurses, congregates in great flocks, and are the birds that are seen entering and hovering, on sunny mornings and evenings, round towers and steeples, and on the roofs of churches and houses. These congregations usually begin to take place about the first week of August; and therefore we may conclude that that time the first flight is pretty well over. The young of this species do not quit their parents together; but the more forward birds get off some days before the rest. These approach the eaves of buildings, and playing about them, make people think that several old ones tend one nest. They are often capricious in leaving on a nesting-place, beginning many others and leaving them unfinished; but when a nest is completed in a sheltered place, it lasts several seasons. Those which breed in a finished house, get the start in hatching, of those that build new, by 10 days or a fortnight. These industrious artificers are at their labour many long days before four in the morning: when they fix their materials, they plaster them on with their bills, moving their heads with a quick vibration. They dip and wash as they fly in some hot weather, but not so often as swallows. They love to frequent towns, especially if there are lakes and rivers at hand. They are by far the agile of the British hirundines; their wing-tails are short, and therefore they are not subject to such surprising turns, and quick and evolutions as the swallow. Accordingly, they make use of a placid easy motion, in a single gliding of the air, seldom mounting to any height, and never sweeping long together on the surface of the ground or water. They do not wander far for food; but affect sheltered places over some lake, or under some hanging vine in some hollow vale, especially in windy weather. They breed the latest of all the swallow tribe; in 1773, they had nestlings on to October 10th, and are never without young as late as March. As the summer declines, the number of flocks increase in numbers daily, by the accession of the second broods; till at last a vast swarm in myriads upon myriads round them on the Thames, darkening the face of the sky, they frequent the aisles of that river, where they roost. They retire, the bulk of them I have seen in vast flocks together about the beginning of September: but have appeared of late years in a considerable flight in this neighbourhood, for one or two, as late as November the 3d and 6th, they were supposed to have been gone for more than a fortnight. They therefore winter

the last of any species. Unless these birds are short-lived indeed, or unless they do not return to the district where they are bred, they must undergo vast devastations somehow, and therefore; for the birds that return yearly bear a manner of proportion to the birds that retire."

**HISZHOIMEN**, or **HISTZHOIM**, a small town of Denmark, in the Cattegat, 4 miles NE. of Aarsland, inhabited chiefly by fishermen. Lat. 56. 14. E. Lat. 57. 31. N.

**HIS**, *primum possessive*. [*his*, Saxon.] 1. *primum possessive*. Belonging to him that is before mentioned.—

England *his* approaches makes as fierce  
As waters to the sucking of a gulph. *Shak. H. V.*  
If much you note him,  
You shall offend him, and extend *his* passion. *Shak. Macb.*

Heav'n and yourself  
Fell part in this fair maid; now heav'n hath all,  
And all the better is it for the maid:  
Your part in her you could not keep from death;  
But heav'n keeps *his* part in eternal life. *Shak.*  
His father carry authority with such disposition  
As he bears this last surrender of *his*, it will  
Send us. *Shak. Temp.*—He that is nourished by  
Others be picked up under an oak in the wood,  
Appropriated them to himself: nobody can  
But the nourishment is *his*. *Lacke.*

Where'er I stoop, he offers at a kiss;  
And when my arms I stretch, he stretches *his*. *Addison.*  
It was anciently used in a neutral sense, where  
we say *his*.—

Who can impress the forest, bid the tree  
Unfix its earth-bound root? *Shak. Macb.*

Not the dreadful spot,  
But dizzy with more clamour Neptune's ear  
Is descent. *Shak. Troilus and Cressida.*  
There's not the smallest orb, which thou be-  
hold'st,

Whose motion like an angel sings,  
Quiring to the young ey'd cherubims. *Shak.*  
The rule is not so general, but that it admit-  
tes exceptions. *Carver's Survey of Cornwall.*  
In loath some of *his* poisonous quality if  
Expoused out, mingled with spirit of wine.

3. It is sometimes used as a sign of the  
possessive; as *the man his ground*, for *the man's*  
ground. It is now rarely thus used, as its use  
arose probably from a false opinion, that the  
case of the genitive was *his* contracted.—

Where is this mankind now? who lives to age  
To be made Methusalem *his* page? *Dante.*  
In my fond consort, by thy father's cares,  
Young Telemachus *his* blooming years. *Pope.*  
It is sometimes used in opposition to *this man's*.

Were I king,  
I would cut off the nobles for their lands,  
And give *his* jewels, and this other's house. *Shak.*  
I recently before *self*.—Every of us, each for  
his, laboured how to recover him. *Sidney.*

**HJOLT**, a town of Sweden, in Smaland.  
**HJINGEN**, an island near the coast of Swe-  
den at the mouth of the Gotha, 16 miles long  
and broad, containing 7 parishes. Lon. 22. 48.  
Lat. 57. 45. N.

**HISKIR**, one of the **HISRIDES**. Seals have  
been found on it 12 feet long.

**HISMO**, a river and town of European Tur-  
key, in Albania, 16 miles NNE. of Durazzo.

**HISPA**, in zoology; a genus of insects belong-  
ing to the coleoptera order, the characters of  
which are these: The antennae are fusiform, grow-  
ing gradually larger from each extremity towards  
the middle; and are situated between the eyes:  
the thorax and elytra are covered with protube-  
rances or spines. The larva of this insect seems  
to be yet wholly unknown. There are but two  
species of the perfect animal met with in Europe;  
one of which, the

**HISPA ARA**, is found in Britain; is all over of  
a deep unpolished black, and has the upper part  
of its body entirely covered with long and strong  
spines, which render it bristly like the shell of a  
chestnut. There is even a spine at the base of the  
antennae; the thorax has a row set transversely,  
which are forked; and the elytra are furnished  
with a very great number that are single. Its  
being thus covered with spines, makes it resemble  
a hedge-hog in miniature. It is rather hard to  
catch, letting itself fall down on the ground as  
soon as approached. It bears its antennae upright  
before it. See *Plate 182, fig. 5.*

**HISPALIS**, in ancient geography, a town of  
Bætica, in Hispania Ultra, an ancient mart or trad-  
ing town on the Bætis, navigable quite up to it for  
ships of burthen, and thence to Corduba for river  
barges. It was also called *Colonia Romulensis*. It  
had also a *conventus juridicus*, a court of justice  
or assizes, *Pliny*. It is now called **SEVILLE**.

**HISPANIA**, in ancient geography, a country  
or kingdom of Europe, now called **SPAIN**; called  
**HESPERIA ULTIMA**, by Horace, because the west-  
most part of Europe; also **IBERIA**, from the river  
Iberus. Its name *Hispania*, or *Ierna*, is of Phœni-  
cian original, from its great number of rabbits;  
the Phœnicians, who settled several colonies on  
the coast, calling it *Spanjah*, from these animals.  
It has the sea on every side, except on that next  
to Gaul, from which it is separated by the Pyrenees.  
The Romans first divided it into *Hispania Citerior*  
and *Ultra* under two prætors. In that state it conti-  
nued down to Augustus; who divided the Farther  
Spain in Bætica, which he left to the people to  
be governed by a præconsul; and into Lusitania,  
which he added to his own provinces; calling the  
Nearer Spain *Tarracensis*. Hispania was ancient-  
ly much celebrated for its fertility, of which it has  
greatly fallen short in modern times. Strabo says,  
the people were of a warlike turn; and their bod-  
ies being formed for hardships and labour, they  
ever preferred war to peace, and were remarkably  
prodigal of life. See *Justin*, and *Sil. Italicus*. Spain  
produced several great men, both in a literary and  
a political capacity. See **SPAIN**.

(1.) **HISPANIOLA**, or **ST DOMINGO**, the lar-  
gest of the Antilles or Caribbee islands, in the W.  
Indies. It lies between 17° 55' and 20° of N. lat.  
and between 67° 35' and 74° 15' W. lon. It is 60  
miles NW. by W. of Porto Rico, 66 SE. of Cu-  
ba, 115 EN. of Jamaica, and 3,500 from the  
Land's End of England.

(2.) **HISPANIOLA**, CLIMATE OF. The climate  
is

is hot, but not reckoned unwholesome; and some of the inhabitants are said to arrive at the age of 120. It is sometimes refreshed by breezes and rains; and its salubrity is likewise in a great measure owing to the beautiful variety of hills and valleys, woods and rivers, which every where present themselves. It is indeed reckoned by far the finest and most pleasant island of the Antilles, as being the best accommodated to all the purposes of life when duly cultivated. In the plains, the heat is nearly uniform, but varies in proportion to the distance from the mountains. The thermometer is sometimes at 49. In the mountains it rarely rises above 70, or 77. There the nights are cool enough to render a blanket welcome; and there are mountains where even a fire is necessary in some evenings. The contrast of violent heats and heavy rains renders St Domingo humid; hence the tarnished appearance of almost all metals, however brilliant the polish they may originally have had. This is particularly observable on the sea shore, which is more unhealthy than the interior parts of the island. The southern part of the island is pretty much subject to hurricanes, called here *southern gales*, because they are not attended with such dreadful consequences as the hurricanes in the windward islands.

(3.) **HISPANIOLA, EXTENT OF.** This island is surrounded by Turtle Island, Samana, Gouaya, the Caimites, Heifer Island, Saone, and several others, which altogether are conjoined with it in one French Colony. Exclusive of these, its extent is estimated at 420 miles in length from E. to W. and 140 in breadth, where broadest, from N. to S. But Dr Morse, in his *American Gazetteer*, makes it 480 miles, or 160 leagues long, and from 60 to 70 leagues broad.

(4.) **HISPANIOLA, HISTORY OF.** This island, was discovered by Chr. Columbus, on the 9th of Dec. 1492. It then formed 3 kingdoms, called *Maqua*, *Marion*, *Hugoy*, *Maguana*, and *Xaragway*, each governed by sovereigns called caciques. The Spaniards had possession of the whole of it for 120 years. This island, famous for being their earliest settlement in the world, was at first in high estimation for the quantity of gold it supplied. This wealth diminished with the inhabitants of the country, whom they obliged to dig it out of the bowels of the earth; and the source of it was entirely dried up, when they were exterminated, which was quickly done, by a series of the most shocking barbarities that ever disgraced the history of any nation. Benzoni relates, that of two millions of inhabitants, contained in the island when discovered by Columbus in 1492, scarce 153 were alive in 1543. Bp. Las Casas makes the extermination of the natives by his countrymen still greater, and more rapid. He states the original number at 3,000,000, and says they were reduced to 60,000 within 25 years. A vehement desire of opening again this source of wealth inspired the thought of getting slaves from Africa; but, besides that these were found unfit for the labours they were destined to, the multitude of mines, which then began to be wrought on the continent, made those of Hispaniola no longer of any importance. An idea now suggested itself, that their negroes, which were healthy, strong, and patient, might

be usefully employed in husbandry; and they adopted, through necessity, a wise resolution, which had they known their own interest, they would have embraced by choice. The produce of this industry was at first extremely small, because the labourers were few. Charles V. who, like most sovereigns, preferred his favourites to every thing, had granted an exclusive right of the slave trade to a Flemish nobleman, who made over his privilege to the Genoese. Those avaricious republicans conducted this infamous commerce as monopolies are conducted: they resolved to be dear, and they sold but few. When time of competition had fixed the prices of slaves, the number of them increased. It may easily be imagined, that the Spaniards, who had been accustomed to treat the Indians as beasts, did not entertain a higher opinion of these negro Africans whom they substituted in their place. Deprived still farther in their eyes by the price they paid for them, even religion could not restrain them from aggravating the weight of their servitude. It became intolerable, and these wretched beings made an effort to recover the unalienable rights of mankind. Their attempt proved unsuccessful, but they reaped this benefit from their defeat, that they were afterwards treated with less severity. This moderation (if tyranny cramped the apprehension of revolt can deserve that name) was attended with good consequences. Cultivation was pursued with some degree of industry. Soon after the middle of the 16th century, it drew annually from this colony ten millions worth of sugar, a large quantity of wood for dyeing; tobacco, cocoa, cassia, ginger, cotton, and pepper in abundance. One might imagine, that such favourable beginnings would have given both desire and the means of carrying them further; but a train of events, more fatal each than the other, ruined these hopes. The first misfortune rose from the depopulation of the island. Spanish conquests on the continent should naturally have contributed to promote the success of an island, which seemed to have been formed to be the centre of that vast dominion arising from it, to be the staple of the different colonies. It fell out quite otherwise: on a view of the immense fortunes raising in Mexico, and other parts, the richest inhabitants of Hispaniola began to spurn their settlements, and quitted the trade for riches, which is on the surface of the earth, to go and ransack the bowels of it for veins of gold, which are quickly exhausted. The government endeavoured in vain to put a stop to this emigration; the laws were always either artfully eluded or openly violated. The weakness, which was a necessary consequence of such conduct, left the coasts without defence, encouraged the enemies of Spain to ravage them. (See BUCCARUT § 3—4.) Even the capital of this island was taken and pillaged by that celebrated English pirate Sir Francis Drake. The cruisers of less consequence contented themselves with intercepting vessels in their passage through those latitudes, which were the best known at that time of the new world. To add to these misfortunes, the Catalians themselves commenced pirates. They attacked no ships but those of their own nation.



which were more rich, worse provided, and worse defended, than any others. The custom they had of fitting out ships clandestinely, to procure lives, prevented them from being known; and the assistance they purchased from the ships of war, commissioned to protect the trade, insured to them impunity. The foreign trade of the colony was its only resource in this distress; and that was illicit: but as it continued to be carried on, notwithstanding the vigilance of the governors, or, perhaps, by their connivance, the policy of an exasperated and short sighted court exerted itself in demolishing most of the settlements, and driving the miserable inhabitants into the inland country. This act of violence threw them into a state of dejection; which the incursions and settlement of the French on the island afterwards carried to the utmost pitch. The latter, after having made some unsuccessful attempts to settle on the island, had part of it yielded to them, in 1697, by the Spaniards. The court of France, totally taken up with that vast empire which they had formed on the continent, used no pains to dissipate this lethargy. They even refused to listen to the solicitations of their Flemish subjects, who earnestly pressed that they might have permission to clear those fertile lands. Rather than run the risk of seeing them carry on a contraband trade on the coasts, they chose to bury in oblivion a settlement which had been of consequence, and was likely to become so again. The colony, which had no longer any intercourse with the mother country but by a single ship, of great burthen, that arrived from thence every year, consisted, in 1717, of 12,410 inhabitants, including Spaniards, Mulattoes, Negroes, and Indians. The complexion and character of these people differed according to the different proportions of American, European, and African blood they had received from that natural and transient union, which restores all races and conditions to a same level. These demi-savages, plunged in the extreme of sloth, lived upon fruits and roots, in huts or cottages without furniture, and most of them without clothes. The few among them, however, whose indolence had not totally suppressed the sense of decency and taste for the conveniences of life, purchased clothes of their neighbours, the whites, in return for their cattle, and the money lent to them for the maintenance of two hundred priests, the priests, and the government. The company, formed at Barcelona in 1717, with extensive privileges for the re establishment of St Domingo, never made any considerable progress. They sent out only two small vessels annually, which were freighted back with 6000 hides, and other commodities of little value. Mean time the French inhabitants of the west part of the island devoted their grounds with their usual activity, and on considerable trade, and raised several thriving towns; particularly Port au Prince, the capital, St Mark, Port Dauphine, Leogane, Petit Port, Jeremie, Les Cayes, St Lewis, Cape Francois, Jacmel, and others of less note. Previous to the French revolution, in 1789, the government was administered by an Intendant and a Governor General, both appointed by the Crown, for 3 years, and their powers in some cases distinct, in others un-

limited: but though their powers were almost absolute, yet as they were seldom abused, the colony was in a very prosperous condition, in 1788; its towns were opulent, the markets plentiful, and commerce extensive. But soon after the revolution in 1789, a most dreadful reverse took place. At this period, says Mr Bryan Edwards, (in his *Historical Survey of the French Colony in St Domingo*. Lond. 4to. 1797.) "the Mulattoes were in a situation more degrading and wretched, than that of the enslaved negroes in any part of the W. Indies.—No law allowed the privileges of a white person to any descendant of an African, however remote."—"The laws (he adds) were dreadfully unequal." In such a situation it is not to be wondered at, that they should have listened with pleasure to the news of the French revolution, and to the acts of the Assembly, which abolished slavery, and established equality of rights. A colonial assembly met at St Mark, on the 16th April 1790, composed of 213 members, which (says Mr Edwards) "fairly, and fully represented the inhabitants." "They passed acts of indulgence, and rectified gross abuses. But persons interested in the continuance of these abuses were displeased. They counteracted the proceedings of the assembly, and misrepresented their intentions. M. Peynier, the governor, attempted to restore the old despotic system: whereupon 85 members of the assembly embarked for France;" as did also M. Peynier, who resigned, in Nov. 1790. "The pride of power, (adds Mr Edwards) the rage of reformation, the contentions of party, and the conflict of opposing interests, now produced a tempest, that swept every thing before it." In Oct. 1790, Jean Ogé, a free mulatto, who had been at Paris, and who is characterised by Mr Edwards, as "an enthusiast for liberty, but mild and humane," returned from France, and put himself at the head of the insurgent negroes and people of colour; but being defeated, in March 1791, was betrayed by the Spaniards, to whom he had fled for refuge, and, with Mark Chavane his lieutenant, broke alive on the wheel;—"a sentence" (says Mr Edwards) "on which it is impossible to reflect, but with mingled emotions of shame, sympathy, indignation, and horror." The 85 members of the colonial assembly were arrested at France, and their Act of 13th Oct. 1790, annulled. In March 1791, 8000 troops arrived from France; and Mauduit the new governor was murdered by his own soldiers, with circumstances of horrible barbarity. By a decree of the National Assembly, of the 15th May 1791, people of colour were declared eligible to seats in the colonial assembly. And on the 18th Sept. a concordat, or truce, was signed between the whites and mulattoes. "But the operation of this truce, (says Mr Edwards) was destroyed by the absurd decree of the National Assembly of the 14th Sept. repealing the decree of the 15th May, whereby in the very moment when the justice and necessity of this decree were acknowledged, and its faithful observance promised by the colonial assembly, its repeal was pronounced by the Legislative Assembly in the mother country. To such repugnancy and absurdity must every government be driven, that attempts to regulate and direct the local concerns of a country

3000 miles distant.—Open war in all its horrors was now renewed. All the soft workings of humanity were now absorbed, in the raging and insatiable thirst of revenge, which inflamed each class alike. It was no longer a contest for mere victory, but a diabolical emulation which party could inflict the most abominable cruelties on the other." On the 23d Aug. 1791, Cape Francois was burnt, and in the space of two months it was computed, that upwards of 3000 white persons perished by these horrible massacres; and that of the mulattoes and negroes not fewer than 10,000 died by famine and the sword, besides several hundreds that suffered by the executioner. Mean time citizens Santhonax, Polverel and Ailhaud, arrived from France as commissioners, accompanied by 6000 of the national guards; and citizen Galbaud was appointed governor. Their attempts however, to stop these enormities proved fruitless, though they proclaimed the total abolition of slavery, and a general indemnity. In Oct. 1793, a body of British forces under Col. Whitlock, were landed, and took possession of Tiburon, Tereve, Jeremie, Leogane, Cape Nicolas Mule, and upwards of 90 miles of the eastern coast with little opposition. But though the loss of the British in these engagements, or rather skirmishes, did not exceed 100 men, yet the victims of disease, within 6 months after their arrival, was upwards of 6000, among whom were 150 officers. Leogane was soon after retaken by the negroes, who now amounted to above 100,000, under their general Touissant Louverture; and Tiburon was taken by the French under Gen. Rigaud. To remedy these disasters, and to supply the Mole with provisions, an expedition was undertaken against the fort of Bombarda, but the reduction of it, (which was not accomplished till the 18th June 1796,) cost an immense number of men, and after it was taken, instead of being able to supply the Mole, it was found necessary to supply it from thence, at a vast expence, and with the loss of many brave troops. These and similar losses, with the death of Lieut. Cols. Brisbane and Markham, who were killed in 1795, together with the faithlessness of the French emigrants, upon whose suggestions this expedition had been undertaken, at last determined the British commander to surrender Jeremie, Port au Prince, and Cape Nicolas Mule, the only places remaining in the hands of the British, to Gen. Heustonville, by capitulation, 11 Aug. 1798; and on the 1st of Oct. the island was totally evacuated by the British. The name of Port au Prince was changed to *Port Republicain*; and the Spanish part of the island, having been ceded to the French by treaty in 1791, was taken possession of by Gen. Louverture in 1800. The white colonists having been mostly either expelled or extirpated, Gen. Touissant Louverture has since been employed in forming a kind of Negro and mulattoe republic, in connection with the mother country. Peace is now so completely restored to this unfortunate island, that in 1801, a new constitution was formed and agreed to. See § 7.

(5.) **HISPANIOLA, MOUNTAINS OF.** The two great chains of mountains which extend from E. to W. and their numerous spurs, give the island an aspect, at a distance, not so favourable as it

deserves. They are, however, the cause of the fertility of the island. They give rise to innumerable rivers, repel the violence of the winds, vary the temperature of the air, and multiply the resources of human industry. They abound with excellent timber, and mines of iron, lead, copper, silver, gold, some precious stones, and even mercury.—The mountains of *Cabeo, Seile, and Soto*, are reckoned 1000 fathoms above the level of the sea. In the bowels of the first, the cruel Spaniards condemned thousands of the natives, to sacrifice their lives, in search of gold. The mines are now worked, although Valverde thinks that they might still be wrought to advantage.

(6.) **HISPANIOLA, NAMES OF.** The original inhabitants called this island *Hayti*, i. e. high or mountainous land. Charlevoix says, it was called *Quisqueya*, that is, great country, or many countries. Others say it had the name of *Aiti*, which means a country full of habitations and villages. Columbus called it *HISPANIOLA*, or *Little Spain*, which name the Spaniards still retain, but *St Domingo* is the name commonly used by other nations; so called from *St Domingo*, the capital of the Spanish part; which was thus named by Columbus in honor of his father.

(7.) **HISPANIOLA, NEW CONSTITUTION OF.** The new constitution of St Domingo, composed of the delegates from the different departments in 1801, though it agrees in its general principles with that of the French republic, differs in some particulars. A few of its most striking outlines may suffice as a specimen. By the 1st. article "St Domingo, or Hispaniola, as well as *Santo Domingo*, *Turtle Island*, *Gouava*, the *Caimire*, *Heller Island*, *Saone*, and the other adjacent isles, form a French colony, which is a part of the French empire, but governed by particular laws. The territory is divided into departments, districts, and parishes. II. Slaves are not permitted. Slavery is abolished for ever. All men born in the country, live and die free, and Frenchmen. Every man of whatever colour, is eligible to all places. There is no distinction but what is made by virtue and talents: No superiority but what is conferred by the exercise of some public function. The law is the same to all, whether it protects or punishes. III. The holy Roman Apostolic religion is the only one publicly professed. Each parish must pay the expences of its own worship and ministers. IV. Divorces are not permitted. The condition of natural children is to be determined according to the laws of justice. V. Personal liberty and property is guaranteed. The VI. article relates to agriculture and commerce: The VII. to legislation. The Central Assembly is composed of a deputies from each department, who, if eligible must be 30 years of age, and 3 years resident in the colony. No person can sit in it 2 years in succession. The first general election took place on the 1st of March, in the 1st year (1801) of the French republic. Vacancies by death, or resignation are to be filled up by the governor. The assembly adopts or rejects the laws proposed by the governor, who may call extraordinary meetings. The sittings are not to be public. The assembly meets annually on the 1st of March, and cannot continue above 3 months. The

governor presents a state of expences and receipts monthly, and the assembly determines the proportion, duration, and mode of collecting the taxes. These are to be printed. VIII. The government is to be entrusted to the governor, who corresponds with the government of the mother country. His appointment is fixed at 300,000 francs. Citizen Touffaint Louverture is named governor, and in consideration of the very great and important services he has performed to the colony during the revolution, the reins of government are entrusted to him, for the whole of his *glorious* life. In future, every governor will be appointed for 6 years, and if his conduct is approved, he may be continued. From the high confidence the colony places in Citizen Louverture, he is empowered to nominate his successor, in a sealed packet to be opened after his death." The remaining articles relate to the tribunals, municipal administration, armed force, finances, &c. but contain nothing peculiarly striking.

(8.) HISPANIOLA, NUMBER OF CATTLE IN. The number of 300,000 head of cattle was stated in the general census taken by order of the president in 1780, and if we count those exempted from tribute, they may amount to 350,000; without comprehending horses, mules, and asses, which, with an augmentation estimated since 1780, would make a stock of 300,000 head, and an annual production of 60,000.

(9.) HISPANIOLA, POPULATION OF. Before the revolution, the population of the French part of St Domingo was estimated at 43,000 white people, 44,000 free people of colour, and 600,000 slaves. Of these, two thirds have lost their lives, during the dreadful convulsion that has since taken place.

(10.) HISPANIOLA, PRODUCE OF. Before the war, St Domingo is said to have produced as much sugar alone, as all the British W. India possessions united, besides immense quantities of cotton, coffee, and indigo. The exports from the French part of the island, in 1789, were 47,516,531 lb. white sugar; 93,773,300 lb. brown sugar; 76,835,339 lb. coffee; 7,004,274 lb. cotton; and 358,418 lb. indigo; besides tanned hides, molasses, spirits, &c. to the value of 46,873 livres. The coffee is excellent; each tree in a state of bearing will produce on an average a pound weight, and is sometimes equal to that of Mocha. Cotton grows naturally, of an excellent quality, even without care, in stony land, and in the crevices of the rocks. The numerous roots of indigo are the only obstacles to the feeble cultivation of the fields, where it grows spontaneously. Tobacco, says Valverde, has here a larger leaf than in any other part of America; it grows every where, and equals sometimes that of Cuba or the Havannah. The kernel of the cocoa nut of St Domingo is more acidulated than that of the cocoa nut of Venezuela and Caraca, to which it is not inferior; and experience proves, that the chocolate made of the two cocoas has a more delicate flavor than that made of the cocoa of Caraca alone.

\* HISS. *s. f.* [from the verb.] 1. The voice of a serpent, and of some other animals.—

He *hiss* for *hiss* return'd, with forked tongue  
To forked tongue. *Milton.*

2. Censure; expression of contempt used in theatres.—

He heard

On all sides, from innumerable tongues,  
A dismal universal *hiss*, the sound  
Of publick scorn. *Milton.*

Fierce champion fortitude, that knows no fears  
Of *hisses*, blows, or want, or loss of ears. *Pope.*  
(1.) \* To HISS. *v. n.* [*biscan*, Saxon.] 1. To condemn by hissing; to explode.—Every one will *hiss* him out to his disgrace. *Becluf. xlii. 2.*—She would so shamefully fail in the last act, that, instead of a plaudite, she would deserve to be *hiss'd* off the stage. *Mere.*—I have seen many successions of men, who have shot themselves into the world, some bolting out upon the stage with vast applause, and others *hiss'd* off, and quitting it with disgrace. *Dryden.*—Will you venture your all upon a cause, which would be *hiss'd* out of all the courts as ridiculous? *Collier on Duelling.* 2. To procure hisses or disgrace.—

Thy mother plays, and I  
Play too; but so disgrac'd a part, whose issue  
Will *hiss* me to my grave. *Shak.*

What's the newest grief?

—That of an hour's age doth *hiss* the speaker,  
Each minute seems a new one. *Shak.*

(2.) \* To HISS. *v. n.* [*bissen*, Dutch.] 1. To utter a noise like that of a serpent and some other animals. It is remarkable, that this word cannot be pronounced without making the noise which it signifies.—In the height of this bath, to be thrown into the Thames and cooled glowing hot, in that surge, like a horseshoe; think of that, *hissing* hot. *Shak.*—The merchants shall *hiss* at thee. *Bachin, xxvii. 36.*

See the furies arise;

See the snakes that they rear,  
How they *hiss* in their hair. *Dryden.*

Against the steel he threw

His forceful spear, which, *hissing* as it flew,  
Pierc'd through the yielding planks. *Dryden.*  
2. To condemn at a publick exhibition; which is sometimes done by *hissing*.—

Men shall pursue with merited disgrace;

*Hiss*, clap their hands, and from his country  
chace. *Sandys.*

HISSAR, a district of Hindoostan, in Delhi: with its capital. The latter lies near the Sursooty, 118 miles WNW. of Delhi. Lon. 75. 40. E. Lat. 29. 5. N.

\* HIST. *interj.* [Of this word I know not the original: some thought it a corruption of *hush*, *hush* it, *hush* it, *hush*; but I have heard that it is an Irish verb commanding silence.] An exclamation commanding silence.—

Mute silence *hiss* along:

'Less Philomel will deign a song,  
In her sweetest saddest plight,  
Smoothing the rugged brow of night. *Milton.*  
—*Hiss*, *hiss*, says another that stood by, away, doctor; for here's a whole pack of dismals coming. *Swift.*

HISTER, in entomology, a genus of the coleoptera order of insects. See Plate 181. The first articulation of the antennæ is compressed and curved; the last is considerably larger than the others,

there, and appears to be a solid knob: the head is drawn within the body; the mouth is forcipated: the elytra are shorter than the body; and the fore-legs are dentated. The body is polished and very shining, and its form almost square; the thorax large, and highly polished: anteriorly it is made with a slope, in the cavity whereof is lodged the head, the position of which is often only discovered by the projection of the maxillæ; for the head, for the most part, is so drawn under the thorax, that the insect looks as if it had none. The elytra are as it were cut off towards the extremity, and do not cover the whole of the abdomen. They are extremely smooth, and only have a few striae, scarce perceptible towards their outward side. Lastly, the hinder part of the abdomen, which projects beyond the elytra, is round and blunt. These insects are sometimes found in cow-dung, and often on sand. They vary prodigiously in size; but differ very little either in form or colour, being all very dark. The larvæ, as well as the perfect insects, are frequently met with in the dung of horses, cows, &c.

**HISTO**, a town of Spain in New Castile, 24 miles SW. of Cuenca.

\* **HISTORIAN**. *n. f.* [*historicus*, Lat. *historien*, French.] A writer of facts and events; a writer of history.—

What thanks sufficient, or what recompence  
Equal, have I to render thee, divine  
*Historian!* *Milton.*

—Our country, which has produced writers of the first figure in every other kind of work, has been very bad in good *historians*. *Addison.*—

Not added years on years my task could close,  
The long *historian* of my country's woes. *Pope.*

\* **HISTORICAL**. **HISTORICK**. *adj.* [*historique*, French; *historique*, Lat.] 1. Containing or giving an account of facts and events.—Because the beginning seemeth abrupt, it needs that you know the occasion of these several adventures; for the method of a poet *historical* is not such as of an *historiographer*. *Spenser.*—In an *historical* relation we use terms that are most proper and best known. *Burnet's Theory.*—

Here rising bold the patriot's honest face;  
There warriors frowning in *historick* brass. *Pope.*  
2. Suitable or pertaining to history or narrative.—  
With equal justice and *historick* care,  
Their laws, their toils, their arms with his  
compare. *Prior.*

\* **HISTORICALLY**. *adv.* [from *historical*] In the manner of history; by way of narration.—The go-sels, which are weekly read, do all *historically* declare something which our Lord Jesus Christ himself either spoke, did, or suffered in his own person. *Hooker.*—When that which the word of God doth but deliver *historically*, we construe as if it were legally meant, and so urge it further than we can prove it was intended, do we not add to the laws of God? *Hooker.*—After his life has been rather invented than written, I shall consider him *historically* as an author, with regard to those works he has left behind him. *Pope's Essay on Homer.*

\* **To HISTORIFY**. *v. a.* [from *history*.] To relate; to record in history.—

O, muse, *historify*

Her praise, whose praise to learn your skill hath  
framed me. *Sidney.*

—The third age they term *historicon*; that is, such wherein matters have been more truly *historified*, and therefore may be believed. *Brown.*

(1.) \* **HISTORIOGRAPHER**. *n. f.* [*historiographus*, Greek; *historiographe*, French.] An historian; a writer of history.—The method of a poet *historical* is not such as of an *historiographer*. *Spenser.*—

What poor ideas must strangers conceive of persons famous among us, should they form their notions of them from the writings of those our *historiographers*? *Addison.*—I put the journals into a strong box after the manner of the *historiographers* of some eastern monarchs. *Arbutnot's John Bull.*

(2.) **HISTORIOGRAPHER TO HIS MAJESTY** is an officer under the lord chamberlain, who has a salary of L. 200 per annum. There is a similar office in Scotland, with the same salary.

\* **HISTORIOGRAPHY**. *n. f.* [*historiographia*, Greek] The art or employment of an historian.

## H I S T O R Y.

### DEFINITIONS and INTRODUCTORY OBSERVATIONS.

**HISTORY** is, thus defined by Dr Johnson:

\* **HISTORY**. *n. f.* [*historia*, Lat. *histoire*, Fr.] 1. A narration of events and facts delivered with dignity.—

Justly Cæsar scorns the poet's lays;

It is to *history* he trusts for praise. *Pope.*

2. Narration; relation.—The *history* part lay within a little room. *Wifeman.*—

What *histories* of toil could I declare?

But still long-weary'd nature wants repair. *Pope.*

3. The knowledge of facts and events.—*History*, in 'a' as it relates to the affairs of the Bible is necessary to divines. *Harris.*

**HISTORY** may, in general, be defined an account of the most remarkable events which have occurred in the world, arranged in the true order in which they actually happened, together with the causes from which they originated, and the different effects they produced, as far as could be discovered. The word *historia*, literally denotes a search for curious things, or a desire of knowing, or even a rehearsal of things we have seen; being formed from the verb *historia*, which properly signifies to know a thing by having seen it. But the idea is now much more extensive, and is applied to the knowledge of things taken from the report of others. It is derived from the verb *historia*, I know; and hence among the ancients, several of their great men were called *polyhistores*, i. e. persons of various and general knowledge.

The



The word *history* is, however, sometimes used for a description of things, as well as an account of facts. Thus Theophrastus calls his work the nature and properties of plants, an *history* of plants; and we have a treatise of Aristotle, in which he calls his *history of Animals*; and to this day the history of plants, animals, and minerals, are denominated by the general name of NATURAL HISTORY. That which chiefly merits the name of HISTORY, and is here considered as such, is an account of the principal transactions of mankind from the beginning of the world. This subject is generally divided into two parts, viz. CIVIL and ECCLESIASTICAL. The first contains the history of mankind in their various relations to one another, and their behaviour, for their own emolument, or that of others, in common life; the second considers mankind as acting, or pretending to act, in obedience to what they believe to be the will of the Supreme Being. Civil history, therefore, includes an account of all the different states that have existed in the world, and likewise of those men who in different parts of the world have most eminently distinguished themselves, either for their good or evil actions. This last part of civil history, however, is a distinct branch usually styled BIOGRAPHY. It is justly esteemed a very considerable branch of polite literature. Few accomplishments are more valued than an accurate knowledge of the annals of different nations; and scarce a literary production is more regarded than a well written history of any nation: although the truth of this is confirmed by a remark in his History of England, that "it is acknowledged with respect to those nations; viz. that 'history is generally little more than the register of human contention and dissension.'"

In the study of history, we must consider, first, the revolutions which have happened in the world, and have been owing to two causes. 1. The various transactions between the different states existing in the world at the same time, or their various situations with regard to one another; 2. The different characters of the people who have constituted these states, their different manners and dispositions, &c. by which they were prompted to undertake such and such actions, or were easily induced to it by others. A person who would study history, therefore, must first make himself acquainted with the general state of the world in general in all different ages; and then, when he considers the different nations which inhabited the different parts of it; and the extent of territory was; at what particular time they arose, and when they declined. He must next inform himself of the various revolutions which have happened to each particular nation, and thus he will discover many of the causes of those revolutions, which before he only knew the facts.

For instance, a person may know the Roman history from the time of Romulus, without knowing why the city of Rome happened to be founded at that time. This cannot be understood without a particular knowledge of the former state of Italy, and even of Greece and Asia; seeing the origin of the Romans is commonly traced as high as the Trojan war, and the heroes of Troy. But when all this is done, which indeed requires no small la-

bour, the historian has yet to study the genius and dispositions of the different nations, the characters of those who were the principal directors of their affairs, whether kings, ministers, generals, or priests; and when this is accomplished, he will discover the causes of those transactions in the different nations, which have given rise to the great revolutions above mentioned: after which, he may assume the character of one who is well versed in history.

The first outline of history may be easily obtained by the inspection of an historical chart, such as that subjoined to the present treatise. See *Plate CLXXXIII.* and the explanation at the end of this treatise. Along with this it will be proper to peruse a short abridgement of general history, from the creation of the world to the present time. The following is collected from the best authorities, and may serve to assist the student in acquiring a knowledge of general history.

## PART I.

### OF CIVIL HISTORY.

#### INTRODUCTION.

CIVIL HISTORY, though it might seem incapable of any natural division, except that of arranging it according to the different States whose transactions it describes, may yet be very properly divided into the following periods, at each of which a great revolution took place, either with regard to the whole world, or a very considerable part of it: viz.

1. The creation of man.
2. The flood.
3. The commencement of profane history, i. e. when, leaving the fabulous relations of heroes, demi-gods, &c. to the poets, men began to relate facts with some regard to truth and credibility.
4. The conquest of Babylon by Cyrus, and the destruction of the Babylonian empire.
5. The reign of Alexander the Great, and the overthrow of the Persian empire.
6. The destruction of Carthage by the Romans, when the latter had no longer any rival capable of opposing their design of universal empire.
7. The reign of Trajan, when the Roman empire was brought to its utmost extent.
8. The division of the empire under Constantine.
9. The destruction of the western empire by Odoacer, and the settlement of the different nations of Europe.
10. The rise of Mahomet and the conquests of the Saracens and Turks.
11. The crusades, and all the space intervening between that time and the American War.
12. The last but not the least important era, from the commencement of the American war, to the conclusion of the French revolution, by the peace in 1801.

With regard to the number of years which have elapsed since the creation of the world, there have been many disputes. The compilers of the Universal History determine it to have taken place in the year 4305 B. C. so that, according to them, the world is now in the 6106th year of its age. Others think it was created only 4000 years B. C. so that it is not yet 5103 years old. Be this as it will, however, the whole account of the creation rests on the truth of the Mosaic history; and which we must of necessity accept, because we can find

no other, which does not either abound with the grossest absurdities, or lead us into absolute darkness. The Chinese and Egyptian pretensions to antiquity are so absurd and ridiculous, that the bare reading of them must be a sufficient confutation of them to every reasonable person. See CHINA, § 6, 7; and EGYPT, § 8.

Some historians and philosophers are inclined to discredit the Mosaic accounts, from the appearances of volcanoes, and other natural phenomena; but their objections are by no means sufficient to invalidate the authority of the sacred writings; not to mention that every one of their own systems is liable to insuperable objections. It is therefore reasonable for every person to accept of the Mosaic account of the creation as truth: but an historian is under an absolute necessity of doing it, because, without it, he is quite destitute of any standard or scale by which he might reduce the chronology of different nations to any agreement; and, in short, without receiving this account as true, it would be in a manner impossible at this day to write a general history of the world.

#### SECT. I. *From the CREATION to the DELUGE.*

THE transactions during this period are very little known, nothing indeed being recorded of them but what is to be found in the first six chapters of Genesis. In general, we know, that men were not at that time in a savage state; as poets and even historians have supposed; that they had some progress in the arts, had invented music, and found out the method of working metals. They seem also to have lived in one vast community, without any of those divisions into different nations which have since taken place, and which evidently proceeded from the confusion of languages.

The most material part of their history, however, is, that having once begun to transgress the divine commands, they proceeded to greater and greater lengths of wickedness, till at last the Deity thought proper to send a flood on the earth, which destroyed the whole human race, except 8 persons, viz. Noah and his family.

This terrible catastrophe happened, according to the Hebrew copy of the Bible, 1656 years after the creation; according to the Samaritan copy, 2307. For the different conjectures concerning the natural causes of the flood, see the article DELUGE, § 8, 9.

#### SECT. II. *From the DELUGE to the COMMENCEMENT of PROFANE HISTORY.*

FOR the history of this period we must again have recourse to the Scriptures, almost as much as for that of the first. We now find the human race reduced to 8 persons possessed of nothing but what they had saved in the ark, and the whole world to be stored with animals from those which had been preserved along with them. In what country their original settlement was made, is uncertain. The ark rested on Mount Ararat in Armenia, but it is impossible to know whether Noah and his sons made any stay in the neighbourhood of this mountain or not. Certain it is, that, some time after, the whole or the greatest part of the human race were assembled in Babylonia, where

they engaged in building a tower, with the foolish and impious intention, as it would seem, of ascending to heaven. The Deity punished them by confounding their language; whence the division of mankind into different nations.

It is a common opinion, that Noah, when dying, left the whole world to his sons, giving Asia to Shem, Africa to Ham, and Europe to Japhet. But it has not the smallest foundation in Scripture. By the most probable accounts, Gomer the son of Japhet was the father of the Gomerians or Celts, that is of all the barbarous nations who inhabit the northern parts of Europe, under the names Gauls, Cimbrians, Goths, &c. and who afterwards migrated into Spain, where they were called Celtiberians. From Magog, Meshech, and Tubal, 3 of Gomer's brethren, proceeded the Sythians, Scythians, Tartars, and Moguls. The other 5 sons of Japhet, Madai, Javan, and Tiras, are supposed to have been the fathers of the Medes, the Ionians, Greeks, and Thracians.

The children of Shem were Elam, Assur, Arphaxad, Lud, and Aram. The first settled in Asia, where he became the father of that nation: The descendants of Assur peopled Assyria; Arphaxad settled in Chaldaea. Lud is supposed by Josephus to have taken up his abode in Lydia: though this is controverted. Aram, with more certainty, is believed to have settled in Mesopotamia and Syria.

The children of Ham were Cush, Mizraim, and Canaan. Cush is thought to have settled in Babylonia, and to have been king of the eastern parts of it, afterwards called *Chusistan*. His descendants are supposed to have removed into the eastern parts of Arabia; from whence they afterwards migrated into the corresponding part of Africa. Mizraim peopled Egypt, Ethiopia, Lybia, and the rest of the northern parts of the same continent. The place where Canaan settled is not known: but Canaan is universally allowed to have settled in Phœnicia; and to have founded those nations who inhabited Judea, which were afterwards mostly exterminated by the Assyrians.

Almost all the countries of the world, and of the eastern continent, being thus furnished with inhabitants, it is probable that for many years there would be few quarrels between the different nations. The paucity of their numbers, their distance from one another, and their diversity of language, would contribute to keep them from having any communication with each other. Hence, arising to the different circumstances in which various tribes were placed, some would be civilized, and others more barbarous. In this way also, the different nations probably acquired different characters, which afterwards they naturally retained, and manifested on all occasions; hence the propensity of some nations to monarchy, as the Asiatics, and the enthusiastic spirit of the Greeks for liberty and republicanism.

Monarchical government began very early; Nimrod the son of Cush having procured himself made king of Babylonia. Assur soon afterwards migrated from the new kingdom; built Nineveh, afterwards capital of the Assyrian empire; and other cities, called *Resen* and *Rebelsa*, of the

of which we are now ignorant. Whether Adam at this time set up as king for himself, or whether he sold those cities as vassal to Nimrod, is not known. It is probable, however, that about this time various kingdoms were founded in different parts of the world; and which were great and powerful according to circumstances. Thus the Bible mentions the kings of Egypt, Gerar, and Gomorrah, &c. in the time of Abraham; we may reasonably suppose, that these kings were of various nations which had existed for some time.

The most considerable revolution we read of, is the driving of the Israelites out of Egypt, and their settlement in the land of Canaan. For the history of these transactions we must refer to the Old Testament, where the reader will see that it was attended with the most terrible catastrophe to the Egyptians, and with the utter extermination of the Canaanites, the descendants of Ham, who inhabited the land. Whether the overthrow of Pharaoh at the Red Sea could affect the Egyptian nation in such a manner as to deprive them of the greatest part of their former learning, and to keep them for many ages after in a barbarous state, is not easily determined; but unless this was the case, it is exceedingly difficult to account either for the total silence of their records concerning this remarkable event, or for the general confusion and obscurity in which the early history of Egypt is involved. The settlement of the Jews in the land of Canaan is supposed to have happened about 1500 B. C.

About 100 years after this period we find no mention of any other nations than those mentioned in Scripture. About 1280 B. C. the Greeks began to make other nations feel the effects of their rising and martial spirit for which they were remarkable, and which they had undoubtedly derived upon one another long before. Their enterprise was an invasion of Colchis, for the recovery of the golden fleece. Whatever was the result of this expedition, it is probable they succeeded; and that this specimen of the produce of Asia inclined them to Asiatic expeditions hereafter. All this time we are totally ignorant about the state of Asia and Africa, except what can be conjectured from Scripture. The great empires of Babylon, Assyria, and Persia probably still continued in the former condition. Egypt and Ethiopia seem to have been powerful kingdoms in the latter.

About 1184 years B. C. the Greeks again distinguished themselves by their expedition against the city of Phrygia Minor; which they planned and burnt, massacring the inhabitants with unrelenting cruelty. Æneas, a Trojan, escaped with some followers into Italy, and became the remote founder of the Roman Empire. At this time Greece was divided into a number of small principalities, most of which had been in subjection to Agamemnon, king of Mycenæ. In the reign of Atreus, the father of Agamemnon, the Heracidae, who had been expelled by Eurytheus, were again obliged to leave this country. Under their champion Hyllus they claimed the kingdom of Mycenæ as their right, pretending that it belonged to their ancestor

Heracles, who was unjustly deprived of it by Eurytheus. (See HERACLES and HERCULES.) The controversy was decided by single combat; but Hyllus being killed, they departed, under a promise of not returning for 50 years.

About the time of the Trojan war, also, we find the Lydians, Mysians, and some other nations of Asia Minor, first mentioned in history. The names of the Greek states mentioned during this uncertain period are: 1. Sicyon. 2. The Leleges. 3. Messina. 4. Athens. 5. Crete. 6. Argos. 7. Sparta. 8. Pelasgia. 9. Thessaly. 10. Attica. 11. Phocia. 12. Locria. 13. Ozolia. 14. Corinth. 15. Eleusis. 16. Elis. 17. Pilus. 18. Arcadia. 19. Ægina. 20. Ithaca. 21. Cephalenia. 22. Phthia. 23. Phocidia. 24. Ephyra. 25. Æolia. 26. Thebes. 27. Callista. 28. Ætolia. 29. The Dolopes. 30. Oechalia. 31. Mycenæ. 32. Eubœa. 33. Mynia. 34. Doria. 35. Phœræ. 36. Ionia. 37. Trachinæ. 38. Theoprotia. 39. Myrmidonia. 40. Salaminæ. 41. Scyros. 42. Hyperia or Melitæ. 43. The Vulcanian isles. 44. Megara. 45. Epirus. 46. Achaia. 47. The isles of the Egean Sea. Concerning many of these we know little or nothing; the most remarkable particulars respecting the rest may be found under their names.

About 1048 B. C. the kingdom of Judea under king David approached its utmost extent of power. In its most flourishing condition, however, it never was remarkable for the largeness of its territory. In this respect it scarce exceeded that of Scotland; though according to the accounts given in Scripture, the magnificence of Solomon was superior to that of the most potent monarchs then on earth. This extraordinary wealth was owing partly to the spoils amassed by David in his various conquests, and partly to the commerce with the East Indies which Solomon had established. Of this commerce he owed his share to the friendship of Hiram king of Tyre, a city of Phœnicia, whose inhabitants were now the most famous for commerce and skill in maritime affairs of any in the world.

After the death of Solomon, which happened about 975 B. C. the Jewish empire began to decline, and soon after many powerful states arose in different parts of the world. The disposition of kings and warlike nations seems now to have taken a new turn. In former times, whatever wars took place between neighbouring nations, we have no account of any extensive empire in the whole world, or that any prince undertook to reduce far distant nations to his subjection. The empire of Egypt indeed is said to have been extended immensely to the east, even before the days of Sesostris. Of this country, however, our accounts are so imperfect, that scarce any thing certain can be concluded from them. But now we find almost every nation aiming at universal monarchy, and refusing to let any bounds whatever to its ambition.

The first shock given to the Jewish grandeur was the division of the kingdom into two, through the imprudence of Rehoboam. This rendered it more easily a prey to Shishak king of Egypt; who 5 years after came and pillaged Jerusalem, and all the fortified cities of the kingdom of Judah. The commerce

commerce to the East Indies was now discontinued, and consequently the sources of wealth in a great measure stopped; and this, added to the perpetual wars between the kings of Israel and Judah, contributed to that remarkable and speedy decline which had now taken place in the Jewish affairs. Whether this king Shishak was the Sesostris of profane writers or not, his expedition against Jerusalem, as recorded in Scripture, seems very similar to the desultory conquests ascribed to Sesostris. His infantry is said to have been innumerable, composed of different African nations; and his cavalry, 60,000, with 1200 chariots; which agrees pretty well with the mighty armament attributed to Sesostris. Indeed his cavalry are said to have been only 24,000; but the number of his chariots has also been reckoned at 27,000; which last may not unreasonably be deemed an exaggeration, and these supernumerary chariots may have been only cavalry: but unless we allow Sesostris to be the same with Shishak, it seems impossible to fix on any other king of Egypt who can be supposed to have undertaken this expedition in the days of Rehoboam.

Though the Jews obtained a temporary deliverance from Shishak, they were quickly after attacked by new enemies. In 941 B. C. Zerah the Ethiopian invaded Judea with an army of a million of infantry and 300 chariots; but was defeated with great slaughter by Asa king of Judah, who engaged him with an army of 580,000 men. About this time also the Syrians had become a considerable people, and bitter enemies both to the kings of Israel and Judah; aiming in fact at the conquest of both nations. Their kingdom commenced in the days of David, under Hadadezer, whose capital was Zobah, and who probably was at last obliged to become David's tributary, after having been defeated by him in several engagements. Before the death of David, however, Rezon, who had rebelled against Hadadezer, having made himself master of Damascus, erected there a new kingdom, which soon became very powerful. The Syrian princes being thus in the neighbourhood of the two rival states of Israel and Judah, found it an easy matter to weaken them both, by pretending to assist the one against the other; but a detail of the transactions between the Jews and Syrians is only to be found in the Old Testament, to which we refer. In 740 B. C. however, the Syrian empire was totally destroyed by Tiglath-Pileser king of Assyria; as was also the kingdom of Samaria by Shalmaneser his successor in 721. The people were either massacred, or carried captives into Media, Persia, and the countries about the Caspian Sea.

While the eastern nations were thus destroying each other, the foundations of very formidable empires were laid in the west, which in process of time were to swallow up almost all the eastern ones. In Africa, Carthage was founded by a Tyrian colony, about 849 B. C. according to those who ascribe the highest antiquity to that city; but, according to others, it was founded only in 769 or 770 B. C. In Europe a very considerable revolution took place about 900 B. C. The Heraclidae, after several unsuccessful attempts, at last

conquered the whole Peloponnesus. From that time the Grecian states became more civilized, and their history becomes less obscure. The institution, or rather the revival and continuance of the Olympic games, in 776, B. C. also greatly facilitated the writing not only of their history, but that of other nations; for as each Olympiad consisted of 4 years, the chronology of every important event became indubitably fixed by referring it to such and such an Olympiad. In 753 B. C. or the last year of the 7th Olympiad, the foundation of Rome was laid by Romulus; and 43 years after, the Spartan state was new modelled, and received from Lycurgus those laws, observing of which it afterwards arrived at the pitch of prosperity.

SECT. III. *From the COMMENCEMENT OF PROFANE HISTORY to the DESTRUCTION of the ASSYRIAN EMPIRE by NABUCHADNEZZAR.*

WITH the beginning of the 18th Olympiad, 568 B. C. commences the third general period above mentioned, when profane history becomes somewhat clear, and the relations concerning different nations may be depended upon with a degree of certainty. The general state of the world was as follows:

The northern parts of Europe were either uninhabited, or filled with unknown and barbarous nations, the ancestors of those who afterwards destroyed the Roman empire. France and Britain were inhabited by the Gomerians or Celts. Italy was divided into a number of petty states, some partly from Gaulish and partly from Grecian colonies; among which the Romans had already become formidable. They were governed by the 6th king, Servius Tullius; had increased their territory by the demolition of Alba Longa, and the removal of its inhabitants to Rome; and had extended their dominions by several cities taken from their neighbours.

Greece was also divided into a number of states, among which the Athenians and Spartans being the most remarkable, were rivals to each other. The former had, about 599 B. C. received an excellent legislation from Solon, and were enriching themselves by navigation and commerce; the latter were become formidable by the institutions of Lycurgus; and having conquered Messenia, and added its territory to their own, were justly esteemed the most powerful power in Greece. The other states of most consideration were Corinth, Thebes, Argos, and Arcadia.

In Asia great revolutions had taken place. The ancient kingdom of Assyria was destroyed by Medes and Babylonians, its capital city Nineveh utterly ruined, and the greatest part of its inhabitants carried to Babylon. Even the materials which it was built were carried off, to adorn and strengthen that stately metropolis, which was undoubtedly the first city of the world. Nebuchadnezzar, a wise and valiant prince, now sat on the throne of Babylon. By him the kingdom of Media was totally overthrown in 557 B. C. Ten years before this he had taken and razed the city of Tyre, and over-run all the kingdom of Syria. He is even said by Josephus to have conquered



and reigned there 9 years, after which he joined it to the Carthaginians; but this seems probable.

The extent of the Babylonian empire is not certainly known: but, from what is recorded of it, we may conclude that it was not at all inferior to this respect to any that ever existed; as the stories tell us it was superior in wealth to any succeeding ones. It comprehended Phœnicia, Palestine, Syria, Babylonia, Media, and Persia, and probably India also. From a consideration of this vast extent of territory, and the riches which every one of these countries abounded in, we may form some idea of the wealth and greatness of this monarch. When we consider also, the whole strength of this mighty empire was employed in beautifying the metropolis, we cannot but be upon the wonders of that city, as related by Herodotus, to be at all incredible. As to what was in the republic of Carthage about this time, we are quite in the dark; there being a chasm in history for no less than 300 years.

ECT. IV. *From the ERECTION of the BABYLONIAN EMPIRE to its OVERTHROW by CYRUS.*

THIS 4th general period of history is very short, lasting only 32 years. This sudden revolution was occasioned by the misconduct of Evil-merodach, Nebuchadnezzar's son, even in his father's reign. For having, in a great hunting match, occasion of his marriage, entered the country of Media, and some of his troops coming up some time to relieve the garrisons in those parts, he joined them to those already with him, without the least provocation began to plunder and waste the neighbouring country. This occasioned an immediate revolt, which quickly extended over all Media and Persia. The Medes, led by Astyages and his son Cyaxares, drove Evil-merodach and his party with great slaughter; nor doth it appear that they were afterwards reduced even by Nebuchadnezzar himself. The new empire continued daily to gather strength; and at last Cyrus, Astyages's grandson, a prince of great prudence and valour, being made commander of the Median and Persian forces, took Babylon itself, in the year 538 B. C. See BABYLONIA, § 2.

The Romans, during this period, increased in power under the wise government of their king Tullius, a pacific prince, who rendered his people more formidable by a peace of 20 years, than his predecessors had done by all their victories. The Greeks, even at this early period, began to interfere with the Persians, on account of the Ionia, or Grecian colonies in Asia Minor. These had been subdued by Crœsus king of Lydia in the year 562, the time of Nebuchadnezzar's reign. Whether the Lydians had been subdued by a Babylonish monarch or not, is not ascertained; though it is probable that they were either in subjection to him, or greatly awed by his power, so that after his death nothing considerable was undertaken by them. It is also very probable, that at the infancy of Nebuchadnezzar, spoken of by Herodotus, the affairs of his kingdom would fall into confusion; and many of those princes whom he formerly retained in subjection would set up for themselves.

Certain it is, however, that if the Babylonians did not regard Crœsus as their subject, they considered him as a very faithful ally; inasmuch that they celebrated an annual feast in commemoration of a victory obtained by him over the Scythians. After the death of Nebuchadnezzar, Crœsus subdued many nations in Asia Minor, and among the rest the Ionians. They were, however, greatly attached to his government; for, though they paid him tribute, and were obliged to furnish him with some forces in time of war, they were yet free from all kind of oppression.

When Cyrus therefore was proceeding in his conquests of different parts of the Babylonish empire, before he proceeded to attack the capital, he offered very advantageous terms to the Ionians, but they refused to submit to him. But soon after, Crœsus himself being defeated and taken prisoner, the Ionians sent ambassadors to Cyrus, offering to submit on the terms formerly proposed. These were now refused; and the Ionians, being determined to resist, applied to the Spartans for aid. Though the Spartans at that time could not be prevailed upon to give their countrymen any assistance, they sent ambassadors to Cyrus with a threatening message; to which he returned a contemptuous answer, and then forced the Ionians to submit at discretion, 5 years before the taking of Babylon.

Thus commenced the hatred between the Greeks and Persians; and thus we see, that in the two first great monarchies the seeds of their destruction were sown even before the monarchies themselves were established. For while Nebuchadnezzar was raising the Babylonish empire to its utmost height, his son was destroying what his father built up; and at the very time when Cyrus was establishing the Persian monarchy, by his ill-timed severity to the Greeks he made that warlike people his enemies, whom his successors were by no means able to resist, and who would probably have overcome Cyrus himself, had they united to attack him. The transactions of Africa during this period are almost entirely unknown; though we cannot doubt that the Carthaginians enriched themselves by means of their commerce, which enabled them afterwards to attain to such a considerable share of power.

ECT. V. *From the ERECTION of the PERSIAN EMPIRE to its OVERTHROW by ALEXANDER; and to the DIVISION of the GRECIAN EMPIRE, upon his DEATH.*

CYRUS having now become master of all the east, the Asiatic affairs continued for some time in a state of tranquillity. The Jews obtained leave to return to their own country, rebuild their temple, and re-establish their worship, of all which an account is given in the sacred writings. Cambyses, the successor of Cyrus, added Egypt to his empire, which had either not submitted to Cyrus, or revolted soon after his death. He intended also to have subdued the Carthaginians; but as the Phœnicians refused to supply him with ships to fight against their own countrymen, he was obliged to lay this design aside.

In 517 B. C. the Babylonians finding themselves grievously oppressed by their Persian masters, re-

solved to shake off the yoke, and set up for themselves. For this purpose, they stored their city with all manner of provisions; and when Darius Hystaspes, then king of Persia, advanced against them, they took the most barbarous method that can be imagined, of preventing an unnecessary consumption of those provisions, which they had so carefully amassed. Having collected all the women, old men, and children, into one place, they strangled them without distinction, whether wives, fathers, mothers, brothers, or sisters; every one being allowed to save only the wife he liked best, and a maid servant to do the work of the house. This cruel policy did not avail them: their city was taken by treachery (for it was impossible to take it by force); after which the king caused the walls of it to be beat down from 200 to 50 cubits height, that their strength might no longer give encouragement to the inhabitants to revolt.

Darius then turned his arms against the Scythians; but finding that expedition turn out both tedious and unprofitable, he directed his course eastward, and reduced all the country as far as the Indus. In the mean time, the Ionians revolted; and being assisted by the Greeks, a war commenced between the two nations, which was not thoroughly extinguished but by the destruction of the Persian empire in 330 B. C. The Ionians, however, were for this time obliged to submit, after a war of six years: and were treated with great severity by the Persians. The conquest of Greece itself was then projected: but the expeditions for that purpose ended most unfortunately for the Persians, and encouraged the Greeks to make reprisals on them, in which they succeeded to their utmost wishes; and had it only been possible for them to have agreed among themselves, the downfall of the Persian empire might have happened much sooner than it did. See ATTICA, PERSIA, and SPARTA.

In 459 B. C. the Egyptians attempted to recover their liberty, but were reduced after a war of six years. In 413 B. C. they revolted a second time; and, being assisted by the Sicilians, drew upon the latter that terrible destruction foretold by the prophets; while they themselves were so thoroughly humbled, that they never after made any attempt to recover their liberty.

The revolt of Cyrus the younger, against his brother Artaxerxes Mnemon, in which, through his own rashness, he miscarried, and lost his life at the battle of Cunaxa, in the province of Babylon, happened in the year B. C. 401 or 403. See CYRUS, N° 1. Ten thousand Greek mercenaries, who served in his army, made their way back into Greece, though surrounded on all sides by the enemy, and in the heart of a hostile country. In this retreat they were commanded by XENOPHON, who has received the highest praises on account of his conduct and military skill in bringing it to a happy conclusion. Two years after, the invasion of Agesilaus king of Sparta threatened the Persian empire with total destruction; from which, however, it was relieved by his being recalled to defend his own country against the other Grecian states; and after this the Persian affairs continued in a more prosperous way till the time of Alexander.

During all this time, the volatile and giddy tem-

per of the Greeks, with their enthusiastic desire of romantic exploits, were preparing letters for themselves, which indeed seemed to be necessary to prevent them from destroying one another. A zeal for liberty was what they all avowed; but, on every occasion, it appeared that this love of liberty was only a desire of dominion. No state in Greece could bear to see another equal to itself; and hence their perpetual contests for pre-eminence, which could not but weaken the whole body, and render them an easy prey to an ambitious and politic prince, who was capable of taking advantage of those divisions. Being all impatient of restraint, they never could submit long to any regular government; and hence their determinations were often nothing but the decisions of a mere mob, which they had afterwards almost constantly reason to repent. Hence also their base treatment of those eminent men whom they ought most to have honoured; as Miltiades, Aristides, Themistocles, Cimon, Alcibiades, Socrates, Phocion, &c.

The various transactions between the Grecian states, though they make a very considerable figure in particular history, make but a very small one in a general sketch of the history of the world. We shall therefore only observe, that in 404 B. C. the Athenian power was totally broken by the taking of their city by the Spartans. See ATTICA § 13, 14. In 370 that of the Spartans received a severe check from the Thebans at the battle of Leuctra; and 8 years after was still further reduced by the battle of Mantinea. Epaminondas, the great enemy of the Spartans, was killed; but only proved a more speedy means of subjugating the states to a foreign, and at that time despotic power. The Macedonians, a barbarous and lying to the N. of the states of Greece, were, 15 years after the death of Epaminondas, reduced to the lowest condition by the Illyrians, another nation of barbarians in the neighbourhood. The king of Macedon being killed in an engagement, Philip his brother departed from Thebes, where he had studied the art of war under Epaminondas, to take possession of his kingdom. Being a man of great prudence and policy, he quickly settled his own affairs; vanquished the Illyrians; and being no stranger to the weakened situation of Greece, began almost immediately to meditate the conquest of it.

The particulars of this enterprise will be better related under the article MACEDON. Here it is sufficient to mention, that by first attacking those whom he thought it dangerous to attack, he was sure he could overcome, by corrupting those whom he thought it dangerous to attack, by sometimes pretending to assist one state, and by imposing upon all the rest. He at last put it out of the power of the Greeks to make any resistance, least such as could keep him from gaining his end. In 338 B. C. he procured himself to be elected general of the Amphictyons, or council of the Grecian states, under pretence of settling some troubles at that time in Greece; but having once obtained liberty to enter that country with an army, he quickly convinced the states that they must submit to his will. He was opposed by the Athenians and Thebans; but the intestine wars of Greece had cut off all her great men, and so great

and was now to be found capable of opposing Philip with success.

Philip, being now master of all Greece, proposed the conquest of Asia. To this he was encouraged by the ill success which had attended the Persians in their expeditions against Greece, the success of the Greeks in their invasions, and the retreat of the 10,000 under Xenophon. All these events showed the weakness of the Persians, their vast inferiority to the Greeks in military skill, and how easily their empire might be overthrown by a proper union among the states. Philip was going to enter upon his grand design, when he was murdered by some assassins.

Alexander his son was possessed of every qualification necessary for the execution of so great a plan: his impetuosity of temper made him execute with a rapidity unheard of either before or after. It must be confessed, indeed, that the Macedonian empire was now ripe for destruction, and could not in all probability have withstood an enemy much less powerful than Alexander. Asiatics have in all ages been much inferior to the Europeans in valour and military skill; they were now sunk in luxury and effeminacy; and what was worse, they seem at this period to have been seized with that insatiation and distraction of counsels which scarce ever fails to be a precursor of the destruction of any nation. The Macedonian ministers persuaded their sovereign to reject the prudent advice that was given him, of dissuading Alexander by laying waste the country, thus forcing him to return for want of provisions. Nay, they even prevented him from engaging the enemy in the most proper manner, by dissuading his forces; and persuaded him to put to death the Athenian to death, who had proposed, with 100,000 men, of whom one third were veterans, to drive the Greeks out of Asia.

At length, Alexander met with only two checks to his Persian expedition. The one was from the city of Tyre, which for 7 months resisted his utmost efforts; the other was from Memnon the Persian, who had undertaken to invade Macedonia. The first of these obstacles Alexander at last overcame, and treated the governor and inhabitants with the utmost cruelty. The other was scarce felt, for Memnon died after reducing some of the Asiatic islands, and Darius had no other general capable of conducting the undertaking. The power of the Persian empire was totally broken; and the army gained over Darius at Arbela, in the year 331 B. C. and next year a total end was put to it by the murder of the king by Bessus one of his officers.

Alexander's ambition was not to be satisfied with the possession of the kingdom of Persia, or of any other on earth. Nothing less than the total subjection of the world itself seemed content; and therefore he was prompted to invade every country of which he could only learn the name, whether it had belonged to the Persians or not. In consequence of this boundless ambition, he invaded and reduced Hyrcania, Bactria, Sogdiana, and all that vast tract of country now called *Thurania*. At last, having entered India, he found all the nations to the river Hyphasis, one of the branches of the Indus. But when he would

have proceeded farther, and extended his conquests quite to the eastern extremities of Asia, his troops positively refused to follow him, and he was constrained to return.

While the Grecian empire thus suddenly sprang up in the east, the rival states of Rome and Carthage were making considerable advances in the west. The Romans were establishing their empire on the most solid foundations; to which their particular situation naturally contributed. Being originally little better than a parcel of lawless banditti, they were despised and hated by the neighbouring states. This soon produced wars; in which, at first from accidental circumstances, and afterwards from their superior valour and conduct, the Romans proved almost constantly victorious. The jealousies which prevailed among the Italian states, and their ignorance of their true interest, prevented them from combining against that aspiring nation, and crushing it in its infancy, which they might easily have done; while in the mean time the Romans, being kept in a state of continual warfare, became at last such expert soldiers, that no state on earth could resist them. During the time of their kings, they had made a very considerable figure among the Italian nations; but after their expulsion, and the commencement of the republic, their conquests became much more rapid and extensive. In 504 B. C. they subdued the Sabines; 8 years after, the Latins; and in 393 the city of Veii, the strongest in Italy excepting Rome itself, was taken after a siege of ten years. But in the midst of their successes a sudden irruption of the Gauls had almost put an end to their power and nation at once. The city was burnt to the ground in 381 B. C. and the capitol on the point of being surprised, when the Gauls, who were climbing up the walls in the night, were accidentally discovered and repulsed.

Rome was soon rebuilt with much greater splendour than before, but now a general revolt and combination of the nations formerly subdued took place. The Romans, however, still got the better of their enemies; but, even at the celebrated Camillus's death, which happened about 352 B. C. their territories scarce extended 6 or 7 leagues from the capital. The republic from the beginning was agitated by those dissensions which at last proved its ruin. The people had been divided by Romulus into two classes, namely *Patricians* and *Plebeians*, answering to our nobility and commonalty. Between these two bodies were perpetual jealousies and contentions; which retarded the progress of the Roman conquests, and revived the hopes of the nations they had conquered. The tribunes of the people were perpetually opposing the consuls and military tribunes. The senate had often recourse to a dictator endowed with absolute power; and then the valour and experience of the Roman troops made them victorious; but the return of domestic seditions gave the subjugated nations an opportunity of shaking off the yoke. Thus had the Romans continued for near 400 years, running the same round of wars with the same enemies, and reaping little advantage from their conquests, till at last matters were compounded by choosing one of the consuls from among the plebeians; and from this time

chiefly we may date the prosperity of Rome, so that by the time that Alexander the Great died they were held in considerable estimation among foreign nations. The Carthaginians in the mean time continued to enrich themselves by commerce; but, being less conversant in military affairs, were by no means equal to the Romans in power, though they excelled them in wealth.

A new state, however, made its appearance during this period, which may be said to have taught the Carthaginians the art of war, and, by bringing them into the neighbourhood of the Romans, proved the first source of contention between these two powerful nations. This was the island of Sicily. At what time it was first peopled cannot be ascertained. In the 3d year of the 17th Olympiad, or 710 B. C. some Greek colonies are said to have arrived on the island, and in a short time founded several cities, of which Syracuse was the chief. The Syracusans at last subdued the original inhabitants; though it does not appear that the latter were ever well affected to their government, and therefore were on all occasions ready to revolt.

The first considerable monarch of Syracuse, was Gelon, who obtained the sovereignty about the year 483 B. C. At what time the Carthaginians first carried their arms into Sicily is not certainly known; only it is certain, that they possessed some part of the island as early as 505 B. C. For in the time of the first consul, the Romans and Carthaginians entered into a treaty chiefly in regard to matters of navigation and commerce; by which it was stipulated, that the Romans who should touch at Sardinia, or that part of Sicily which belonged to Carthage, should be received there in the same manner as the Carthaginians themselves. Whence it appears, that the dominion of Carthage already extended over Sardinia and part of Sicily; but in 28 years after, they had been totally driven out by Gelon. The Carthaginians made many attempts to regain their possessions in this island, which occasioned long and bloody wars between them and the Greeks.

The island also proved the scene of much slaughter and bloodshed in the wars of the Grecian states with each other. Before the year 313 B. C. however, the Carthaginians had made themselves masters of a very considerable part of the island; from whence all the power of the Greeks could not dislodge them. After the destruction of Tyre by Alexander the Great, almost all the commerce in the western part of the world fell to the share of the Carthaginians. Whether they had at this time made any settlements in Spain, is not known. It is certain, that they traded to that country for the sake of the silver, in which it was very rich; so they probably also did to Britain for tin. In the year 313 B. C. Alexander the Great died at Babylon, without settling the affairs of his vast extended empire, or even naming a successor: in consequence of which it fell to pieces, and four new empires arose out of it.

**SECT. VI. From the DIVISION of the GRECIAN EMPIRE, to the DESTRUCTION of the CARTHAGINIAN REPUBLIC by the ROMANS.**

THE beginning of the 6th period presents us

with a state of the world entirely different from the foregoing. We now behold all the eastern part of the world, from the confines of India to the Indus, and beyond it, newly united into one vast empire, and at the same time ready to fall in pieces for want of a proper head; the whole world filled with fierce and savage nations, and the rival republics of Carthage and Rome preparing to enslave as fast as they could. The first remarkable events took place in the Macedonian empire—Alexander had left behind him a victorious, and, we may say, invincible army, commanded by most expert officers, all equally ambitious of supreme authority. Peace could not exist in such a situation. For a number of years nothing was to be seen or heard of but the most horrid murders; until at last the mother, wife, children, brothers, and even sisters of Alexander were cut off; not one of the family of that conqueror being left alive, within 30 years of his death.

When matters were a little settled, 4 new empires, each of them of no small extent, had sprung out of the empire of Alexander. Cassander, son of Antipater, had Macedonia and all Greece; Antigonus, Asia Minor; Seleucus had Babylon, the eastern provinces; and Ptolemy, Egypt, the western ones. One of these empires, however, soon fell; Antigonus being defeated and killed by Seleucus and Lyfimachus at the battle of Ipsus in 301 B. C. The greatest part of his dominions then fell to Seleucus: but several provinces took the opportunity of these confusions to shake off the Macedonian yoke altogether; and thus were formed the kingdoms of Pontus, Bithynia, Paphlagonia, Armenia, and Cappadocia.

The two most powerful and permanent empires, however, were those of Syria founded by Seleucus, and Egypt by Ptolemy Soter. The kings of Macedon, though they did not preserve the same authority over the Grecian states that Alexander, Antipater and Cassander had done, effectually prevented them from doing any harm upon one another, for which they had been so remarkable. Indeed it is difficult to determine, whether their condition was better or worse, than before they were conquered by Philip; since, though they were now prevented from destroying one another, they were most grievously oppressed by the Macedonian tyrants.

While the eastern parts of the world were lacerated with blood, and the successors of Alexander were pulling to pieces the empire which he had established; the Romans and Carthaginians proceeded in their attempts to enslave the west of the world. The Romans, ever engaged in conquering one city and state after another, about the year 253 B. C. when they had made themselves masters of almost the whole of Italy. During all this time they had met only one single check in their conquests; and that was the invasion by Pyrrhus king of Epirus. That valiant and sickle monarch had projected the conquest of Italy, which he fancied would be no great matter. Accordingly, in 271 B. C. he crossed that country, and maintained a war with the Romans for six years; till at last, being utterly



aged by Curius Dentatus, he was obliged to

The Romans had no sooner made themselves masters of Italy, than they wanted only a pre-  
text to carry their arms out of it; and this soon  
found. Being invited into Sicily to assist the  
Syracusans against Hiero II. king of Syracuse and  
the Carthaginians, they immediately commenced  
war with the latter, which continued with the  
same fury for 23 years. The war ended great-  
ly to the disadvantage of the Carthaginians, chief-  
ly owing to the bad conduct of their generals;  
of whom, Hamilcar Barca excepted, seem  
never to have been possessed of any degree of military  
skill; and the state had suffered too many mis-  
fortunes before he entered upon the command,  
him or any other to retrieve it at that time.  
The consequence of this war was the entire loss  
of Sicily to the Carthaginians; and soon after, the  
Romans seized on Sardinia.

Hamilcar perceiving that there was now no al-  
ternative, but that in a short time either Carthage  
would conquer Rome, or Rome would conquer  
Carthage, thought of a method by which his  
country might become at least equal, if not super-  
ior to that haughty republic. This was by re-  
conquering all Spain, in which the Carthaginians had  
many considerable possessions, and from the  
treasures of which they drew great advantages. He  
therefore, no sooner finished the war with  
Syracuse, which succeeded that with the  
Romans, than he set about the conquest of Spain.  
He, however, he did not live to accomplish,  
though he made great progress in it. His son As-  
drubal continued the war with success; till at last,  
the Romans, jealous of his progress, persuaded  
him to enter into a treaty with them, by which  
he engaged to make the river Iberus the boundary  
of his conquests. This treaty probably was ne-  
gotiated by the senate of Carthage; nor,  
though it had, would it have been regarded by  
Rome, who succeeded Asdrubal in the com-  
mand, and had sworn perpetual enmity with the  
Carthaginians.

The transactions of the second Punic war are perhaps  
the most remarkable recorded in history. Certain it  
is, that nothing can show more clearly the slight  
estimation upon which the greatest empires are  
founded. We now see the Romans, the nation most  
celebrated for their military skill in the whole  
world, and who, for more than 500 years, had  
been constantly victorious, unable to resist the ef-  
forts of one single man. At the same time we  
see a man, though evidently the first general in  
the world, lost solely for want of a little support.  
In former times, the republic of Carthage had  
sent her generals into Sicily with hundreds of  
ships, though their enterprises were almost  
always unsuccessful; but now Hannibal, the  
greatest general of Italy, was obliged to abandon his  
country, chiefly for want of 20 or 30,000 men.  
His degeneracy and infatuation, which never  
was overcome by a falling nation, or rather  
which was the cause of its fall, had now infected  
the council of Carthage, and the supplies were  
cut off.

It was Carthage the only infatuated nation  
in the world. Hannibal, whose prudence never

forsook him either in prosperity or adversity, in  
the height of his good fortune had concluded an  
alliance with Philip VI. king of Macedon. Had  
that prince sent an army to the assistance of the  
Carthaginians in Italy immediately after the battle  
of Cannæ, there can be no doubt but the Romans  
would have been forced to accept of that peace  
which they so haughtily refused; and indeed, this  
offer of peace, in the midst of so much success, is  
an instance of moderation which perhaps does  
more honour to Hannibal, than all the military  
exploits he performed. Philip, however, could  
not be roused from his indolence, nor led to see  
that his own ruin was connected with that of  
Carthage. The Romans had now made them-  
selves masters of Sicily; after which they recalled  
Marcellus, with his victorious army, to be em-  
ployed against Hannibal; and the consequence at  
last was, that the Carthaginian armies, unsupport-  
ed in Italy, could not conquer it, but were re-  
called into Africa, which the Romans had invaded.  
The southern nations seem to have been as blind  
to their own interest as the northern ones. They  
ought to have seen, that it was necessary for them  
to preserve Carthage from being destroyed; but  
instead of this, Massinissa king of Numidia allied  
with the Romans, and by his aid Hannibal was  
overcome at the battle of Zama, which finished  
the second Punic war, in the year 188 B. C. and  
thus determined the fate of almost all the other  
nations in the world. See ZAMA.

All this time, indeed, the empires of Egypt,  
Syria, and Greece, had been promoting their  
own ruin by mutual wars and intestine divisions.  
The Syrian empire was now governed by Antio-  
chus the Great, who seems to have had little right  
to such a title. His empire, though diminished  
by the defection of the Parthians, was still very  
powerful; and to him Hannibal applied, after he  
was obliged to leave his country. Antiochus,  
however, had not sufficient judgment to see the  
necessity of following that great man's advice;  
nor could the Carthaginians be prevailed upon to  
contribute their assistance against the nation which  
was soon to exterminate them. The pretence  
for war on the part of the Romans was, that  
Antiochus would not declare his Greek subjects  
in Asia to be free and independent states; a re-  
quisition which neither the Romans nor any other  
nation had a right to make. The event was, that  
Antiochus was every where defeated, and forced  
to conclude a peace upon very disadvantageous  
terms.

In Europe, matters went on in the same way;  
the states of Greece weary of the tyranny of the  
Macedonians, entered into a resolution of recover-  
ing their liberties. For this purpose was framed  
the Achæan League; but, as they could not agree  
among themselves, they at last came to the im-  
prudent determination of calling in the Romans  
to defend them against Philip VI. king of Mace-  
don. This produced a war, in which the Ro-  
mans were victorious. The Macedonians, how-  
ever, were still formidable; and, as the intention  
of the Romans to enslave the whole world could  
no longer be doubted, Perseus, the successor of  
Philip renewed the war. Through his own cow-  
ardice he lost a decisive engagement, and with it  
his

this kingdom, which submitted to the Romans in 267 B. C.

MACEDON being thus conquered, the next step was utterly to exterminate the Carthaginians; whose republic, notwithstanding the many disasters that had befallen it, was still formidable. The Carthaginians were giving no offence; nay, they even made the most abject submissions to the republic of Rome; but all was not sufficient. War was declared a 3d time against that unfortunate state; there was now no Hannibal to command their armies, and the city was utterly destroyed in the year 146 B. C. The same year the Romans put an end to the liberties they had pretended to grant the cities of Greece, by the entire destruction of CORINTH.

After the death of Antiochus the Great, the affairs of Syria and Egypt went on from bad to worse. The degenerate princes who filled the thrones of those empires, regarding only their own pleasures, spent their time either in oppressing their subjects, or in attempting to deprive each other of their dominions, by which means they became a more easy prey to the Romans. So far indeed were they from taking any means to secure themselves against the overgrown power of that republic, that the kings both of Syria and Egypt sometimes applied to the Romans as protectors. Their downfall, however, did not happen within the period of which we now treat.

The only other transaction which makes any considerable figure in the Syrian empire is the oppression of the Jews by Antiochus Epiphanes. After their return from the Babylonish captivity, they continued in subjection to the Persians till the time of Alexander. From that time they were subject to the kings of Egypt or Syria, as the fortune of either happened to prevail. Egypt being reduced very low by Antiochus Epiphanes, the Jews fell under his dominion; and being severely treated by him, imprudently showed some signs of joy on a report of his death. This brought him against them with a powerful army; and in 170 B. C. he took Jerusalem by storm, committing the most horrid cruelties on the inhabitants, insomuch that they were obliged to hide themselves in caverns and in holes of rocks to avoid his fury. Their religion was totally abolished, their temple profaned, an image of Jupiter Olympius set up, and a sow sacrificed on the altar of burnt offerings: which profanation is thought to be the *abomination of desolation* mentioned by the prophet Daniel. This revolution, however, was of no long continuance. In 167 B. C. Mattathias restored the true worship in most of the cities of Judea; and in 165 the temple was purified, and the worship there restored by Judas Maccabeus. This was followed by a long series of wars between the Syrians and Jews, in which the latter were almost always victorious; and before these wars were finished, the destruction of Carthage happened. See CARTHAGE, § 6.

SECT. VII. *From the destruction of CARTHAGE to the death of TRAJAN, when the ROMAN EMPIRE had attained to its UTMOST EXTENT.*

THE beginning of the 7th period presents us with a view of the ruins of the Greek empire in

the declining states of Syria and Egypt; but more circumscribed in their bounds. The empire of Syria at first comprehended all Asia to the river Indus, and beyond it; but in 323 B. C. most of the Indian provinces had been by Seleucus ceded to SANDROCOTTUS, or *Androcottus*, a native, who in return gave him 500 elephants. Of the emperor Sandrocottus we know nothing farther than that he subdued all the countries between the Indus and the Ganges; so that from this time the greatest part of India became independent on the Macedonian princes. In 150 B. C. however, the empire sustained a much greater loss by the revolt of the Parthians and Bactrians from Antiochus Theos. The former could not be subdued, as they held in subjection to them the extensive country now called PERSIA, their defection was an irreparable loss. Whether any part of the country was afterwards recovered by the kings of Egypt or Syria, is not certain; nor is it of much consequence, since we are assured that in the beginning of the 7th period, i. e. 146 B. C. the Greek empires of Syria and Egypt were reduced by the loss of India, Persia, Armenia, Pontus, Bithynia, Cappadocia, Pergamum, &c. The general state of the world in 146 B. C. therefore was as follows;

In Asia were the empires of India, Parthia, Syria, with the lesser states of Armenia, Pontus, &c. to which we must add that of Arabia, which during the 6th period had become of more consequence, and had maintained its independence to the days of Ishmael the son of Abraham. In Africa were the kingdoms of Egypt and Ethiopia, the Carthaginian territories, now subject to the Romans; and the kingdoms of Numidia, Mauritania, and Gétulia, ready to be swallowed up by the same ambitious and insatiable power, as that Carthage was destroyed, which had been as a barrier against it. To the south lay some unknown and barbarous nations, secure by their situation and insignificance, rather than their strength or distance from Rome. In Europe we find nations to oppose the progress of the Roman arms, such as the Gauls, Germans, and some nations in Spain. These were brave indeed; but through want of military skill, incapable of contending with the masters in the art of war as the Romans then were.

The Spaniards had indeed been subdued by Scipio Africanus during the 2d Punic war; but in 138 B. C. they revolted; and, under the conduct of Viriathus, formerly a robber, held out for some time against all the armies the Romans could send into Spain. Him the consul Cæpio caused to be murdered about 138 B. C. because he found it impossible to reduce him by force. Numidia defied the whole Roman power for six years; and till at last, by dint of numbers, perseverance, and treachery, the inhabitants, reduced to extremity by famine, set fire to their houses, and perished in the flames, or killed one another; so that not one remained to grace the triumph of the conqueror; and thus for a time quieted the rest of the Spaniards.

About this time Attalus, king of Pergamum, by will the Roman people heirs to all his goods, upon which they immediately seized on his dominion as part of those goods, and retained it.

man province, under the name of *Alpe Prope*. as they continued to enlarge their dominions every side, without the least regard to justice, the means they employed, or the miseries they brought upon the conquered people. In 121 B. C. the islands, now called *Majorca*, *Minorca*, *Jura*, were subdued, and the inhabitants exterminated; and, soon after, several of the nations on the Alps were obliged to submit.

Since the crimes of Jugurtha soon gave these nations republicans an opportunity of conquering the kingdoms of Numidia and Mauritania: Had not this been almost the only war in which the Romans engaged, where their pretence had the least colour of justice; though in no whatever could a nation show more degeneration than the Romans did on this occasion. The end of it was the total reduction of NUMIDIA, in the year 105 B. C. but Mauritania and G. preserved their liberty for some time longer. The rest, the empire of Syria continued daily to decline; by which means the Jews not only lost the opportunity of recovering their liberty, but of becoming almost as powerful, or at least extending their dominions as far, as in the days of David and Solomon. The Syrian empire was further reduced by the civil dissensions between the two brothers, Antiochus Gryphus and Antiochus Cyzicenus; during which the cities of Sidon, Ptolemais, and Gaza, declared themselves independent, and in other cities tyrants set up, who refused allegiance to any foreign prince. This happened about 100 B. C.; and 17 years after, the whole was reduced by Tigranes of Armenia. On his defeat by the Romans, he reduced Syria to a province of their empire. The kingdom of Armenia itself, with those of Cappadocia, and Bithynia, soon shared the same fate; Pontus, the most powerful of them being subdued about 64 B. C.

The kingdom of Judea also was reduced under the same power much about this time. This state of the loss of its liberty to the same cause that ruined several others, namely, calling in the Romans to be arbitrators between two contending princes. The two sons of Alexander Jannæus (Jannæus and Aristobulus) contended for the throne. Aristobulus, being defeated by the party of Hyrcanus, applied to the Romans. Pompey the Great, who acted as ultimate judge in the war, decided against Aristobulus, but at the same time deprived Hyrcanus of all power as a king, allowing him even to assume the regal title, and extend his territory beyond the ancient borders of Judea. He even obliged him to give up the cities in Coelosyria and Phœnicia, which had been gained by his predecessors, and added them to the newly acquired Roman province of Syria. Thus the Romans became masters of all the eastern parts of the world, from the Mediterranean sea to the borders of Parthia.

To the west, however, the Gauls were still independent, and the Spanish nations bore the Roman yoke with great impatience. The Gauls infected the territories of the republic by their frequent incursions, which were sometimes very terrible; though several attempts had been made to

subdue them; they always proved insufficient till the time of Julius Cæsar. By him they were totally reduced, from the Rhine to the Pyrenean mountains, and many of their nations almost exterminated. He carried his arms also into Germany and the southern parts of Britain; but in neither of these parts did he make any permanent conquests. The civil wars between him and Pompey gave him an opportunity of seizing on the kingdom of Mauritania, and those parts of Numidia which had been allowed to retain their liberty.

The kingdom of Egypt alone remained independent, but to it nothing belonged except the country properly so called. Cyrenaica was bequeathed by will to the Romans, and Cyprus was seized by them without any pretence, about the year 58 B. C. Egypt continued for some time longer free, which must be ascribed partly to the internal dissensions of the republic, but more especially to the amours of Pompey, Julius Cæsar, and Marc Antony, with Q. Cleopatra. The battle of Actium, however, determined the fate of Antony, Cleopatra, and Egypt itself; which was reduced to a Roman province, about the year 9 B. C.

While the Romans embraced every opportunity of reducing the world to their obedience, they were making one another feel the same miseries at home, which they inflicted upon other nations abroad. The first civil dissensions took their rise at the siege of Numantia in Spain. This small city had resisted the whole power of the Romans for 6 years. Once they gave them a most terrible and disgraceful defeat, wherein 30,000 Romans fled before 4000 Numantines: 30,000 were killed in the battle, and the other 10,000 were so shut up that it was not possible to escape. In this extremity they were obliged to negotiate with the enemy, and a peace was concluded upon the following terms: 1. That the Numantines should suffer the Romans to retire unmolested; and, 2. That Numantia should maintain its independence, and be reckoned among the Roman allies. The Roman senate, with an injustice and ingratitude hardly to be matched, broke this treaty, and in return ordered the commander of their army to be delivered up to the Numantines: but they refused to accept of him, unless his army was delivered along with him; upon which the war was renewed, and ended in the tragical manner above related.

The fate of Numantia, however, was soon avenged. Tibertus Sempronius Gracchus, brother-in-law to Scipio Africanus the younger, had been a chief promoter of the peace with the Numantines, and of consequence had been in danger of being delivered up to them along with the commander in chief. This disgrace he never forgot, and in revenge, undertook the cause of the Plebeians against the Patricians, by whom the former were greatly oppressed. He began with reviving an old law, which had enacted that no Roman citizen should possess more than 500 acres of land. The surplus he proposed to distribute among those who had no lands, and to reimburse the rich out of the public treasury. This law met with great opposition, bred many tumults, and a last ended

ended in the murder of Gracchus and the persecution of his friends, several hundreds of whom were put to cruel deaths without any form of law.

These disturbances did not cease with the death of Gracchus. New contests ensued on account of the Sempronian law, and the giving to the Italian allies the privilege of Roman citizens. This last not only produced great commotions in the city, but occasioned a general revolt of the states of Italy against the republic of Rome. This rebellion was not quelled without the utmost difficulty: and in the mean time, the city was deluged with blood by the contending factions of Sulla and Marius: the former of whom took part with the Patricians, and the latter with the Plebeians. These disturbances ended in the perpetual dictatorship of Sulla, about the year 80 B. C.

From this time we may date the loss of the Roman liberty; for though Sulla resigned his dictatorship two years after, the succeeding contests between Cæsar and Pompey proved equally fatal to the republic. These contests were decided by the battle of Pharsalia, by which Cæsar became master of the empire in 43 B. C. Without loss of time he then crossed over into Africa; totally defeated the republican army in that continent; and, by reducing Mauritania to a Roman province, completed the Roman conquests in these parts. His victory over the sons of Pompey at Munda, 40 B. C. secured him from any further apprehensions of a rival. Being therefore sole master of the Roman empire, and having all the power of it at his command, he projected the greatest schemes; tending, according to some, not less to the happiness than to the glory of his country: when he was assassinated in the senate-house, in the 56th year of his age, and 59 B. C.

Without investigating the political justice of this action, or the motives of the perpetrators, one cannot help regretting the death of this great man, when we contemplate his virtues, and the designs which he is said to have formed. Nor is it possible to justify, from ingratitude at least, even the most virtuous of the conspirators, when we consider the obligations under which they lay to him. As to the measure itself, even in the view of expediency, it seems to be generally condemned. In fact, from the transactions which had long preceded, as well as those which immediately followed the murder of Cæsar, it is evident that Rome was incapable of longer preserving its liberty, and that the people had become unfit for being free. The efforts of Brutus and Cassius were therefore unsuccessful, and ended in their own destruction, and that of great numbers of their followers in the battle of Philippi. The defeat of the republicans was followed by numberless disturbances, murders, proscriptions, &c. till at last Octavianus, having cut off all who had the courage to oppose him, and finally got the better of his rivals by the victory at Actium, put an end to the republic in the year 27 B. C.

The destruction of the Roman republic, proved a disadvantage to the few nations of the world who still retained their liberty. That outrageous desire of conquest, which had so long marked the Roman character, now in a great measure ceased; voracious ambitious men could now gratify their

desires, by courting the favour of the emperor. After the final reduction of the Spaniards, the Gauls, and the conquest of Media, Parthia, and some other countries, adjacent to the Roman territories, and which in a manner seemed as if they belonged to them, the empire enjoyed for some time a profound peace.

The only remarkable transactions, which took place during the remainder of this period, were the conquest of Britain by Claudius and Agrippa, and the destruction of Jerusalem by Vespasian and Titus. The war with the Jews began A. D. 66 and was occasioned by their obstinately claiming the city of Cæsarea, which the Romans had given to Syria. It ended in 73, with the total destruction of their city and nation; since that time they have never been able to assemble as a distinct people. The southern parts of Britain were totally subdued by Agricola about 84 years after.

In the year 98 of the Christian era, Trajan succeeded as emperor of Rome; and being a man of great valour and experience in war, carried the Roman conquests to their utmost extent. He conquered the Dacians, a German nation beyond the Danube, and who had of late been very troublesome, he turned his arms eastward; and took all Mesopotamia, Chaldaea, and Assyria; having taken Ctesiphon, the capital of the Parthian empire, appointed them a king, which he thought would be a proper method for keeping that warlike people in subjection. After this, he prepared to return to Italy, but died by the way.

#### SECT. VIII. *From the COMMENCEMENT of the DECLINE of the ROMAN EMPIRE, to its RUIN under CONSTANTINE.*

THE beginning of the 8th period presents us with a view of one vast empire, in which all the nations of the world were swallowed up. This empire comprehended the best part of Asia, all Spain, France, the Netherlands, Germany, Egypt, Barbary, Biledulgerid, Tunis in Europe, Turkey in Asia, and Persia. The state of India at this time is unknown. The Chinese lived in a remote part of the globe, unheard of and unmolested by the western nations, who strove for the empire of the world. The northern parts of Europe and Asia were filled with barbarous nations, already formidable to the Romans, and were soon to become more so.

The vast empire of the Romans, however, no sooner attained its utmost degree of power than, like its predecessors, it began to decay. The provinces of Babylonia, Mesopotamia, Persia, Africa, almost instantly revolted, and were subdued by Adrian, the successor of Trajan. The Parthians, having recovered their liberty, continued to be very formidable enemies, and the barbarians of the northern parts of Europe continued to increase in strength; while the Romans, weakened by intestine divisions, became daily less able to resist them. At different times, however, warlike emperors arose, who put a stop to the incursions of these barbarians; and about the year 115, the Parthian empire was totally overthrown by the Persians, who had long been subject to them.



This revolution proved of little advantage to the Romans. The Persians became enemies still more troublesome than the Parthians had been; though often defeated, they still continued to distress the empire on the east, as the barbarous nations of Europe did on the north. In 260 the death and captivity of the emperor Valerian by the Persians, with the disturbances that followed, entered the empire with utter destruction. Its tyrants seized the government at once, and barbarians pouring in on all sides, in prodigious numbers, ravaged almost all the provinces of the empire. By the vigorous conduct of Claudius II, Gordian, Tacitus, Probus, and Carus, the empire was restored to its former lustre; but as the Persians were only repulsed, and never thoroughly subdued, this proved only a temporary respite. What was worse, the Roman soldiers, impatient of restraint, commonly murdered their emperors who attempted to revive among them the ancient military discipline, which alone secured the victory over their enemies.

Under Dioclesian, the disorders were so great, though the government was held by two persons, they found themselves unable to bear the weight of it, and therefore took other two partners in the empire. Thus was the Roman empire divided into four parts; which by all historians is to have been productive of the greatest misfortune. As each of the four sovereigns would have his officers both civil and military, and the number of forces that had been maintained in the state when governed only by one emperor, people were not able to pay the sums necessary for supporting them. Hence the taxes and imposts were increased beyond measure, the inhabitants in several provinces reduced to beggary, the soil untilled for want of hands, &c.

End was put to these evils when the empire again united under Constantine the Great; in 330 a mortal blow was given to it, by his removing the imperial seat to Constantinople, and making it equal to Rome. The establishment of Christianity, now corrupted with the grossest superstitions, proved also no small detriment to the state. Instead of that ferocious and obstinate spirit, in which the Romans had so long been accustomed to put their trust, they now imagined themselves secured by signs of the cross, and other religious symbols of the Christian religion. They used as a kind of magical incantations, and of course proved at all times ineffectual; hence also in some measure proceeded the revolution which took place in the next period.

**IX. From the DIVISION of the ROMAN EMPIRE to the DESTRUCTION of the WESTERN part of it, and the RISE of MAHOMET and of the EUROPEAN STATES.**

The 9th general period shows us the decline and fall of the western part of the Roman empire. We see that mighty empire, which formerly occupied almost the whole world, now divided by division, and surrounded by enemies. On the east, the Persians; on the north, the Scythians, Saracens, Goths, and a multitude of other barbarous nations, watched all occasions to

break into it; and miscarried in their attempts, rather through their own barbarity, than the strength of their enemies. The devastations committed by those barbarians when they made their incursions are incredible, and the relation shocking to human nature. Some authors seem much inclined to favour them; and even to insinuate, that barbarity and ignorant ferocity were their chief if not their only faults: but from their history it plainly appears, that not only barbarity and the most shocking cruelty, but the highest degree of avarice, perfidy, and disregard to the most solemn promises, were to be numbered among their vices. It was ever a sufficient reason for them to make an attack, that they thought their enemies could not resist them. Their only reason for making peace, or for keeping it, was because their enemies were too strong; and their only reason for committing the most horrid massacres, rapes, and all manner of crimes, was because they had gained a victory. The Romans, degenerate as they were, are yet to be esteemed much better than these savages; and therefore not a single province of the empire would submit to the barbarians, while the Romans could possibly defend them.

Some of the Roman emperors indeed withstood this inundation of savages; but as the latter grew daily more numerous, and the Romans continued to weaken themselves by their intestine divisions, they were at last obliged to take large bodies of barbarians into their pay, and teach them their military discipline, in order to drive away their countrymen or others who invaded the empire. This at last proved its total destruction; for, in 476, the barbarians who served in the Roman armies, and were dignified with the title of *allies*, demanded the third part of the lands of Italy as a reward for their services: but meeting with a refusal, they revolted, and made themselves masters of the whole country, and of Rome itself, which from that time ceased to be the head of an empire of any consequence.

This period exhibits a most unfavourable view of the western parts of the world: The Romans, from the height of grandeur, sunk to the lowest slavery, and were, in many places, almost exterminated; the provinces they formerly governed, inhabited by human beings scarce a degree above the brutes; every art and science lost; and even the savage conquerors in danger of starving for want of a sufficient knowledge of agriculture, having now no means of supplying themselves by plunder and robbery as before. Britain having long been abandoned to the mercy of the Scots and Picts, in 430 the inhabitants had called in the Saxons to their assistance, whom they soon found worse enemies than those against whom they had implored their aid. Spain was held by the Goths and Suevians; Africa (that is, Barbary and Biledulgerid), by the Vandals; the Burgundians, Goths, Franks, and Alans, had erected several small states in Gaul; and Italy was subjected to the Heruli under Odoacer, who had assumed the title of *king of Italy*.

In the east, indeed, matters wore an aspect somewhat more agreeable. The Roman empire continued to live in that of Constantinople, which was still very extensive. It comprehended all Asia Minor and Syria, as far as Persia; in Africa, the

the kingdom of Egypt; and Greece in Europe. The Persians were powerful, and rivalled the emperors of Constantinople; and beyond them lay the Indians, Chinese, and other nations, who, unheard of by the inhabitants of the more western parts, enjoyed peace and liberty. The Constantinopolitan empire, however, gradually declined, by reason of its continual wars with the Persians, Bulgarians, and other barbarous nations; to which also superstition and relaxation of military discipline largely contributed. The Persian empire also declined from the same causes, together with the intestine broils from which it was seldom free more than that of Constantinople. The history of the eastern part of the world during this period, therefore, consists only of the wars between these two great empires, (see CONSTANTINOPLE, § 8-10; and PERSIA;) which were productive of no other consequence, but that of weakening them both, and making them a more easy prey to those enemies, who were now as it were in embryo, but shortly about to erect an empire almost as extensive as that of the Greeks or Romans.

Among the western nations, revolutions, as might be expected from the character of the people, succeeded one another with rapidity. The Heruli under Odoacer were driven out by the Goths under Theodoric. The Goths were expelled by the Romans; and, while the two parties were contending, both were attacked by the Franks, who carried off an immense booty. The Romans were in their turn expelled by the Goths; the Franks again invaded Italy, and made themselves masters of the province of Venetia; but at last the superior fortune of the emperor of Constantinople prevailed, and the Goths were finally subdued in 553.

NAZAR, the conqueror of the Goths, governed Italy as a province of the eastern empire till the year 568, when Longinus his successor made considerable alterations. The Italian provinces had ever since the time of Constantine the Great been governed by *consulares*, *correctores*, and *prefides*; no alteration having been made either by the Roman emperors or the Gothic kings. But Longinus, being invested with absolute power by Justinian, suppressed those magistrates; and, instead of them, placed in each city of note a governor, whom he distinguished with the title of *duke*. The city of Rome was not more honoured than any other; for Longinus, having abolished the very name of *senate* and *consuls*, appointed a *duke* of Rome as well as of other cities. To himself he assumed the title of *exarch*; and, residing at Ravenna, his government was styled the *exarchate of Ravenna*. But while he was establishing this new empire, the greatest part of Italy was conquered by the Lombards.

In FRANCE a considerable revolution also took place. In 487 Clovis, the founder of the late French monarchy, possessed himself of all the countries lying between the Rhine and the Loire. By force or treachery, he conquered all the petty kingdoms which had been erected in that country. His dominions had been divided, re-united, and divided again; and were on the point of being united a second time, when the great impostor MAHOMET began to make a figure in the world.

In SPAIN, the Visigoths erected a kingdom years before the conquest of Rome by the Heruli. This kingdom they had extended eastward, at the same time that Clovis was extending his conquests to the west; so that the two kingdoms met at the river Loire. The consequence of this approach of such barbarous conquerors towards each other was an immediate war. Clovis was victorious, and subdued great part of the country of the Visigoths, which put a final stop to their conquests on that side.

Another kingdom had been founded in the western parts of Spain by the Suevi, a considerable time before the Romans were finally expelled from that country. In 409 this kingdom was overthrown by Theodoric king of the Goths; the Suevi were so pent up in a small district of Lusitania and Galicia, that it seemed impossible for them to recover themselves. During the above mentioned period, however, while the attention of the Goths was turned another way, they again erected themselves into an independent kingdom, and became masters of considerably extended territories. But this success proved of short duration. In 584 the Goths attacked them; totally destroyed their empire a second time; and thus became masters of all Spain, except some small parts which owed subjection to the emperors of Constantinople. Of this part, however, the Goths became masters also in the year 623.

AFRICA, properly so called, had changed masters three times during this period. The Vandals had expelled the Romans, and erected an independent kingdom, which was at last overthrown by the emperors of Constantinople; and from the greatest part of it was taken by the Goths in 630.

#### SECT. X. From the RISE of the MAHOMETAN SUPERSTITION to the COMMENCEMENT OF THE CRUSADES.

AT the beginning of the 10th general period, which commences with the flight of Mahomet in the year 622. (from whence his followers date their era called the *HIGIRA*), we see every thing prepared for the great revolution which was to take place: the Roman empire in the west was ruined; the Persian empire and that of Constantinople weakened by their mutual wars and internal divisions; the Indians and other eastern nations unaccustomed to war, and ready to fall a prey to the first invader; the southern parts of Europe a distracted and barbarous state; while the inhabitants of Arabia, from their earliest origin accustomed to war and plunder, and now under the most violent superstition and enthusiasm of conquest, were like a flood pent up, and about to overwhelm the rest of the world.

The northern nations of Europe and Asia were ever formidable in after times, were at this time unknown, and peaceable, at least with respect to their southern neighbours; so that there was no quarter of the globe any power capable of posing the conquests of the ARABS. With amazing celerity, therefore, they over-ran all Palestine, Persia, Bukharia, and India, extending their conquests farther to the eastward than Alexander had done. On the west side, the

extended over Egypt, Barbary, Spain, Sicily, Sardinia, Majorca, Minorca, &c. and many of the islands in the Archipelago: nor were the coasts of Italy itself free from their incursions; nay, they even had to have reached the distant and barren country of Iceland. At last this great empire, however, began to decline. Its ruin was very slow, and owing to its internal divisions. Mahomet had not taken care to establish the apostolic succession in his family, or to give any particular direction about a successor. The consequence was, that the caliphate, or succession to the apostolicship, passed by many usurpers in different parts of the empire; while the true caliph, who resided at Bagdad, gradually lost all power, and were reduced only as a kind of high-priests. Of these the Turks took advantage, to establish their authority in many provinces of the Mohammedan empire: but as they embraced the same religion with the Arabs, and were filled with the enthusiastic desire of conquest, it is of little consequence to distinguish between them; as in the eyes of the world in general, whether the Turks or Saracens were the conquerors, both were equally cruel, barbarous, ignorant, and superstitious.

Like the barbarians of the east were thus grasping at the empire of the whole world, great disorders happened among the no less barbarous nations of the west. Superstition seems to have been the ruling motive with both. The Saracens and Turks conquered for the glory of God, and Mahomet and his successors; the western nations professed an equal regard for the divine, but which was only to be perceived in the tribute they paid to the pope and the clergy. Ever since the establishment of Christianity by Constantine, the bishops of Rome had been gradually extending their power; and attempting not only to render themselves independent, but even to assume authority over the emperors themselves. The decline of the empire was so far from weakening their power, that it afforded them opportunities of greatly extending it, and becoming judges of the sovereigns of Italy themselves, whose barbarism and ignorance prompted them to submit to their decisions.

At this time, however, they themselves had submitted to the emperors of Constantinople; but on the decline of that empire, they began to get themselves exempted from subjection. The principal authority in the empire of Rome was then engrossed by the bishop; of right it belonged to the duke appointed by the emperor of Ravenna. But though they had no need to fear from the eastern emperors, they were in great danger from the ambition of the Lombards, who aimed at the conquest of all Italy. Inspiring people the bishops of Rome determined to check; and therefore, in 756, when the king of the Lombards had taken Ravenna and expelled the exarch, the pope undertook to restore him. For this purpose he applied to the Venetians, who are now first mentioned in history as a state of any consequence; and by their aid the exarch was restored. Some time before, a war had happened between pope Gregory II. and Leo III. emperor of the east, about the wor-

ship of images. Leo, who, in the midst of so much barbarism, had still preserved some share of common sense, reprobated the worship of images in the strongest terms, and commanded them to be destroyed throughout his dominions. The pope, whose cause was favoured by the most absurd superstitions, and by these only, refused to obey the emperor's commands. The exarch of Ravenna, as a subject of the emperor, was ordered to force the pope to a compliance, and even to seize or assassinate him in case of a refusal. This excited the pious zeal of Luitprand to assist the pope, whom he had formerly designed to subdue: the exarch was first excommunicated, and then torn in pieces by the enraged multitude: the duke of Naples shared the same fate; and a vast number of the iconoclasts, or image breakers, as they were called, were slaughtered without mercy: and to complete all, the subjects of the exarch, at the instigation of the pope, renounced their allegiance to the emperor.

Leo was no sooner informed of this revolt, than he ordered a powerful army to be raised, to reduce the rebels, and take vengeance on the pope. Alarmed at these warlike preparations, Gregory looked round for some power on which he might depend for protection. The Lombards were possessed of sufficient force, but they were too near and too dangerous neighbours to be trusted; the Venetians, though zealous Catholics, were as yet unable to withstand the force of the empire; Spain was over-run by the Saracens; the French seemed, therefore, the only people to whom it was advisable to apply for aid; as they were able to oppose the emperor, and were likewise enemies to his edict. Charles Martel, who then governed France as mayor of the palace, was therefore applied to; but before a treaty could be concluded, all the parties concerned were dead. Constantine Copronymus, who succeeded Leo at Constantinople, not only persisted in the opposition to image-worship, begun by his predecessor, but prohibited also the invocation of saints.

ZACHARY, who succeeded Gregory III. in the pontificate, proved as zealous an adversary as his predecessors. Pepin, who succeeded Charles Martel in the sovereignty of France, proved as powerful a friend to the pope as his father had been. The people of Rome had nothing to fear from Constantinople; and therefore drove out all the emperor's officers. The Lombards, awed by the power of France, for some time allowed the pope to govern in peace the dominions of the exarchate; but in 752, Astolphus king of Lombardy not only reduced the greatest part of the pope's territories, but threatened the city of Rome itself. Upon this an application was made to Pepin, who obliged Astolphus to restore the places he had taken, and gave them to the pope, or, as he said, to St Peter. The Greek emperor, to whom they of right belonged, remonstrated to no purpose. The pope from that time became possessed of considerable territories in Italy; which, from the manner of their donation, go under the name of St Peter's PATRIMONY. It was not, however, before the year 774, that the pope was fully secured in these new dominions. This was accomplished when the kingdom of the Lombards was totally destroyed.

ed by Charlemagne, who was thereupon crowned king of Italy. Soon after, this monarch made himself master of all the Low Countries, Germany, and part of Hungary; and in the year 800, was solemnly crowned emperor of the west by the pope.

Thus was the world once more shared among three great empires. The empire of the Arabs or Saracens extended from the Ganges to Spain; comprehending almost all of Asia and Africa which has ever been known to Europeans, the kingdoms of China and Japan excepted. The eastern Roman empire was reduced to Greece, Asia Minor, and the provinces adjoining to Italy. The empire of the west under Charlemagne, comprehended France, Germany, and the greatest part of Italy. The Saxons, however, as yet possessed Britain unmolested by external enemies, though the 7 kingdoms erected by them were engaged in perpetual contests. The Venetians also enjoyed a nominal liberty; though it is probable that their situation would render them very much dependent on the great powers which surrounded them.

Of all nations on earth, the Scots and Picts, and the remote ones of China and Japan, seem to have enjoyed, from their situation, the greatest share of liberty; unless, perhaps, we except the Scandinavians, who, under the names of Danes and Normans, were soon to infest their southern neighbours. But of all the European potentates, the popes certainly exercised the greatest authority; since even Charlemagne himself submitted to accept the crown from their hands, and his successors made them the arbiters of their differences. Matters, however, did not long continue in this state. The empire of Charlemagne was, on the death of his son, Lewis, divided among his three children. Endless disputes and wars ensued among them, till at last the sovereign power was seized by Hugh Capet in 987.

The Saxon heptarchy was dissolved in 827, and the whole kingdom of England reduced under one head. The Danes and Normans began to make depredations, and infest the neighbouring states. The former conquered the Anglo-Saxons, and seized the government, but were in their turn expelled by the Normans in 1066. In Germany and Italy the greatest disturbances arose from the contests between the popes and emperors. To all this if we add the internal contests, which happened through the ambition of the powerful barons of every kingdom, we can scarce form an idea of times more calamitous than those of which we now treat. All Europe, nay, all the world, was one great field of battle; for the empire of the Mahometans was not in a more settled state than that of the Europeans. Caliphs, sultans, emirs, &c. waged continual war with each other in every quarter; new sovereignties every day sprung up, and were as quickly destroyed. In short, through the ignorance and barbarity with which the whole world was overspread, it seemed in a manner impossible that the human race could long continue to exist; when happily the crusades, by directing the attention of the Europeans to one particular object, made them in some measure suspend their slaughters of one another.

# SECT. XI. From the COMMENCEMENT of the CRUSADES to that of the AMERICAN REVOLUTION.

THE crusades originated from the spirit of the two grand parties into which the world at that time divided, namely, the Christians and Mahometans. (See *CRUSADES*.) Both looked upon the small territory of Palestine, which is called the *Holy Land*, to be an invaluable acquisition, for which no sum of money could be so valuable. And both took the most unjust methods to accomplish their desire. The suggestion of Omar, the second Caliph, had prompted him to invade this country, part of the territory of the Greek emperor, who was doing him hurt; and now when it had been so long under the subjection of the Mahometans, a similar suggestion prompted the pope to send an army for the recovery of it. The crusaders accordingly went forth in multitudes, like those with which the kings of Persia formerly invaded Greece; their fate was pretty similar. Their impetuous valour at first, indeed, carried every thing before them: they recovered all Palestine, Phœnicia, part of Syria, from the infidels; but their mode of conduct soon lost what their valour had gained, and very few of that vast multitude which left Europe ever returned. A 2d, a 3d, and several other crusades, were preached, and extended with a like success in both respects; numbers took the cross, and repaired to the Land; which they polluted by the most horrible massacres and treacheries, and from which very few of them returned. In the 3d crusade Richard I. of England was embarked, who must have been the best general that ever went into the east: but even his valour and skill were insufficient to repair the faults of his companions; he was obliged to return, even after he had completely defeated his antagonists, and was within sight of Jerusalem.

But while the Christians and Mahometans thus superstitiously contending for a small territory in the western parts of Asia, the nations more easterly parts were threatened with extermination. Jenghis Khan, the greatest monarch as the most bloody conqueror that ever existed, now made his appearance. The rapidity of his conquests seemed to emulate those of Alexander the Great; and the cruelties he committed altogether unparalleled. It is worth observing that Jenghis Khan and all his followers were neither Christians nor Mahometans, but *Tartars*. For a long time even the sovereign had not the notion of a temple, or any particular place consecrated by the Deity to himself, and he considered the notion with ridicule when it was first introduced to him.

The Moguls, over whom Jenghis Khan assumed the sovereignty, were a people of Tartary, divided into a great number of petty governments as they still are, but who owed a submission to one sovereign, whom they called *Khan*, or the great Khan. Temujin, afterwards Jenghis Khan, was one of these petty princes unjustly deprived of the greatest part of his



ance at the age of 23, which he could not recover till he arrived at that of 40. This corresponds with the year 1202, when he totally reduced the Persians; and, as a specimen of his lenity, caused 70 of their chiefs to be thrown into as many caldrons of boiling water. In 1202 he defeated and killed Genghis Khan himself; (known to the Europeans by the name of *Prester John of Asia*;) and possessing himself of his vast dominions, became from thenceforward altogether irresistible. In 1206, having continued to enlarge his dominions, he was created Khan of the Moguls and Tartars; and took to him the title of *Jenghis Khan*, or *The first of Khans of Khans*. This was followed by the reduction of the kingdoms of Hya in China, Tan-Kitay, Turkestan, Karazm, or the kingdom of Samarkand, Great Bukharia, Persia, and part of India; and all these vast regions were reduced in 26 years. The devastations and slaughters with which they were accompanied are unparalleled, no fewer than 14,470,000 persons being computed to have been massacred by Jenghis Khan during the last years of his reign. In the beginning of 1227, he died, thereby freeing the world from the most bloody tyrant that ever existed. His successors completed the conquest of China and Korea; but were foiled in their attempts on Cochinchina, Siam, and Japan. On the western side the Tartar dominions were not much enlarged till the time of Hulaku, who conquered Media, Babylonia, Mesopotamia, Assyria, Syria, Georgia, Armenia, and almost all Asia Minor; putting an end to the empire of the Saracens by the taking of Bagdad, in 1258.

The empire of Jenghis Khan had the fate of all others. Being by far too extensive to be governed by one head, it split into a multitude of small kingdoms, as it had been before his time. All the princes, however, owned allegiance to the family of Jenghis Khan till the time of Timur Bek, or Tamerlane. The Turks, in the mean time, urged forward by the inundation of Tartars who poured in from the east, were forced upon the ruins of the Greek empire; and at the time of Tamerlane they had almost confined this once mighty empire within the walls of Constantinople. In 1335, the family of Jenghis Khan becoming extinct in Persia, a long civil war ensued; during which Timur Bek, one of the petty princes among whom the Tartar dominions were divided, found means to aggrandize himself in a manner similar to what Jenghis Khan had done. Jenghis, indeed, was the model whom he proposed to imitate; but must be allowed that Timur was more merciful than Jenghis, if indeed the word can be applied to such inhuman tyrants. The plan on which Jenghis Khan conducted his expeditions was that of total extermination. For some time he utterly exterminated the inhabitants of those places which he conquered, designing to people them anew with his Moguls; and in consequence of this resolution, he sometimes employed his army in beheading 4000 prisoners at once. Timur's cruelty on the other hand, seldom went farther than the pounding of 3000 or 4000 people in large mortars, or building them among bricks and mortar into a wall. Timur was not a Deist, but a Mahometan, and conquered chiefly for the purpose of spreading the

Mahometan religion; for the Moguls had now adopted all the superstitions and absurdities of Mahomet. Thus was all the eastern quarter of the world threatened anew with the most dreadful devastations, while the western nations were exhausting themselves in fruitless attempts to regain the Holy Land. The Turks were the only people who at this period seem to have been gathering strength, and by their perpetual encroachments threatened to swallow up the western nations as the Tartars had done the eastern.

In 1362, Timur invaded Bukharia, which he reduced in 3 years. He proceeded in his conquests, though not with the same celerity as Jenghis Khan, till 1387, when he had subdued all Persia, Armenia, Georgia, Karazm, and great part of Tartary. After this he proceeded westward, subduing all the countries to the Euphrates; made himself master of Bagdad; and even Russia, where he pillaged Moscow. From thence he turned his arms to the east, and totally subdued India. In 1393 he invaded and reduced Syria; and having turned his arms against the Turks, forced their Sultan Bajazet I. to raise the siege of Constantinople. This brought on an engagement, in which Bajazet was entirely defeated and taken prisoner; which broke the power of the Turks to such a degree, that they were not for some time able to recover themselves. At last this great conqueror died in 1405, while on his way to conquer China.

The death of Timur was followed almost immediately by the dissolution of his empire. Most of the nations he had conquered recovered their liberty. The Turks had now no farther obstacle to the conquest of Constantinople. The western nations having exhausted themselves in the crusades, had lost that insatiable thirst after conquest which for so long time possessed the minds of men. They had already made considerable advances in civilization, and began to study the arts of peace. Gunpowder was invented, and applied to the purposes of war; and, though no invention threatened to be more destructive, none, of the warlike kind, was ever more beneficial to the human race. By the use of fire-arms, nations are put more on a level with each other than formerly; war is reduced to a regular system, which may be studied with as much success as any other science. Conquests are not now to be made with the same ease as formerly; and hence the last ages of the world have been much more quiet and peaceable than the preceding ages. In 1453, the conquest of Constantinople by the Turks fixed that wandering people to one place; and though they now possess very large regions in Europe, Asia, and Africa, an effectual stop has long been put to their further progress.

About this time, learning also began to revive in Europe, where it had long been lost; and the invention of PRINTING, which happened at the same time, rendered it impossible for barbarism ever to take place in such a degree as formerly. All nations of the world, indeed, seem now to have laid aside much of their former ferocity; and, though wars have by no means been given up, they have not been carried on with such circumstances of fury and savage cruelty as before. Instead of attempting to enrich themselves by plunder

plunder, and the spoils of their neighbours, mankind in general have applied themselves to commerce, the only true and durable source of riches. This soon produced improvements in navigation; and these improvements led to the discovery of many regions formerly unknown. At the same time, the European powers, being at last thoroughly sensible that extensive conquests could never be permanent, applied themselves more to provide for the security of those dominions which they already possessed, than to attempt the conquest of one another: and this produced the policy to which so much attention was lately paid, namely, the *preserving of the balance of Europe*; that is, preventing any one of the nations from acquiring sufficient strength to overpower another.

In the end of the 15th century, the vast continent of America was discovered; and, about the same time, the passage to the East Indies by the Cape of Good Hope. The discovery of these rich countries gave a new turn to the ambition of the Europeans. To enrich themselves, either by the gold and silver produced in these countries, or by traffic with the natives, now became the object. The Portuguese had the advantage of being the first discoverers of the eastern, and the Spaniards of the western countries. The former did not neglect so favourable an opportunity of enriching themselves by commerce. Many settlements were formed by them in the East India islands, and on the continent; but their avarice and perfidious behaviour towards the natives proved at last the cause of their total expulsion. The Spaniards enriched themselves by the vast quantities of the precious metals imported from America; which were not obtained but by the most horrid massacres committed on the natives. See *HISPANIOLA*, § 4; *MEXICO*, and *PERU*. These possessions of the Spaniards and Portuguese soon excited other European nations to make attempts to share with them in their treasures, by planting colonies in different parts of America, and making settlements in the East Indies. Thus has the rage of war in some measure been transferred from Europe to these distant regions; and after various contests, the British at last obtained a great superiority both in America and the East Indies.

In Europe the only considerable revolutions which happened in the 15th and 16th centuries, were, the expulsion of the Moors and Saracens from Spain, by the taking of Grenada in 1491; the union of the kingdoms of Arragon and Castile, by the marriage of Ferdinand and Isabella; and the revolt of the states of Holland from the Spaniards. After much contention and bloodshed, these last obtained their liberty, and were declared a free people in 1609; since which time they have continued an independent and very considerable nation of Europe.

During the 17th century two very important revolutions took place in Great Britain, which, though they may seem to be of a local nature, merit particular notice in a general history of the world, on account of their important consequences to the other nations of the globe. The bloody persecutions which had been carried on, both in Scotland and England, on account of religion, about the commencement of the reformation in the 16th century, had awakened among mankind an atten-

tion to their civil as well as religious rights and privileges. The obstinate adherence to prerogative, on the part of the crown, produced a violent opposition on that of the people, which at last brought the king to the scaffold, and for a short time converted the monarchy of England into a commonwealth. See *ENGLAND*, § 43—51.

The principles of civil liberty, however, not being generally understood, the English republic was soon overturned, and a number of concerning circumstances enabled CHARLES I. to usurp the supreme power, under the title of *Lord Protector of the liberties of Scotland, England, and Ireland*. But soon after Oliver's death, the people, tired of being subjected to a kingly power without the title, were easily influenced to recal the house of Stewart, and monarchy was once more restored. This being done, without conditions or limitations on the part of the crown, the royal brothers abused their power; persecution on account of religious and political opinions were renewed; and vast numbers of British subjects, flying from civil and ecclesiastical despotism, took refuge in the American colonies. At last the arbitrary measures of James II. paved the way for the glorious revolution of 1688, by which those rights and privileges were established, which have ever since been the boast of Britons.

In the mean time most of those persons who had emigrated from Great Britain to America, on account of civil or religious persecution, being people of republican principles, and jealous of the smallest encroachments upon their rights, naturally instilled the same principles into the minds of their children; and thus laid the foundation for that jealousy of power, and spirit of resistance to the least appearance of oppression, which afterwards excited discontents among their posterity, the Anglo-Americans, long before 1773, when the flame of political discord broke out into actual rebellion, and gave rise to the war between Great Britain and her American colonies.

#### SECT. XII. From the COMMENCEMENT OF THE AMERICAN WAR, TO THE CONCLUSION OF THE FRENCH REVOLUTION, by the PEACE in 1801.

THE origin of the AMERICAN war, the causes which gave rise to it, and its final issue in the establishment of the republic of the UNITED STATES, are already related under the article AMERICA, § 22—24, 27—33. The consequences of that contest, by the general diffusion of those principles upon which the resistance of the Americans to the mother country was founded, throughout the different States of Europe, particularly in France, Germany, Holland, and Italy, are too well known, and have been too severely felt, during the late war, wherein all the powers of Europe, have been at one period or another more or less engaged, to require particular illustration here.

In Asia nothing of importance has happened since the taking of Constantinople by the Turks. That continent is now divided among the following nations. The most northerly part, called *Siberia*, extending to the very extremity of the continent, is under the power of Russia. To the southward, from Asia Minor to China and Korea are the Tartars, formidable indeed from their numbers.

bers, but, by reason of their barbarity and want of union, incapable of attempting any thing. The Turks possess the western part of the continent called *Asia Minor*, to the river Euphrates. The Arabs are again confined within their own peninsulas; which they possess, as they have ever been, without owning subjection to any foreign power. To the east of Turkey in Asia lies Persia, more confined in its limits than before; and to the eastward of Persia lies India, or the kingdom of the Mogul, comprehending all the country from the Indus to the Ganges, and beyond that river. Still farther to the east lie the kingdoms of Siam, Pegu, Thibet, and Cochin-China, little known to the Europeans. The vast part of China occupies the most easterly part of the continent; while that of Japan comprehends the islands which go by that name, and which are supposed to lie at no great distance from the western coasts of America.

In Africa the Turks, in consequence of British power and perseverance, still possess Egypt, which they conquered in 1517, but would never have been able to recover from the French, without the assistance of Britain. They have also a nominal jurisdiction over the states of Barbary. The interior parts are filled with barbarous and unknown nations, as they have always been. On the western coasts are many settlements of the European nations, particularly the British and Portuguese; and the S. extremity is by the peace restored to the Dutch. The eastern coasts are almost totally unknown. The Asiatic and African islands are either possessed by the Europeans, or inhabited by savage nations.

The European nations at the beginning of the 17th century were, Sweden, Muscovy, Denmark, and Britain, Germany, Holland, France, Spain, Portugal, Italy, and Turkey in Europe. Of these the Russians, though the most barbarous, were by the most considerable, both in regard to number and the extent of their empire; but their situation made them little feared by the others, they lay at a distance from them, till the time of Peter the Great. The kingdom of Poland, which was first set up in the year 1000, proved a barrier betwixt Russia and Germany; and at the same time the policy above mentioned, of keeping up the balance of power in Europe, rendered probable that no one European nation, whatever it might be engaged in, would have been easily destroyed, or ceased to exist as a distinct nation. The late dismemberment of Poland, however, and its partition between Russia, Prussia, and Austria, was a step very inconsistent with the above political system; and it is surprising with what tameness it has been acquiesced in by the other powers. Subsequent circumstances, particularly the passiveness with which the ambitious designs of Russia against the Porte have been beheld, seem to indicate a total dereliction of the scheme of equilibrium, formerly so wisely, though perhaps sometimes too anxiously, attended to. Several still more decisive evidences of this, indeed, have occurred in the course of the late war, by the total extinction of the ci-devant republic of Venice; the division of its territories

between the Emperor and the Cisalpine republic; the partial dismemberment of the German empire; as well as of the Pope's territories, and the dominions of the king of Sardinia; together with annexations of Belgium, Nice, Savoy, Geneva, and the countries on the W. bank of the Rhine, &c. to the French republic; all which revolutions and transfers of territory are now confirmed by the preliminary articles of peace, signed in October 1801.

The revolt of the British colonies in America, it was hoped by the enemies of Britain, would have given a fatal shock to her strength and wonted superiority. The consequences, however, have been very different. Although these colonies have been disjoined from the mother country, and have attained an independent rank among the nations, Britain has had no cause to repine at the separation. Divested only of a splendid encumbrance, an expensive and invidious appanage, she has been left to enjoy the undivided benefits of her native vigour, and to display new energies, which, but for the late devastating and expensive war, now (13th Oct. 1801) to all appearance happily terminated, seemed to promise her mild empire a long and prosperous duration.

On the other hand, the flame which was to have blazed only to her prejudice, entailed ruin on her chief foe, the late monarchy of France. The French, indeed, by the establishment of their Republic, have become a nation of freemen as well as ourselves, and the Americans; who, by the way, as some think, were never otherwise, nor ever knew what oppression was. But neither is the French revolution an event which Britons as lovers of liberty and friends to the rights of mankind, should regret: or which, even in a political view, if duly considered, ought to excite either their jealousy or apprehension, unless it be from the consideration of the vast accession of territory, acquired by that overgrown republic during the course of the war, and now completely ceded to it by the peace. See *FRENCH REPUBLIC*.

In fine, we seem to be advancing to a great era in the history of human affairs. The emancipation of France, it is highly probable, will in time be followed by revolutions in other countries of Europe. The papal power too, that scourge of nations, has suffered a fatal blow; and the period seems to be approaching when the Roman pontiff will be reduced to a mere bishop of Rome. More liberal ideas both in politics and religion are every where gaining ground. The regulation, and perhaps in time the abolition, of the slave trade, with the endeavours of the societies for fertilizing Africa, may lead to the civilization of some parts of that immense continent, and open new markets for our manufactures. That inhuman traffic, too, being now abolished in the French republic, and the citizens of the American States having raised Mr JEFFERSON to the presidency of their republic, there is every reason to expect from the decided sentiments published by him against it many years ago, (See *AMERICA*, § 46.) that his utmost influence will be exerted for its speedy abolition throughout the United States of America.

## PART II.

## OF ECCLESIASTICAL HISTORY.

THE history of religion, among all the different nations that have existed in the world, is a subject no less important and interesting than that of civil history. It is, however, less fertile of great events, affords an account of fewer revolutions, and is much more uniform, than civil history. The reason of this is plain. Religion is conversant about things which cannot be seen; and which of consequence cannot suddenly and strongly affect the senses of mankind, as natural things are apt to do. The expectation of worldly riches can easily induce one nation to attack another; but it is not easy to find any thing that will induce a nation to change its religion. The invisible nature of spiritual things, the prejudices of habit and of early education, all stand in the way of changes of this kind. Hence the revolutions in religion have been but few, and the duration of almost any religion of longer standing, than the most celebrated empires; the changes which have happened, in general, have required a long time to bring them about; and history scarce affords an instance of the religion of any nation being essentially and suddenly changed for another.

SECT. I. *Of the ORIGIN of IDOLATRY and PAGANISM.*

FOR the origin of religion, we must have recourse to the Scriptures; and are as necessarily constrained to adopt the account there given, as we are to adopt that of the creation given in the same book; namely, because no other hath made its appearance which seems in any degree rational, or consistent with itself. In what manner the true religion given to Adam was falsified or corrupted by his descendants before the flood, doth not clearly appear from Scripture. Idolatry is not mentioned; nevertheless we are assured that the inhabitants of the world were then exceedingly wicked; and as their wickedness did not consist in worshipping false gods, it may be concluded that they worshipped none at all: i. e. that the crime of the antediluvians was a species of atheism.

After the flood, idolatry quickly made its appearance; but what gave rise to it is not certainly known. This superstition indeed seems to be natural to man, especially when placed in such a situation that he hath little opportunity of instruction, or of improving his rational faculties. This seems also probable from a caution given to the Jews, lest, when they looked up to the sun, moon, and stars, and the rest of the host of heaven, they should be *driven to worship them*. The origin of idolatry among the Syrians and Arabians, and also in Greece, is therefore accounted for with great probability, in the following manner, by the author of *The Ruins of Balbeck*. "In those uncomfortable deserts, where the day presents nothing to the view but the uniform, tedious, and melancholy prospect of barren lands, the night discloses a most delightful and magnificent spectacle, and appears arrayed with charms of the most attractive kind. For the most part unclouded and

serene, it exhibits to the wondering eye the host of heaven in all their variety and glory. In the view of this stupendous scene, the transition from admiration to idolatry was too easy to unsophisticated minds; and a people, whose climate offered beauties to contemplate but those of the firmament, would naturally look thither for the object of their worship. The form of idolatry in *Ques* was different from that of the Syrians; which perhaps may be attributed to that smiling and irrigated scene of mountains, valleys, rivers, wood groves and fountains, which the transported imagination, in the midst of its pleasing astonishment, supposed to be the seats of invisible deities."

A difficulty, however, arises on this supposition; for if idolatry is naturally produced in the mind of uninstrued and savage man from a view of the creation, why hath not idolatry of this kind or other taken place among all the different nations of the world? This certainly hath not been the case: of which the most striking examples are the Persians of old, and the Moslems in more modern times. Both these nations were strict deists: so that we must allow some other causes to concur in producing idolatry, besides this an imperfect and obscure notion of the deity. Idolatry seems to be the most probable.

Though idolatry, therefore, was formerly prevalent, it neither extended over the whole earth, nor were the superstitions of the idolaters all of one kind. Every nation had its respective gods, over which one more excellent than the rest was said to preside; yet in such a manner, that this supreme deity himself was controlled by the rigid empire of the *Fates*, or by what philosophers called *eternal necessity*. The gods of the Persians were different from those of the Gauls, the Romans, and the other northern nations. The Egyptian divinities differed widely from those of the Egyptians, who deified plants, animals, and the great variety of the productions both of nature and art. Each people also had their own particular manner of worshipping and appeasing their respective deities, entirely different from the rites of other countries.

All this variety of religions, however, produced neither wars nor dissensions among the different nations; each nation suffered its neighbours to follow their own method of worship, without covering any displeasure on that account. It is nothing surprising in this mutual toleration when we consider, that they all looked upon the world as one great empire, divided into various provinces, over each of which a certain order of divinities presided; for which reason they believed that none could behold with contempt the gods of other nations, or force strangers to pay homage to theirs. The Romans exercised this toleration in the most ample manner; for that they would not allow any change to be made in the religions that were publicly professed in their empire, nor any new form of worship to be publicly introduced, yet they granted to their subjects a full liberty of observing in private the sacred rites of other nations, and of honouring foreign deities as they thought proper.

The heathen deities were honoured with sacrifices of various kinds, according to the



positive names and offices. Their rites were absurd and ridiculous; while the priests, appointed to preside over this strange worship, abused their authority, by deceiving and imposing upon the people in the grossest manner.

## SECT. II. OF THE JEWISH RELIGION.

From the time of the flood to the coming of Christ, idolatry prevailed among almost all the nations of the world, the Jews alone excepted; even they were on all occasions extremely ready to run into it, as is evident from their history in the Old Testament. At the time of Christ's birth, the religion of the Romans, as well as their empire, extended over a great part of the world. Some people there were among the heathens who perceived the absurdities of that system, but being destitute of means, as well as of power, to effect a reformation, matters went on in their old way. Though there were at that time various sects of philosophers, yet all of them rested upon false principles, and consequently could be of no service to the advancement or purification of religion. Nay some, among whom the Epicureans and Academicks, declared openly against every kind of religion whatever. Two religions at this time flourished in Palestine. The Jewish and Samaritan; between their respective followers reigned the most violent hatred and contempt. The difference between them seems to have been chiefly about the place of worship; which the Jews would have to be Jerusalem, and the Samaritans on mount Gerizim.

Though the Jews were certainly right as to point, they had greatly corrupted their religion in other respects. They expected a Saviour, but they mistook his character; imagining that he was to be a powerful and a warlike prince, who should set them free from the Roman yoke, which they bore with the utmost impatience. They also imagined that the whole of religion consisted in observing the rites of Moses, and the ceremonies which they had added to them, without the least regard to morality or virtue; as is evident from the many charges our Saviour brings against the Pharisees, who had the greatest reputation for sanctity among the whole nation. To their corrupt and vicious principles they added many absurd and superstitious notions concerning the divine nature, invisible powers, magic, &c. which they had partly imbibed during the long Jewish captivity, and partly derived from their neighbours in Arabia, Syria, and Egypt. The principal sects among them were the Pharisees, Sadducees, and Samaritans. (See these sects.) The Samaritans, according to the general opinion, had corrupted their religion more than the Jews.

## SECT. III. HISTORY OF CHRISTIANITY, FROM ITS ORIGIN TO ITS ESTABLISHMENT BY CONSTANTINE THE GREAT.

When the true religion was preached by the apostles to mankind, it is not to be wondered at, that it became on that account obnoxious to a people so deeply sunk in corruption and ignorance as the Jews then were. It is not here re-

quisite to enter into the particulars of the doctrine advanced by him, or of the opposition he met with from the Jews, as a full account of these things, and likewise of the preaching of the gospel by the Apostles, may be found in the New Testament. The rapid progress of the Christian religion, under these faithful and inspired ministers, soon alarmed the Jews, and raised various persecutions against its followers. The Jews, indeed, seem at first to have been every where the chief promoters of persecution; for we find that they officiously went from place to place, wherever they heard of the increase of the gospel, and by their calumnies and false suggestions endeavoured to stir up the people against the Apostles.

The Heathens, though at first they showed no very violent spirit of persecution against the Christians, soon came to hate them as much as the Jews themselves. Tacitus acquaints us with the causes of this hatred, when speaking of the first general persecution under Nero. That inhuman tyrant having set fire to the city of Rome, to avoid the imputation of this wickedness, transferred it on the Christians. Our author informs us, that they were already abhorred on account of their many and enormous crimes. "The author of this name (*Christians*)," says he, "was CHRIST, who, in the reign of Tiberius, was executed under Pontius Pilate, procurator of Judaea. The pestilent superstition was for a while suppressed; but it revived again, and spread, not only over Judaea, where this evil was first broached, but reached Rome, whither from every quarter of the earth is constantly flowing whatever is hideous and abominable amongst men, and is there readily embraced and practised. First, therefore, were apprehended such as openly avowed themselves to be of that sect; then by them were discovered an immense multitude; and all were convicted, not of the crime of burning Rome, but of hatred and enmity to mankind. Their death and tortures were aggravated by cruel derision and sport; for they were either covered with the skins of wild beasts and torn in pieces by devouring dogs, or fastened to crosses, or wrapped up in combustible garments, that, when the day-light failed, they might, like torches, serve to dispel the darkness of the night. Hence, towards the miserable sufferers, however guilty and deserving the most exemplary punishment, compassion arose; seeing they were doomed to perish, not with a view to the public good, but to gratify the cruelty of one man."

That this account of Tacitus is downright misrepresentation and calumny, must be evident to every one who reads it. It is impossible that any person can be convicted of hatred and enmity to mankind, without specifying a number of facts by which this hatred shewed itself. The burning of Rome would indeed have been a very plain indication of enmity to mankind, but of this Tacitus himself clears them, and mentions no other crime of which they were guilty. It is probable, therefore, that the only reason of this charge against the Christians was their absolute refusal to have any share in the Roman worship, or to countenance the absurd superstitions of Paganism in any degree.

The persecution under Nero was succeeded by another under Domitian; during which the apostle John was banished to Patmos, where he saw the visions, and wrote the book called *Revelation*, which completes the canon of Scripture. This persecution commenced in the 9th year of the Christian era; and John is supposed to have written his *Revelation* the year after, or in the following one.

During the *first century*, the Christian religion spread over a great number of different countries; but as we have now no authentic records concerning the travels of the apostles, or the success which attended them in their ministry, it is impossible to determine how far the gospel was carried during this period. We are, however, assured, that even during this early period many corruptions were creeping in, the progress of which was with difficulty prevented even by the apostles themselves. Some corrupted their profession by a mixture of Judaism; others by mixing it with the oriental philosophy; while others were already attempting to deprive their brethren of liberty, setting themselves up as eminent pastors, in opposition even to the apostles, as we learn from the epistles of St Paul, and the 3d epistle of St John. Hence arose the sects of the Gnostics, Cerinthians, Nicolaitans, Nazarenes, Ebionites, &c. with which the church was agitated during this century. See these articles.

Concerning the ceremonies and method of worship used by the Christians of the first century, it is impossible to say any thing with certainty. Neither is the church order, government, and discipline, during this period, ascertained with any degree of exactness. All those parties, therefore, which exist at this day, contend with the greatest earnestness for that particular mode of worship which they themselves have adopted; and some of the most bigoted would willingly monopolize the word *church* in such a manner, as to exclude from all hope of salvation every one who is not attached to their particular party. It doth not however appear that, excepting baptism, the Lord's supper, and anointing the sick with oil, any external ceremonies or symbols were properly of divine appointment. According to Dr M. thein, "there are several circumstances which incline us to think, that the friends and apostles of our blessed Lord either tolerated through necessity, or appointed for wise reasons, many other external rites in various places. At the same time, we are not to imagine, that they ever conferred upon any person a perpetual, indelible, pontifical authority, or that they enjoined the same rites in all churches. We learn, on the contrary, from authentic records, that the Christian worship was from the beginning celebrated in a different manner in different places; and that, no doubt, by the orders, or at least with the approbation, of the apostles and their disciples. In those early times, it was both wise and necessary to shew, in the establishment of outward forms of worship, some indulgence to the ancient opinions, manners and laws of the respective nations to whom the gospel was preached."

The *second century* commences with the 3d year of the emperor Trajan. The Christians were still

persecuted; but as the Roman emperors, even the most part of this century princes of a moderate turn, they persecuted less violently than formerly. Yet Marcus Aurelius, notwithstanding the clemency and philosophy for which he is much celebrated, treated the Christians worse than Trajan, Adrian, or even Severus himself, who is noted for his cruelty. This respite from rigorous persecution proved a very favourable circumstance for the spreading of the Christian religion; it is by no means easy to point out the particular countries through which it was diffused. We are, however, assured, that in the 2d century, it was worshipped as God almost through the whole of the east; as also among the Germans, Spaniards, Celtes, and many other nations: but when they received the gospel in the first century, which in the second, is a question uncertain at this distance of time. The writers of the 2d century attribute the rapid progress of Christianity chiefly to the extraordinary gifts that were imparted to the first Christians, and the success which were wrought at their command; or supposing that any part of the success ought to be ascribed to the intervention of human or secondary causes. Many of the moderns, however, are so far from being of this opinion, they either deny the authenticity of all that is said to have been wrought since the days of the apostles, or ascribe them to the power of the devil. To enter into the particulars of this controversy is foreign to our present purpose, which reason we must refer to the writers of polemical divinity, who have largely treated of it and other points of a similar nature.

The corruptions which had been introduced into the first century, and which were almost inseparable with Christianity itself, continued to gain ground in the second. Ceremonies, in themselves and useless, but which must be considered highly pernicious when joined to a religion capable of any other ornament than the upright and virtuous conduct of its professors, were multiplied for no other purpose than to please the multitude. The immediate consequence of this was, that the attention of Christians was drawn aside from the important duties of morality; they were led to imagine, that a careful observance of the ceremonies might make amends for the neglect of moral duties. This was the pernicious opinion that could possibly be maintained; and was indeed the very foundation of that enormous system of ecclesiastical power which afterwards took place, and held the whole world in slavery and barbarism for many ages.

Another corruption was the introduction of *mysteries*, as they were called, into the Christian religion; that is, insinuating that some part of the worship in common use had a hidden meaning and power, far superior to the plain and obvious meaning assigned to them by the vulgar: and paying peculiar respect to these mysteries, the pretended teachers of the religion of Jesus accumulated their doctrines to the taste of their Jewish neighbours, whose religion consisted in a host of mysteries, of which nobody knew the meaning.

By these, and other means of a similar kind, the Christian pastors greatly abridged the

their flock. Being masters of the ceremonies and mysteries of the Christian religion, they had the power to make their followers worship before whatever they thought proper; and they did not fail to make use of for their own sake. They persuaded the people, that the aims of the Christian church succeeded to the aims, rights, and privileges, of the Jewish church; and accordingly the bishops considered themselves as invested with a rank and character to those of the high-priest among the Jews, while the presbyters represented the priests, and deacons the Levites. This notion, which was introduced in the reign of Adrian, produced of very considerable honour and profit to the clergy.

A form of ecclesiastical government was instituted, rendered permanent and uniform. A bishop or bishop presided over each Christian assembly, to which office he was elected by the consent of the whole people. To assist him in his office, he formed a council of presbyters, which consisted of any stated number. To the bishop and presbyters the ministers or deacons were added; and the latter were divided into a number of classes, as the different exigencies of the church required. During a great part of this century, the churches were independent of each other, and were they joined together by association, confederacy, or any other bonds but those of friendship. Each assembly was a little state government, with its own laws; which were either enacted, or approved of, by the society. But in the latter part of the century all the Christian churches of a province were formed into one large ecclesiastical body, like confederate states, assembled at stated times, in order to deliberate about the concerns of the whole. This institution had its origin among the Greeks; but in a short time it became universal, and similar assemblies were formed in all places where the gospel had been preached.

These assemblies, which consisted of the bishops or commissioners from several churches, and synods by the Greeks, and councils by the Latins; and the laws enacted in these meetings were called *canons*, i. e. *rules*.

The councils, of which we find not the smallest trace before the middle of this century, changed the whole face of the church, and gave it a new form; for by them the ancient privileges of the bishops were considerably diminished, and the authority of the bishops greatly augmented.

The humility, indeed, and prudence, of pious prelates hindered them from assuming at once the power with which they were now invested. At their first appearance in general councils, they acknowledged that they were no more than the delegates of their respective churches, and that they acted in the name of the appointment of their people. But they changed this humble tone; imperceptibly they extended the limits of their authority; turned their counsel into dominion, their counsels into laws, and at length openly asserted, that Christ empowered them to prescribe to his people the *rules of faith and manners*.

The effect of these councils was the gradual loss of that perfect equality which reigned

among all bishops in the primitive times: for the order and decency of these assemblies required, that some one of the provincial bishops met in council should be invested with a superior degree of power and authority; and hence the rights of Metropolitans derive their origin. In the mean time, the bounds of the church were enlarged; the custom of holding councils was followed wherever the sound of the gospel had reached; and the universal church had now the appearance of one vast republic formed by a combination of a great number of little states. This occasioned the creation of a new order of ecclesiastics, who were appointed in different parts of the world as heads of the church, and whose office it was to preserve the consistence and union of that immense body, whose members were so widely dispersed throughout the nations. Such was the nature and office of the *Patriarchs*; among whom, at length, ambition, being arrived at its most insolent period, formed a new dignity, investing the bishop of Rome with the title and authority of the *Prince of the Patriarchs*.

During the 2d century, all the sects continued which had sprung up in the first, with the addition of several others; the most remarkable of which were the *Ascetics*. These owed their rise to an error propagated by some doctors of the church, who asserted that Christ had established a *double rule of sanctity and virtue* for two different orders of Christians. Of these rules, one was ordinary, the other extraordinary; the one of a lower dignity, the other more sublime: the first for persons in the active scene of life; the other for those who, in a sacred retreat, aspired after the glory of a celestial state. In consequence of this system, they divided into two parts all those moral doctrines and instructions which they had received either by writing or tradition. One of these divisions they called *precepts*, and the other *counsels*. They gave the name of *precepts* to those laws that were universally obligatory upon all orders of men; and that of *counsels* to those which related to Christians of a more sublime rank, who proposed to themselves great and glorious ends, and breathed after an intimate communion with the Supreme Being.

Thus were produced all at once a new set of men, who made pretensions to uncommon sanctity and virtue, and declared their resolution of obeying all the *precepts* and *counsels* of Christ, in order to their enjoyment of communion with God here; and also that, after the dissolution of their mortal bodies, they might ascend to him with the greater facility, and find nothing to retard their approach to the centre of happiness and perfection. They looked upon themselves as prohibited from the use of things which it was lawful for other Christians to enjoy; such as wine, flesh, matrimony, and commerce. They thought it their indispensable duty to extenuate their body by watchings, abstinence, labour, and hunger. They looked for felicity in solitary retreats, and desert places; where by severe and assiduous efforts of sublime meditation, they raised the soul above all external objects, and all sensual pleasures. They were distinguished from other Christians, not only by their titles of *Ascetics*, *Zoumits*, *anachorites*, and *philosophers*.

hera, but also by their garb. In this century, indeed, those, who embraced such an austere kind of life, submitted themselves to all these mortifications in private, without breaking asunder their social bands, or withdrawing themselves from mankind; but in process of time they retired into deserts, and, after the example of the Essenes and Therapeutæ, formed themselves into select companies.

This austere sect arose from an opinion, which has been more or less prevalent in all ages and in all countries, namely, that religion consists more in prayers, meditations, and a kind of secret intercourse with God, than in fulfilling the social duties of life in acts of benevolence and humanity to mankind. Nothing can be more evident, than that the Scripture reckons the fulfilling of these infinitely superior to the observance of all the ceremonies that can be imagined: yet it somehow happens, that almost every body is more inclined to observe the ceremonial part of devotion than the moral; and hence, according to the different humours or constitutions of different persons, there have been numberless forms of Christianity, and the most virulent contentions among those who professed themselves followers of the Prince of Peace. It is obvious, that if the moral conduct of Christians was to be made the standard of faith, instead of speculative opinions, all these divisions must cease in a moment; but while Christianity, or any part of it, is made to consist in speculation, or the observance of ceremonies, it is impossible there can be an end of sects or heresies. No opinion whatever is so absurd, but some people have pretended to argue in its defence; and no ceremony so insignificant, but it hath been explained and sanctified by hot headed enthusiasts: and hence ceremonies, sects, and absurdities, have been multiplied without number, to the prejudice of society and of the Christian religion. This short relation of the rise of the Ascetic sect will also serve to account for the rise of any other; so that it is needless to enter into particulars concerning the rest, as they all took their origin from the same general principle variously modified, according to the different dispositions of mankind.

The Ascetic sect began first in Egypt, from whence it passed into Syria and the neighbouring countries. At length it reached the European nations; and hence that train of austere and superstitious vows and rites which totally obscured, or almost annihilated, Christianity; the celibacy of the clergy, and many other absurdities of the like kind. The errors of the Ascetics, however, did not stop here: In compliance with the doctrines of some Pagan philosophers, they affirmed, that it was not only lawful, but even praise-worthy, to deceive, and to use the expedient of a lie, in order to advance the cause of piety and truth; and hence the *pious frauds* for which the church of Rome hath been so notorious, and with which she hath been so often and justly reproached.

As Christians thus deviated more and more from the true practice of their religion, they became more zealous in the external profession of it. Anniversary festivals were celebrated in commemoration of the death and resurrection of Christ, and of the effusion of the Holy Ghost on the apostles.

Concerning the days on which these festivals were to be kept, there arose violent contests. The Asiatic churches in general differed in this from those of Europe: and towards the end of the 3d century, Victor, bishop of Rome, took it in his head to force the eastern churches to follow the rules laid down by the western. This they absolutely refused to comply with, upon which Victor cut them off from communion with the church of Rome; though by means of the intercession of some prudent people, a difference was made up for a time.

During most of the 3d century, the Christians were allowed to enjoy their religion, but was, without molestation. The emperors Maximinus and Decius indeed, made them feel the rigours of a severe persecution; but their reigns were short, and from the death of Decius to the time of Dioclesian the church enjoyed tranquility. Thus vast multitudes were converted: but at the same time the doctrine grew daily more corrupt and the lives of professed Christians more licentious and scandalous. New ceremonies were introduced in great numbers, and an unaccountable superstition prevailed for the oriental superstition concerning demons; whence proceeded the train of exorcisms, spells, and fears for the possession of evil spirits, which to this day are where quite eradicated. Hence also the custom of avoiding all connections with those who were not baptised, or who lay under the penalty of excommunication, as persons supposed to be under the dominion of some evil spirit. And the rigour and severity of that discipline and penance imposed upon those who had incurred the censures of the church.

Several alterations were now made in the manner of celebrating the Lord's supper. The solemnity and pomp with which it was celebrated were considerably increased. Gold and silver vessels were used in the celebration; it was considered essential to salvation and for that reason administered even to infants.—Baptism was now administered twice a year to such as, after a long course of preparation, offered themselves for it. The remission of sins was thought to be the immediate consequence; while the bishop, by the laying on of hands, was supposed to confer those sanctifying gifts of the Holy Ghost, which were necessary to a life of righteousness and to resist the power of an evil demon was supposed naturally to reside in every person, who was the author and cause of all the corrupt dispositions and unchristian actions of that person. The driving out of evil spirits was therefore an essential property of baptism; and, in consequence of this opinion, baptized persons returned home clothed in white garments, and adorned with crowns, as emblems, the former of their inward purity and innocence, and the latter of their victory over sin and the world.

FASTING began now to be held in more esteem than formerly. A high degree of sanctity was attributed to this practice; it was even looked upon as indispensably necessary, from a notion that demons directed their force chiefly against those who pampered themselves with delicious food.



were less troublesome to the lean and hungry who lived under the severities of a rigorous abstinence. The sign of the cross also was supposed to admit a victorious power over all sorts of trials and calamities; and was more especially considered as the surest defence against the snares and stratagems of malignant spirits: for which reason, no Christian undertook any thing of moment, without anointing himself, as he imagined, with the power of this triumphant sign. The heresies which troubled the church during this century, were the *Quadrages*, (whose doctrines were newmodelled and improved by Manes, from whom they were afterwards chiefly called *Manicheans*), the *Hieracites*, *Nortians*, *Sabellians*, and *Novatians*; for an account of which, see these articles.

The 4th century is remarkable for the establishment of Christianity by law in the Roman empire; which, however, did not take place till the year 314. In the beginning of the century, the empire was governed by four chiefs, viz. Dioclesian, Maximian, Constantius Chlorus, and Galerius, under whom the church enjoyed a perfect toleration. Dioclesian, though much addicted to superstition, had no ill-will against the Christians; and Constantius Chlorus, having abandoned polytheism, treated them with condensation and benevolence. This alarmed the Pagan priests, whose interests were so closely connected with the continuance of the ancient superstitions; and who justly apprehended, that the Christian religion would at length prevail throughout the empire. To prevent the downfall of the Pagan superstition, therefore, they applied to Dioclesian and Galerius Cæsar; by whom a most bloody persecution was commenced A. D. 303, and continued till 311. An asylum, however, was opened for the Christians in the year 304. Galerius having dethroned Dioclesian and Maximian, declared himself emperor in the east; leaving all the western provinces, to which great numbers of Christians resorted to avoid the cruelty of the former, to Constantius Chlorus. At length Galerius, being afflicted with an incurable and dreadful disease, published an edict ordering the persecution to cease, and restoring freedom to the Christians, whom he had most inhumanly oppressed for 8 years. Galerius died the same year; and in a short time after, when Constantine the Great ascended the throne, the Christians were freed from any farther uneasiness, by his abrogating all the penal laws against them; and afterwards issuing edicts, by which no other religion than the Christian was tolerated throughout the empire.

SECT. IV. *History of the Church of Rome from its ESTABLISHMENT to the ELECTION of the Pope's SUPREMACY by PHOCAS.*

THE civil establishment of the Christian religion, however favourable to the outward peace of the church, was far from promoting its internal harmony, or the reformation of its leaders. The clergy, who had all this time been augmenting their power at the expence of the liberty of the people, now set no bounds to their ambition. The bishop of Rome was the first in rank, and distinguished by a sort of pre-eminence above the rest of the prelates. He surpassed all his brethren in the magnificence and splendor of the church over which he

presided, in the riches of his revenues and possessions, in the number and variety of his ministers, in his credit with the people, and in his sumptuous and splendid manner of living. Hence it happened, that when a new pontiff was to be chosen by the presbyters and people, the city of Rome was generally agitated with dissensions, tumults, and cabals, which often produced fatal consequences. The intrigues and disturbances which prevailed in that city in the year 366, when, upon the death of Liberius, another pontiff was to be chosen in his place, are a sufficient proof of this. Upon that occasion, one faction elected Damasus to that high dignity; while the opposite party chose Ursicinus, a deacon of the vacant church, to succeed Liberius. This double election gave rise to a dangerous schism, and to a sort of civil war within the city of Rome; which was carried on with the utmost barbarity and fury, and produced the most cruel massacres and desolations. The inhuman contest ended in the victory of Damasus; but whether his cause was more just than that of Ursicinus, is not easily to be determined.

Notwithstanding the pomp and splendor which surrounded the Roman see, the bishops of Rome had not yet acquired that pre-eminence of power and jurisdiction which they afterwards enjoyed. In the ecclesiastical commonwealth, indeed, they were the most eminent order of citizens; but still they were citizens as well as their brethren, and subject, like them, to the laws and edicts of the emperors. All religious causes of extraordinary importance were examined and determined, either by judges appointed by the emperors, or in councils assembled for that purpose; while those of inferior moment were decided in each district by its respective bishop. The ecclesiastical laws were enacted either by the emperor or councils. None of the bishops acknowledged that they derived their authority from the permission and appointment of the bishop of Rome, or that they were created bishops by the favour of the *apostolic see*. On the contrary, they all maintained that they were the ambassadors and ministers of Jesus Christ, and that their authority was derived from above.

It must, however, be observed, that even in this century several of those steps were laid, by which the bishops of Rome mounted afterwards to the summit of ecclesiastical power and despotism. This happened partly by the imprudence of the emperors, partly by the dexterity of the Roman prelates themselves, and partly by the inconsiderate zeal and precipitate judgment of certain bishops. The imprudence of the emperor, and precipitancy of the bishops, were both remarkably obvious in the following circumstance, which favoured extremely the ambition of the Roman pontiff. About A. D. 373, Valentinian enacted a law, empowering the bishop of Rome to examine and judge other bishops, that religious disputes might not be decided by any profane or secular judges. The bishops assembled in council at Rome in 378, not considering the fatal consequences that must arise from this imprudent law, both to themselves and to the church, declared their approbation in the strongest terms, and recommended the execution of it in their address to the emperor Gratian. Some think, indeed, that this

this law empowered the Roman bishop to judge only the bishops within the limits of his jurisdiction; others, that his power was given only for a certain time, and for a particular purpose. This last notion seems the most probable; but still this privilege must have been an excellent instrument in the hands of sacerdotal ambition.

By removing the seat of empire to Constantinople, the emperor raised up, in the bishop of this new metropolis, a formidable opponent to the bishop of Rome, and a bulwark which threatened a vigorous opposition to his growing authority. For as the emperor, to render Constantinople a second Rome, enriched it with all the rights and privileges, honours and ornaments, of the ancient capital of the world; so its bishop, measuring his own dignity and rank by the magnificence of the new city, and its eminence as the residence of the emperor, assumed an equal degree of dignity with the bishop of Rome, and claimed a superiority over the rest of the episcopal order. Nor did the emperors disapprove of these high pretensions; as they considered their own dignity as connected in a certain measure with that of the bishop of their imperial city. Accordingly, in a council held at Constantinople in 381, by the authority of Theodosius the Great, the bishop of that city was, during the absence of the bishop of Alexandria, and against the consent of the Roman prelate, placed, by the 3d canon of that council, in the first rank after the bishop of Rome, and consequently above those of Alexandria and Antioch.

Nectarius was the first bishop who enjoyed these new honours accumulated upon the see of Constantinople. His successor, the celebrated John Chrysostom, extended still farther the privileges of that see, and included within its jurisdiction all Thrace, Asia, and Pontus; nor were the succeeding bishops of that imperial city deficient in equal zeal to augment their privileges and extend their dominion. By this unexpected promotion, the most disagreeable effects were produced. The bishops of Alexandria were not only filled with the most inveterate hatred against those of Constantinople, but a contention was excited between the bishops of Rome and the latter; which, after being carried on for many ages, concluded at last in the separation of the Greek and Latin churches.

CONSTANTINE the Great, to prevent civil commotions, and to fix his authority on a stable and solid foundation, made several changes not only in the laws of the empire, but also in the form of the Roman government. And as he had many reasons to suit the administration of the church to these changes in the civil constitution, this necessarily introduced among the bishops new degrees of eminence and rank. The four bishops, of Rome, Constantinople, Antioch, and Alexandria, were distinguished by a certain degree of pre-eminence over the rest. These four prelates answered to the four prætorian prefects created by Constantine; and it is probable, that even in this century they were distinguished by the Jewish title of *patriarchs*. After these followed the *exarchs*, who had the inspection of several provinces, and answered to the appointment of certain civil officers who bore the same title. In a lower class were the *metropolitans*, who had only the government

of one province; under whom were the *archbishops*, whose inspection was confined to certain districts. In this gradation the *bishops* brought up the rear; but the sphere of their authority was not in all places equally extensive; being in some considerably ample, and in others confined within narrow limits. To these various ecclesiastical orders we might add that of the *choroepiscopi*, or superintendants of the country churches; but this last order was in most places suppressed by the bishops, with a design to extend their own authority, and enlarge the sphere of their power and jurisdiction.

The administration of the church was divided by Constantine into an *external* and *internal* inspection. The latter, which was committed to bishops and councils, related to religious controversies, the forms of divine worship, the offices of priests, the vices of the ecclesiastical orders, &c. The external administration of the church the emperor assumed to himself. This comprehended all those things which related to the outward state and discipline of the church; it likewise extended to all contests that should arise between the ministers of the church, superior as well as inferior, concerning their possessions, their reputation, their rights and privileges, their offences against the laws, &c. but no controversies that related to matters purely spiritual were cognizable by the external inspection. In consequence of this artificial division of the ecclesiastical government, Constantine and his successors called councils, presided in them, appointed the judges of religious controversies, terminated the differences which arose between the bishops and the people, fixed the limits of the ecclesiastical provinces, took cognizance of the civil causes that subsisted between the ministers of the church, and punished the crimes committed against the laws by the ordinary judges appointed for that purpose; giving over all cases purely ecclesiastical to the bishops and councils. But this famous division of the administration of the church was never explained with sufficient accuracy; so that both in the 4th and 5th centuries, there are frequent instances of the emperors determining matters purely ecclesiastical, and likewise of bishops and councils determining matters which related merely to the external form and government of the church.

After the time of Constantine many additions were made by the emperors and others to the wealth and honours of the clergy; and these additions were followed by a proportionable increase of their vices and luxury, particularly among those who lived in great and opulent cities. The bishops, on the one hand, contended with each other in the most scandalous manner concerning the extent of their respective jurisdictions: while, on the other, they trampled on the rights of the people, violated the privileges of the inferior ministers, and imitated in their conduct and in their manner of living, the arrogance, voluptuousness, and luxury of magistrates and princes. This pernicious example was soon followed by the several ecclesiastical orders. The presbyters, in many places, assumed an equality with the bishops in point of rank and authority. Many complaints are also made by authors in this century about the vanity and effeminacy of the deacons. Those more particularly

ny of the presbyters and deacons who filled the stations of these orders, carried their pretensions to an extravagant length, and were offended at the notion of being placed on an equality with their colleagues. For this reason they not only assumed the titles of *arch-presbyters* and *arch-deacons*, but also claimed a degree of authority and power, superior to that which was vested in the members of their respective orders.

In the 5th century, the bishops of Constantinople, already reduced under their jurisdiction the Asiatic provinces, began to grasp at still greater acquests of power. By the 4th canon of a council held at Chalcedon in 451, it was resolved, that the same rights and honours which were conferred on the bishop of Rome were to be the bishop of Constantinople, on account of the equal dignity and lustre of the two cities in which these prelates exercised their authority. The same council confirmed also, by a solemn decree, the bishop of Constantinople in the spiritual government of those provinces over which he usurped the jurisdiction. Leo the Great, bishop of Rome, opposed with vehemence the passage of these laws: and his opposition was seconded by that of several other prelates. But their efforts were vain, as the emperors threw their weight in balance, and thus supported the decisions of the Grecian bishops. In consequence, then, of the decisions of this famous council, the bishop of Constantinople began to contend obstinately for supremacy with the Roman pontiff, and to contend with the bishops of Antioch and Alexandria.

At this time, Juvenal, bishop of Jerusalem, tried to withdraw himself and his church from the jurisdiction of the bishop of Caesarea, and to take a place among the first prelates of the world. The high degree of veneration in which the church of Jerusalem was held among all other Christian societies (on account of its rank among the apostolical churches, and its title to the appellation of *mother-church*), succeeded the first Christian assembly formed by the Apostles, was extremely favourable to the pretensions of Juvenal, and rendered his project more practicable than it would otherwise have been. Encouraged by this, and likewise by the sanction of Theodosius the younger, this apostolate not only assumed the dignity of patriarch of all Palestine, a rank which rendered him independent of all spiritual authority; but also invaded the rights of the bishop of Antioch, and extended his jurisdiction over the provinces of Phœnicia and Arabia. Hence arose a warm contest between Juvenal and Maximus bishop of Antioch; but the council of Chalcedon decided, by restoring to the latter the provinces of Phœnicia and Arabia, and confirming the former in the spiritual government of all Palestine, and in the high rank he had assumed in the church.

In 488, John bishop of Constantinople, sur-named *the Faster*, either by his own authority or by the emperor Mauritius, summoned a council at Constantinople to inquire into an accusation against Gregory bishop of Antioch; and on this occasion assumed the title of *ecumenical bishop*. This title had been formerly used by the bishops of Constantinople without

any offence; but now, Gregory the Great, then bishop of Rome, suspecting that John was aiming at the supremacy over all the churches, opposed his claim with the greatest vigour. For this purpose he wrote to the emperor, and others whom he thought capable of assisting him in his opposition: but all his efforts were without effect; and the bishops of Constantinople were allowed to enjoy the disputed title, though not in the sense which had alarmed the Roman pontiff.

Gregory, however, adhered tenaciously to his purpose, raised new tumults and dissensions among the clergy, and aimed at nothing less than an unlimited supremacy over the Christian church. This ambitious design succeeded in the west; while, in the eastern provinces, his arrogant pretensions were scarcely respected by any but those who were at enmity with the bishop of Constantinople. How much the people were at this time deluded by the Roman pontiffs, appears from the expression of Ennodius, one of the flatterers of Symmachus (who was a prelate of but ambiguous fame), that the Roman pontiff was constituted *judge in the place of God*, which he filled as the *vice-gerent of the Most High*. On the other hand it is certain, from a variety of the most authentic records, that both the emperors and the nations in general were far from being disposed to bear with patience the yoke of servitude which the see of Rome was arrogantly imposing on the whole church.

In the beginning of the 7th century, according to the most learned historians, Boniface III. engaged Phocas, emperor of Constantinople, to take from the bishop of that metropolis the title of *ecumenical* or *universal bishop*, and to confer it upon the Roman pontiff; and thus was first introduced the supremacy of the pope. The Roman pontiffs used all methods to maintain and enlarge this authority and pre-eminence which they had acquired from one of the most odious tyrants that ever disgraced the annals of history.

#### SECT. V. HISTORY of the CHURCH of ROME from the ERECTION of the POPE'S SUPREMACY to his ASSUMPTION of UNIVERSAL POWER.

In the 8th century, the power of the bishop of Rome, and of the clergy in general, increased prodigiously. The chief cause of this, besides the superstition of the people, was the method at that time used by the European princes to secure themselves on their thrones. All these princes being then employed either in usurpation or in self-defence, and the whole continent being in the most unsettled and barbarous condition, they endeavoured to attach warmly to their interests those whom they considered as their friends and clients. For this purpose they distributed among them extensive territories, cities, and fortresses, with the various rights and privileges belonging to them; reserving only to themselves the supreme dominion and the military service of these powerful vassals. For this reason it was by the European princes reckoned a high instance of political prudence to distribute among the bishops and other Christian doctors the same sort of donations which had formerly been given to their generals and knights. By means of the clergy, they hoped to check the seditious and turbulent spirits of their vassals; and







European princes suffered themselves to be sed of the supreme authority in religious matters which they had derived from Charlemagne; power of the bishops was greatly diminished, even the authority of both provincial and general councils began to decline;

The Popes, elated with their overgrown power, and become arrogant beyond measure by daily accessions that were made to their authority, were eagerly bent upon establishing the doctrine, That the bishop of Rome was constituted appointed by Jesus Christ supreme legislator, judge of the church universal; and that from the bishops derived all their authority &c. This opinion, which they inculcated with the utmost zeal, was opposed in vain by such as were acquainted with the ancient ecclesiastical traditions, and the government of the church in earlier ages. To gain credit to this new ecclesiastical code, and to support the pretensions of the popes to supremacy, it was necessary to exalt the authority of ancient deeds, in order to the mouths of such as were disposed to set up to their usurpations. The bishops of Rome were aware of this; and as those means were exhausted as the most lawful, that tended to the accomplishment of their purposes, they employed some of their most ingenious and zealous men in forging conventions, acts of councils, and such-like records, by which it might appear, that in the first ages of the church, the bishops possessed were clothed with the same spiritual authority and supreme authority which they claimed. There were, however, among the bishops, some men of prudence and sagacity, who, through these impious frauds, and perceived that they were forging both for them and the church. The French bishops distinguished themselves eminently in this respect: but their opposition was soon quashed; and as all Europe lay in the grossest ignorance and darkness, remained who were capable of detecting such obvious impostures, or disposed to support the arbitrary liberty of the church. This may be taken as a general specimen of the character and behaviour of the pretended viceregents of Jesus Christ to the 16th century.

In the 11th century, their power seems to have attained its utmost height. They now received the titles of *Masters of the World, and Popes, Universal fathers*. They presided over every matter, by their legates, assumed the authority of our arbiters in all controversies that arose in religion or church discipline, and maintained the pretended rights of the church against encroachments and usurpations of kings and princes. Their authority, however, was confined to certain limits: for, on the one hand, it was checked by sovereign princes, that it might not arrogantly aim at civil dominion; and, on the other, opposed by the bishops themselves, that it should not arise to a spiritual despotism, and utterly destroy the privileges and liberty of synods and councils.

From the time of Leo IX. the popes employed every method which the most artful ambition could suggest, to remove those limits, and to render their dominion both despotic and universal.

They not only aspired to the character of supreme legislators in the church, to an unlimited jurisdiction over all synods and councils whether general or provincial, to the sole distribution of all ecclesiastical honours and benefices, as divinely authorised and appointed for that purpose; but they carried their insolent pretensions so far as to give themselves out for *lords of the universe, arbiters of the fate of kingdoms and empires, and supreme rulers of the kings and princes of the earth*. Hence we find instances of their giving away kingdoms, and loosing subjects from their allegiance to their sovereigns; among which the history of John king of England is very remarkable. At last they plainly affirmed the whole earth to be their property, as well where Christianity was preached as where it was not; and therefore, on the discovery of America and the East Indies, the pope, by virtue of this spiritual property, granted to the Portuguese a right to all the countries lying eastward, and to the Spaniards all those lying to the westward of Cape Nun in Africa, which they were able to conquer by force of arms; and that nothing might be wanting to complete their character, they pretended to be lords of the future world also; and to have a power of restraining even the divine justice itself, and remitting that punishment which the Deity hath denounced against the workers of iniquity.

#### SECT. VI. Account of various SUPERSTITIONS that prevailed, from the 5th CENTURY to the REFORMATION.

ALL this time the powers of superstition reigned triumphant over those remains of Christianity which had escaped the corruptions of the first 4 centuries. In the 5th century commenced the invocation of the happy souls of departed saints. Their assistance was intrusted by many fervent prayers, while none stood up to oppose this preposterous kind of worship. The images of those who during their lives had acquired the reputation of uncommon sanctity, were now honoured with a particular worship in several places; and many imagined that this drew into the images the propitious presence of the saints, or celestial beings, which they were supposed to represent. A singular and irresistible efficacy was attributed to the bones of martyrs, and to the figure of the cross, in defeating all the attempts of Satan, removing all sorts of calamities, and in healing not only the diseases of the body, but also those of the mind. The famous Pagan doctrine concerning the *purification of departed souls* by means of a certain kind of fire, i. e. purgatory, was also confirmed and explained more fully than it had formerly been; and every one knows of how much consequence this absurd doctrine once was to the wealth and power of the Romish clergy.

In the 6th century, Gregory the Great advanced an opinion, That all the words of the sacred writings were *images* of invisible and spiritual things: for which reason he loaded the churches with a multitude of ceremonies the most insignificant and futile that can be imagined; and hence arose a new and most difficult science, namely, the explication of these ceremonies, and the investigation of the causes and circumstances whence they

they derived their origin. A new method was contrived of administering the Lord's supper, with a magnificent assemblage of pompous ceremonies. This was called the *cannon of the mass*. Baptism, except in cases of necessity, was administered only on the great festivals. An incredible number of temples were erected in honour of the saints. The places set apart for public worship were also very numerous: but now they were considered as the means of purchasing the protection and favour of the saints; and the ignorant and barbarous multitude were persuaded, that these departed spirits defended and guarded against evils and calamities of every kind, the provinces, lands, cities, and villages in which they were honoured with temples. The number of these temples was almost equalled by that of the festivals, which seem to have been invented in order to bring the Christian religion as near the model of Paganism as possible.

In the 7th century, religion seemed to be altogether buried under a heap of superstitious ceremonies; the worship of the true God and Saviour of the world was exchanged for the worship of bones, bits of wood (said to be of the cross), and the images of saints. The eternal state of misery threatened in Scripture to the wicked was exchanged for the temporary punishment of purgatory; and the expressions of faith in Christ by an upright and virtuous conduct, for the augmentation of the riches of the clergy by donations to the church, and the observance of a heap of idle ceremonies. New festivals were still added; one in particular was instituted in honour of the *true cross* on which our Saviour suffered: and churches were declared to be sanctuaries to all such as fled to them, whatever their crimes might have been.

Superstition, it would seem, had now attained its highest pitch; nor is it easy to conceive a degree of ignorance and degeneracy beyond what we have already mentioned. If any thing can possibly be imagined more contrary to true religion, it is an opinion which prevailed in the 8th century, viz. That Christians might appease an offended Deity by voluntary acts of mortification, or by gifts and oblations lavished on the church; and that people ought to place their confidence in the works and merits of the saints. The piety in this and some succeeding ages consisted in building and embellishing churches and chapels; in endowing monasteries and basilics; hunting after the relics of saints and martyrs, and treating them with an absurd and excessive veneration; in procuring the intercession of the saints by rich oblations or superstitious rites; in worshipping images; in pilgrimages to those places which were esteemed holy, particularly to Palestine, &c. The genuine religion of Jesus was now utterly unknown both to clergy and people, if we except a few of its general doctrines contained in the creed. In this century also, the superstitious custom of *solitary masses* had its origin. These were celebrated by the priest alone in behalf of souls detained in purgatory, as well as upon some other occasions. They were prohibited by the laws of the church, but proved a source of immense wealth to the clergy. Under Charlemagne they were condemned by a y-

nod assembled at Mentz, as criminal effects of varice and sloth.

A new superstition, however, still sprung up in the 10th century. It was imagined, from the 22. 1. that Antichrist was to make his appearance on the earth, and that soon after the word would be destroyed. An universal panic ensued; numbers of people, abandoning all their connections in society, and giving over to the monks and monasteries all their worldly effects, fled to Palestine, where they imagined that Christ would descend from heaven to judge the world. Others devoted themselves by a solemn and voluntary oath to the service of the church, convents, and priesthood, whose slaves they became in the most rigorous sense of that word, performing daily their heavy tasks; and all this from the notion that the supreme judge would diminish the severity of their sentence, and look upon them with a favourable and propitious eye, on account of their having made themselves the slaves of his minister. When an eclipse of the sun or moon happened to be visible, the cities were deserted, and their miserable inhabitants fled for refuge to low caverns, and hid themselves among the rocks, and under the bending summits of mountains. The opulent attempted to bribe the saints and the Deity himself by rich donations conferred upon the sacerdotal tribe, who were looked upon as the immediate vicegerents of heaven. In many places, temples, palaces, and noble edifices both public and private, were left to decay, nay, were deliberately pulled down from a notion, that they were no longer of use, as the final dissolution of all things was at hand.

In a word, no language is sufficient to express the confusion and despair that tormented the minds of miserable mortals upon this occasion. The general delusion was indeed opposed and combated by the discerning few, who endeavoured to dispel these terrors, and to efface the notions from which they arose in the minds of the people. But their attempts were ineffectual; could the dreadful apprehensions of the superstitious multitude be removed before the end of the century, and this terror became one of the accidental causes of the *Crusades*. That sect might now be wanting to complete that christian religion which had overspread all Europe; was in the 11th century determined that the worship should be celebrated in the Latin tongue, though now unknown throughout the country. During the whole of this century, also, Christians were employed in rebuilding and ornamenting their churches, which they had destroyed through the superstitious fear already mentioned.

In much the same way with what is above related, or worse if possible, matters went on till the time of the reformation. The clergy were involved in crimes of the deepest dye; and the laymen, imagining themselves able to purchase pardon for their sins for money, followed the example of the pastors without remorse. The absurd principle that religion consists in acts of austerity, and an unknown mental correspondence with God, produced the most extravagant and ridiculous behaviour in the devotees and reputed saints. They not only lived among the wild beasts, but also

the manner of those savage animals: they ran through the lonely deserts with a furious aspect, and all the agitations of madness and phrensy prolonged a wretched life by grass and herbs, avoided the light and conversation of mankind, remained almost motionless in certain places several years exposed to the rigour and inclemency of the seasons, and towards the conclusion of their lives shut themselves up in narrow and miserable huts; and all this was considered as true devotion, the only acceptable method of worshipping deity, and attaining a share in his favour.

All the instances of superstitious phrensy disgraced these times, none was held in veneration, or excited more the wonder of mankind, than that of a certain order of men called *Sittites* by the Greeks, and *Santissimi* or *Pillar Saints*, by the Latins. These persons of a most singular and extravagant mind, who stood motionless on the tops of pillars expressly raised for this exercise of their devotion, and remained there for several years without the admiration and applause of the stupid multitude. The inventor of this strange discipline was a Syrian, who began his follies by the agreeable employment of a shepherd, and the asceticism of a monkish life. He began his career on the top of a pillar 6 cubits high; but as he increased in sanctity, he also increased the height of his pillar, till, towards the conclusion of his life, he had got up on the top of a pillar 40 cubits high. Many of the inhabitants of Syria and Palestine, seduced by a false ambition, and ignorance of true religion, followed the example of this fanatic, though not with the same degree of austerity. This superstitious practice began in the 5th century, and continued in the 10th 600 years. The Latins, however, had enough of wisdom to imitate the Syrians and Orientals in this whimsical superstition; and when a fanatic, or impostor, named *Wulfilaicus*, erected one of these pillars in the county of Treves, he was obliged to live on it after the manner of the Syrians; till the neighbouring bishops ordered it to be pulled down.

The practices of austere worship and discipline in these respects, however, gained ground throughout all parts of Christendom. Monks of various orders were to be found in every country in prodigious numbers. But though their discipline was but exceedingly severe, it became gradually relaxed, and the monks gave into all the prevailing vices of the times. Other orders succeeded, who seemed to still greater degrees of sanctity, and to reform the abuses of the preceding ones; but in their turn became corrupted, and fell into the same vices which they had blamed in others. The most violent animosities, disputes, and battles, also reigned among the different orders of monks; and, indeed, between the clergy of all ranks and degrees, whether we consider them as members of different bodies, or as individuals of the human body.

I enter into a detail of their wranglings and disputes, the methods which each of them took to oppress themselves at the expence of their brethren, and to keep the rest of mankind in bondage, would require many volumes. We

shall only observe, therefore, that even the external profession of the austere and absurd piety, which took place in the 4th and 5th centuries, continued gradually to decline. Some, indeed, boldly opposed the torrent of superstition and wickedness which threatened to overflow the whole world; but their opposition proved fruitless, and all these efforts towards the era of the reformation had either been silenced or destroyed; so that, at that time, the pope and clergy reigned over mankind without control; had made themselves masters of almost all the wealth in every country of Europe, and may truly be said to have been the only sovereigns of the rest of the human race, even kings and princes, being only their vassals and slaves.

While the Pious superstition reigned thus violently in the west, the absurd doctrines of Mahomet overspread all the east. See ARABIA, § 9; MAHOMET, and MAHOMETANISM. His successors conquered in order to establish the religion of their apostle; and thus the very name of Christianity was extinguished in many places where it had formerly flourished. The conquests of the Tartars having intermingled them with the Mahometans, they greedily embraced the superstitious of that religion, which thus almost entirely overspread the whole continents of Asia and Africa; and, by the conquest of Constantinople by the Turks in 1453, was likewise established throughout a considerable part of Europe.

About the beginning of the 16th century, the Roman pontiffs lived in the utmost tranquillity; nor had they, according to the appearance of things at that time, any reason to fear an opposition to their authority in any respect, since the commotions which had been raised by the Waldenses, Albigenses, &c. were now entirely suppressed. We must not however conclude, from this apparent tranquillity and security of the pontiffs and their adherents, that their measures were universally applauded. Not only private persons, but also the most powerful princes and sovereign states, exclaimed loudly against the tyranny of the popes, and the unbridled licentiousness of the clergy of all denominations. They demanded, therefore, a reformation of the church in its head and members, and a general council to accomplish that necessary purpose. But these complaints and demands were not carried to such a length as to produce any good effect; as they came from persons who never entertained the least doubt about the supreme authority of the pope in religious matters; and who of consequence, instead of attempting themselves to bring about that reformation which was so ardently desired, remained entirely inactive, or looked for redress to the court of Rome, or to a general council.

But while the so much desired reformation seemed to be at a great distance, it suddenly arose from a quarter whence it was not at all expected. MARTIN LUTHER, a monk of the order of St Augustin, ventured to oppose himself to the whole torrent of papal power and despotism. This bold attempt was first made public on the 30th of Sept. 1517; and, notwithstanding all the efforts of the pope and his adherents, the doctrines of Luther continued daily to gain ground. Others, encour-

aged by his success lent their assistance in the work of reformation; which at last produced new churches, founded upon principles quite different from that of Rome, and which still continue. But for some account of the transactions of the first reformers, see LUTHER and REFORMATION.

#### SECT. VII. *Of the PRESENT STATE of RELIGION throughout the WORLD.*

AMONG the many important advantages arising to mankind from the reformation, this is none of the least, that it has introduced a general spirit of toleration, forbearance and mutual charity, among the different sects of Christians throughout Europe and America. Persecution has now almost totally ceased, even in those countries where the Roman Catholic religion is still established; and the power of the Inquisition, even where it is not abolished, is seldom or never exerted.

In the United Kingdoms of Great Britain and Ireland, universal toleration respecting religious opinions has been established since the revolution; although the *Tol. Act*, and some unrepealed statutes against Roman Catholics, still disgrace the British code. By the constitutions of the American, French, Batavian, Cisalpine, Helvetic, and Ligurian republics, the most unlimited liberty of conscience is established, and all religions are put upon a level with respect to civil rights. Even that long persecuted race the posterity of Abraham, (whose singular situation, during the last 18 centuries, as a distinct people, though dispersed among all nations, is a kind of *standing miracle* in proof of the truth of Christianity,) now enjoy the rights of men and of citizens in these new republics, and seem to be getting rid of the consequences of that dreadful curse imprecated upon them by their ancestors 2788 years ago; and thus paving the way for that happy period, when the Jews shall be brought in with the fulness of the Gentiles.

The state of religion in other parts of the world seems as yet to be but little altered. Asia and Africa are sunk in the grossest superstitions either of the Mahometan or Pagan kind. The Christians of Abyssinia, from the latest accounts, seem to be not in a much more enlightened state. The southern continent of America, belonging to the Spaniards, continues immersed in the most absurd superstitions of Popery. The northern continent, being mostly peopled with colonies from Great Britain, professes the reformed religion. At the same time it must be owned, that some kind of reformation hath taken place even in Popery and Mahometanism themselves. The Popes have no longer that authority over states and princes, even those most bigoted to Popery, which they formerly had. Neither are the lives either of the clergy or laity so corrupt as formerly. The increase of learning in all parts of the world has contributed to make men open their eyes to the light of reason, and this has been attended with a proportional decrease of superstition. Even in Mahometan countries, that furious enthusiasm which formerly emboldened the inhabitants to face the greatest dangers, has now almost vanished; so that the credit of Mahomet himself seems to have sunk much in the estimation of his followers. This is to be understood even of the most ignorant and

bigoted multitude; and the sensible part of the Turks are said to incline much towards Deism.

With regard to those nations which still profess Paganism, the intercourse of Europeans with them is so small, that it is impossible to say anything concerning them. As none of them are in a state of civilization, however, it may be supposed that their religion is of the same unpolished cast with their manners; and that it consists of a heap of barbarous superstitions which have been handed down among them from time immemorial, and which they continue to observe merely on that account.

It would perhaps be improper to conclude this branch of our subject, without taking notice of considerable revolution in religious sentiments that appears to have taken place, within these 50 or 60 years, in a greater or less degree, in all countries of Europe, but more particularly Great Britain and France, by the rapid increase of infidelity, or, (as its admirers affect to style it,) *NEW PHILOSOPHY*. The numberless disorders of Popery, with the dreadful and bloody persecutions excited by it, had been long preparing the mind of the public to shake off the fetters of superstition when Messrs Hume, Voltaire, Rousseau, Gibbon &c. by confounding Christianity with superstition and priestcraft, and mingling ridicule with logical arguments, attempted to overthrow the Christian system altogether. The authority of great names, their reputation for learning, and above all, the wit and humour that runs through their writings, made up for all deficiencies of solid reasoning, and easily led numbers to adopt their sentiments, who had never taken the trouble to examine either the external or internal evidences of Christianity.

Deism had accordingly made considerable progress among the higher classes of society all over Europe, long before Paine's *Age of Reason* gave the infection among the lower ranks. But I remark long ago made, that no rational man can seriously be an atheist, (see *ATHEISM*), he was still credited by Christians, as well as by Deists; till the end of the 18th century produced the singular moral phenomenon, of many of the most learned men of France openly avowing themselves to be Atheists; and even despising Thomas Paine himself and his followers, for assuming the title and character of THEO-PHILANTHROPIST.

The Christian, however, whose faith is first built on revelation, instead of allowing it to be shaken by such fluctuations in public opinion, will have it more and more confirmed by these events: And he will consider, that, as the enormous power of the Popish hierarchy, and the other corruptions of Christianity, afford a decisive proof of its divine origin, from their having been long ago foretold by St Paul and St John, so the progress of infidelity affords an additional proof of it, by showing that our Saviour's words will be long be fulfilled; viz. That "at his second coming he shall hardly find faith on the earth."

#### PART III.

##### *Of the Composition of HISTORY.*

CICERO has given us the whole art of composing history, in a very concise and comprehensive manner.



“*max.*” No one is ignorant (says he), that the law in writing history is, Not to dare to say any thing that is false; and the next, Not to be afraid to speak the truth: that on the one hand there be no suspicion of affection, nor of prejudice on the other. These foundations are what all are wanted with. But the superstructure consists of two things, and partly in the style or language. The former require an order of times, descriptions of places. And because in great memorable events we are desirous to know their causes, then the actions themselves, and their consequences; the historian should take care of the springs or motives that occasioned them; and, in mentioning the facts themselves, must not only relate what was done or said, but in what manner; and, in treating upon consequences, shew if they were the effects of chance, wisdom, or imprudence. Nor should he only recite the actions of great and eminent men, but likewise describe their characters. The style ought to be fluent, smooth, and even, free from that harshness and poignancy which is usual in history.

History written in this manner, and furnished with these properties, must be equally entertaining and instructive. Perhaps few have come to the plan than Tacitus; though his subject loaded with this unhappy circumstance, or at least a pleasant one, that it affords us examples of what we ought to avoid than what to imitate. But it is the business of the historian, as much of the philosopher, to represent both virtues and vices in their proper colours; the latter by precepts, and the former by examples. The manner is different; but the end and design is, or should be, the same: and therefore it has not improperly been said by some, to be a moral philosophy exemplified in the lives and actions of mankind.

The requisites mentioned by Cicero, may be arranged under 4 heads, Truth, Subject, Order, and Style. We shall treat upon each of them separately.

### SECT. I. OF HISTORICAL TRUTH.

TRUTH is the basis and foundation of all history. It is the very life and soul of it, by which it is distinguished from fable or romance. An historian therefore ought not only to be a man of probity, but void of all passion or bias. He must have the exactness of a philosopher, joined with the imagination of a poet or orator. Without the former, he will be insensibly swayed by some passion to a false colouring to the actions or characters of men, as favour or dislike to parties or persons affects his mind; whereas he ought to be of impartiality, nor to have either friend or foe while he writes; but to preserve himself in a state of the most perfect indifference to all, that he may judge of things as they really are in their own nature, and not be connected with this or that person or party. And with this firm and sedate temper, a lively imagination is requisite; without which his descriptions will be flat and cold, nor will he be able to convey to his readers a just and adequate idea of great and generous actions. Nor is the assistance of a good judgment less necessary than any

of the former qualities, to direct him what is proper to be said and what to be omitted, and to treat every thing in a manner suitable to its importance. As these are the qualifications necessary for an historian, it may seem the less strange that we have so few good histories extant.

But historical truth consists of two parts; one is, Not to say any thing we know to be false. Nor is it sufficient to excuse an historian in relating a falsehood that he did not know it to be so when he wrote it, unless he first used all the means in his power to inform himself of the truth; for undoubtedly, a voluntary falsehood is as unpardonable in history as in morality. But the generality of writers of this kind content themselves with taking their accounts from hearsay, or transcribing them from others; without duly weighing the evidence on which they are founded, or giving themselves the trouble of a strict enquiry. Few will use the diligence necessary to inform themselves of the certainty of what they undertake to relate. And as the want of this greatly abates the pleasure of reading the works of such authors, while we read with diffidence; so nothing more recommends an historian than such industry. Thus we are informed of Thucydides, that when he wrote his history of the Peloponnesian war, he did not satisfy himself with the best accounts he could get from his countrymen the Athenians, fearing they might be partial in their own cause; but spared no expence to inform himself how the same facts were related by their enemies the Lacedæmonians; that, by comparing the relations of both parties, he might better judge of the truth. And Polybius took greater pains than he, in order to write his history of the Roman affairs; for he travelled into Africa, Spain, Gaul, and other parts of the world, that, by viewing the several scenes of action, and informing himself from the inhabitants, he might come at a greater certainty of the facts, and represent them in a juster light. But as a historian ought not to assert what he knows to be false; so he should likewise be cautious in relating things which are doubtful, and acquaint his readers with the evidence he goes upon in such cases, whence they may be able to judge how far it is proper to credit them. So Herodotus tells us what things he saw himself in his travels, and what he heard from the information of the Egyptian priests and others with whom he conversed. And Curtius, in his Life of Alexander, speaking of the affairs of India, ingenuously confesses, that he wrote more than he fully believed. “*For* (says he) *I neither dare to affirm positively what I doubt of, nor can I think it proper to omit what I have been told.*” By such a conduct the author secures his credit, whether the things prove really true or false; and gives room for farther inquiry, without imposing on his readers.

The other branch of historical truth is, Not to omit any thing that is true, and necessary to set the matter treated of in a clear and full light. In the actions of past ages or distant countries, wherein the writer has no personal concern, he can have no great inducement to break in upon this rule. But where interest or party is engaged, it requires no small candour, as well as firmness of mind, constantly to adhere to it. Affection to some,

some, aversion to others, fear of disobliging friends or those in power, will often interpolate and try his integrity. Besides, an omission is less obnoxious to censure than a false assertion; for the one may be easily ascribed to ignorance or forgetfulness; whereas the other will, if discovered, be commonly looked upon as design. He therefore, who in such circumstances, from a generous love to truth, is superior to all motives to betray or hide it, justly deserves the character of a good historian, as well as an honest man.

What Polybius says upon this head is perfectly just; "A good man ought to love his friends and his country, and to have a like disposition with them, both towards their friends and enemies. But when he takes upon him the character of an historian they must all be forgot. He must often speak well of his enemies, and commend them when their actions deserve it; and sometimes blame, and even upbraid his greatest friends, when their conduct makes it necessary. Nor must he forbear sometimes to reprove, and at other times to commend, the same persons; since all are liable to mistake in their management, and there are scarce any persons who are always in the wrong. Therefore, in history, all personal considerations should be laid aside, and regard had only to their actions." What a different view of mankind and their actions should we have, were these rules observed by all historians?

Integrity is undoubtedly the principal qualification of an historian; when we can depend upon this, other imperfections are more easily passed over. Suetonius is said to have written the lives of the 12 Cæsars with the same freedom wherewith they themselves lived. What better character can be given of a writer? The same ingenuous temper appears in Thucydides and Polybius: the former of whom, though banished by his countrymen the Athenians, yet expresses no marks of resentment against them in his history, either against them in general, or even against the chief authors of it, when he has occasion to mention them; and the latter does not forbear censuring what he thought blameable in his nearest relations and friends. But it is often no easy matter to know whether an historian speaks truth or not, and keeps up to the several characters here mentioned; though it seems reasonable, upon the common principles of justice due to all mankind, to credit him where no marks of partiality or prejudice appear in his writings.

Sometimes, indeed, a judgment may be formed of the veracity of an author, from his manner of expressing himself. A certain candour and frankness, that is always uniform and consistent, runs through their writings who have nothing in view but truth, which may be justly esteemed a very good evidence of their sincerity. Whereas those who have partial designs to answer are commonly more close and covert; and if at other times they assume an air of openness and freedom, yet this is not constant and uniform, but soon followed with the appearance of some bias and reserve; for it is very difficult to act a part long together without lying open to a discovery. And therefore, though craft and design are exceeding various, and, Proteus-like, assume very different shapes, there are

certain characters by which it may often be perceived and detected.

Thus, where things are uncertain because of their being reported various ways, it is partially in an historian to give the most unfavourable account, where others are as well known and equally credible. Again, it is a proof of the same bad temper, when the facts themselves are certain and evident, but the design and motives of those concerned in them are unknown and obscure, to assign some ill principle, such as avarice, ambition, malice, interest, or some other vicious habit, as the cause of them. This conduct is not only unjust to the persons whose actions they relate, but hostile to mankind, by tending to destroy one of the principal motives to virtue, example. Others, who affect to be more covert, content themselves with insinuations and fly insinuations; and then endeavour to come off, by intimating their unwillingness to believe them, though they would have their readers do so. And others, when they have loaded persons with unjust calumnies and reflections, will allow them some slight commendations, to make what they have said before look more credible, and themselves less partial. But the honest and faithful historian contemns all such mean arts; he considers things as they are in themselves, and relates them as he finds them, without prejudice or partiality.

Some of our most celebrated modern historians particularly Messrs Hume, Voltaire, and Gibbon have been accused of giving partial representations of facts, and of yielding to prejudice so far as to suppress direct evidence on the other side. The late lord Gardenstone in his *Remarks on English Historians*, is peculiarly severe on Mr Hume in this. See Hume.

#### Sect. II. Of the SUBJECT of HISTORY.

By the subject of history we mean facts themselves, together with such matters as are either connected with them, or may at least be requisite to set them in a just and proper light. But without the principal design of history be to record facts yet all facts do not merit the regard of an historian; but such only as may be thought of use in regulating the conduct of human life. Nor is it allowable for him, like the poet, to form the plan and scheme of his work as he pleases. His business is to report things as he finds them, without any colouring or disguise to make them more pleasing and palatable to his reader, which would be to convert his history into a novel.

Some histories afford more entertainment than others, from the nature of the events which they record; and it may be esteemed the happiness of an historian to meet with such a subject, but it is not his fault if it be otherwise. Thus Herodotus begins his history with showing, that the barbarians gave the first occasion to the wars between them and the Greeks, and ends it with an account of the punishment, which, after some ages, they suffered from the Greeks on that account. Such a relation must not only have been very agreeable to his countrymen the Grecians, for whose sakes it was written; but likewise very instructive, by showing them of the justice of Providence in punishing public injuries in this world, wherein societies

are only capable of punishment. And therefore those examples might be of use to caution against similar practices. On the other hand, Thucydides begins his history with the unhappy fate of his countrymen the Athenians; and in the course of it plainly intimates, that they were the cause of the calamitous war between them and the Lacedæmonians: Whereas, had he been more desirous to please and gratify his countrymen than to state the truth, he might have set things in a light as to have made their enemies appear oppressors. But he scorned to court applause by the expense of truth and justice, and has set a noble example of integrity to all future historians. As all actions do not merit a place in history, it requires so small judgment in an historian to select only as are proper. Cicero observes very justly, that history "is conversant in great and memorable actions." For this reason, an historian should always keep posterity in view; and relate only such which may not, upon some account or other, be worth the notice of after ages. To descend to trivial and minute matters, such as frequently occur in the common affairs of life, is beneath the dignity of history. Such writers ought not to be deemed journalists than historians, who have no view or expectation that their works will survive them. But the skilful historian is endued with a more noble ambition. His design is to acquaint succeeding ages with what remarkable events happened in the world before them; to do justice to the memory of great and virtuous men, and at the same time to perpetuate his own. The younger has some fine reflections upon Cæsar, in a letter to a friend. "You advise me to write a history; and not you only, but many others have done the same, and I am inclined to it. Not that I believe myself qualified for it, which would be rash to think till we tried it; but because I esteem it a generous attempt not to suffer those to be forgotten, whose memory ought to be eternized; and to perpetuate the names of others, together with one's own. For nothing I am so desirous or ambitious of, as to be remembered hereafter; which is a thing that a man, especially of one who, conscious of merit, has nothing to fear from posterity." This was Pliny's opinion with regard to the use and advantage of history; the subjects of which are generally matters of weight and importance. Therefore, when a prudent historian thinks it incumbent on him to take notice of things in themselves considerable, he either does it with brevity, for some apparent reason, such as their necessary connection with affairs of more importance, or excuses for it by some just apology. So Dion Cassius, when he has mentioned some things of moment in the life of Commodus (as indeed the emperor's life was chiefly filled up with cruelties and folly), makes this excuse for himself: "I did not have it thought that I descend below the dignity of history in writing these things: for, they were the actions of an emperor, and I was present and saw them all, and both heard and conversed with him, I did not think it proper to omit them." He seems to think those actions, when performed by an emperor, might be worth relating, which, if done by a person of inferior

rank, would scarce have deserved notice. Nor does he appear to have judged amiss, if we consider what an influence the conduct and behaviour of princes, even in the common circumstances of life, have upon all beneath them; which may sometimes render them not unworthy the regard of an historian, as examples either for imitation or abhorrence.

But although facts in general are the proper subject of history, yet they may be differently considered with regard to the extent of them, as they relate either to particular persons or communities of men. And from this consideration history has been distinguished into three sorts, viz. *biography*, *particular* and *general history*. Writing the lives of single persons is called *biography*. By *particular history* is meant that of particular states, whether for a shorter or longer space of time. And *general history* contains an account of several states existing together in the same period of time.

1. The subjects of *biography* are the lives either of public or private persons; for many observations useful in the conduct of human life may be made from just accounts of those who have been eminent and beneficial to the world in either station. Nay, the lives of vicious persons are not without their use, as warnings to others, by observing the fatal consequences which sooner or later generally follow such practices. But, for those who exposed their lives, or otherwise employed their time and labour, for the service of their fellow creatures, it seems but a just debt that their memories should be perpetuated after them, and posterity acquainted with their benefactors. The expectation of this was no small incentive to virtue in the Pagan world. And perhaps every one, upon due reflection, will be convinced how natural this passion is to mankind in general. For this reason, Virgil places not only his heroes, but also the inventors of useful arts and sciences, and other persons of distinguished merit, in the Elysian Fields. See *Æneid. lib. vi. v. 66*.

In the lives of public persons, their public characters are principally, but not solely, to be regarded. The world is inquisitive to know the conduct of princes and other great men, as well in private as in public; and both, as has been said, may be of service, considering the influence of their examples. But to be too inquisitive in searching into the weaknesses and infirmities of the greatest or best of men, is, to say no more of it, but a needless curiosity. Among writers of this kind, Plutarch is justly allowed to excel.

It has been much disputed among the learned, whether any one ought to write his own history. It may be pleaded in favour of this, that no one can be so much master of the subject as the person himself: and besides, there are many instances, both ancient and modern, to justify such a conduct. But on the other hand it must be owned, that there are many inconveniences which attend it; some of which are mentioned by Cicero. "If (says he) there is any thing commendable, persons are obliged to speak of themselves with greater modesty, and to omit what is blameworthy in others. Besides, what is said is not so soon credited, and has less authority; and after all, many will not stick to censure it." *Ad Fam. lib. v.*

v. ep. 12. And Pliny says to the same purpose, "Those who proclaim their own virtues, are thought not so much to proclaim them because they did them, as to have done them that they might proclaim them. So that which would have appeared great if told by another, is lost when related by the party himself. For when men cannot deny the fact, they reflect upon the vanity of its author. Wherefore, if you do things not worth mentioning, the actions themselves are blamed; and if the things you do are commendable, you are blamed for mentioning them." *Lib. viii. Ep. 1.* These reflections will be generally allowed to be very just; and yet considering how natural it is for men to love themselves, and to be inclined in their own favour, it seems to be a very difficult task for any one to write an impartial history of his own actions. There is scarce any treatise of this kind that is more celebrated than *Cæsar's Commentaries*. And yet Suetonius tells us, that "Asinius Pollio (who lived at that time) thought they were neither written with due care nor integrity: that *Cæsar* was often too credulous in his accounts of what was done by other persons; and misrepresented his own actions, either designedly, or through forgetfulness: and therefore he supposes he would have revised and corrected them."

Sometimes, however, it may doubtless be justifiable for a person to be his own historian. Plutarch mentions two cases wherein it is allowable for a man to commend himself, and be the publisher of his own merits. These are, when the doing of it may be of considerable advantage either to himself or others. It is indeed less invidious for other persons to undertake the province. And especially for a person to talk or write of his own virtues, at a time when vice and a general corruption of manners prevails, let what he says be ever so true, it will be apt at least to be taken as a reflection upon others. "Anciently (says Tacitus) many wrote their own lives, rather as a testimony of their conduct than from pride." Upon which he makes this judicious remark: "That the more virtue abounds, the sooner the reports of it are credited." But the ancient writers had a way of taking off the reader's attention from themselves in recording their own actions, and so rendering what they said, less invidious: and that was, by speaking of themselves in the third person, and not in the first. Thus *Cæsar* never says, "I did," or, "I said, this or that:" but always "*Cæsar* did, or said, so and so." Why the moderns have not more chosen to follow them in this, we know not, since it seems less exceptionable.

II. In a continued history of PARTICULAR STATES, some account may be given of their original, and founders; the nature of their soil, and situation; what advantages they have for their support or improvement, either within themselves, by foreign traffic, or conquests; with the form of their government. Then notice should be taken of the methods by which they increased in wealth or power, till they gradually advanced to their highest pitch of grandeur; whether by their virtue, the goodness of their constitution, trade, industry, wars, or whatever cause. After this the

reasons of their declensions should be shewn; what were the vices that principally occasioned it (for that is generally the case); whether avarice, ambition, luxury, discord, cruelty, or several of these in conjunction. And lastly, where that has been their unhappy fate, how they received their final ruin and subversion.

Most of these things *Livy* had in view, when he wrote his history of the Roman State, as he acquaints his readers in the preface. "The accounts (says he) of what happened either before or while the city was building, consisting rather of poetical fables than any certain records of fact, I shall neither assert nor confute them. Let antiquity be allowed to make the origin of all their cities more venerable, by uniting things human and divine. But if any nation may be suffered to fetch their origin from the gods, such is the military glory of the Romans, that when they represented Mars as the father of their founder, other nations may as easily acquiesce in this as they do in their government. But I lay no great stress upon these things, and others of the like sort, whatever may be thought of them. What I am desirous every one should carefully attend to, are our lives and manners: by what men, and what arts, civil and military, the empire was both acquired and enlarged: then let him observe, how our manners gradually declined with our discipline; afterwards grew worse and worse; and at length so far degenerated, that at present we can neither bear with our vices, nor suffer them to be remedied. This is the chief benefit and advantage to be reaped from history, to fetch instruction from eminent examples of both kinds; to imitate the one, which will be of use both to yourself and your country, and avoid the other which are equally base in their rise and every fall. How well *Livy* has executed this design, must be acknowledged by all who have perused his work."

III. As a particular history consists in a number of facts relating to the same state, properly connected together, so a GENERAL HISTORY is made up of several particular histories, whose separate transactions within the same period of time, if part of it, should be so distinctly related as to cause no confusion. Such was the history of *Diodorus Siculus*, which contained an account of most of the eminent states and kingdoms in the world, though far the greatest part of it is now unhappily lost. Of the same nature is the history of *Herodotus*, though not so extensive; to which we are especially indebted for the Persian story. And to this kind may likewise be referred *Jean de Dinteville's* history, though it be only the epitome of a larger work written by another hand. The rules proper for conducting such histories are much the same as those above mentioned concerning particular histories; excepting what relates to the style, of which afterwards.

The histories both of particular states and of the world, which are more general frequently contain the affairs of some short period of time. Thus the history of the Peloponnesian war, written by *Thucydides*, comprised only what was done in the first 20 years of that war, which lasted 27 years longer than his account reaches; the reason of which might be, because *Thucydides* died before the



war was finished, otherwise he would probably have continued his history to the conclusion of the history of the war between the Romans and king Jugurtha in Africa, given us by Livy, and Cæsar's histories of the Gallic and civil wars, are all confined within a much less number of years than that of Thucydides. Nay, sometimes one single transaction is thought sufficient to furnish out an history. Such was the story of Catiline to subvert the Roman state, likewise by Sallust. As to more general ones, Xenophon's history of Greece may be reckoned such; which in order of time succeeds Thucydides, and contains the affairs of Greece. And Polybius called his a *general history*, though it principally contained the affairs, yet took in the most remarkable parts of several other states, for the space of about 50 years, though it has met with the same hard fate of Diodorus Siculus, so that only the first books out of 40, of which it consisted at first, remain entire. And to mention no more, the history of Titianus is another instance of this sort, in which the principal transactions of Europe for about 60 years, chiefly in the first century, are described with that judgment and accuracy, and in a manner so accurate and judicious, that he has been thought scarcely inferior to the ancient historians. In such histories, to go farther back, than is necessary to the subject in a just light, seems as unnecessary as to go forward.

Several subjects or arguments of history, in its branches, may be reduced to these 4 heads; 1. *Reflections*, 2. *speeches*, and 3. *digressions*.

1. *DESCRIPTION* is meant a description of actions, with such things as are necessarily connected with them; namely, persons, time, place, and event.

2. *Reflections* themselves, it is the business of the historian to acquaint his readers with the manner in which they were performed; what measures were taken on all sides, and how they were conducted, whether with vigilance, courage, prudence and caution, or the contrary, according to the nature of the action; as likewise, if any accidents fell out, by which the design was either promoted or impeded. This may be referred to two heads, military and civil. And as war arises from injustice received on one side or the other, it is necessary that the reader should be informed who were the aggressors.

For though war is never to be desired, it is sometimes necessary. In the description of war, regard should be had equally to both sides, the number of forces, conduct of the generals, in what manner they engaged, what turns of events happened in the engagement, either by valour, courage, or stratagem, and what was the result. The like circumstances should also be related in sieges and other actions. But the most agreeable scene of history arises from a state of peace.

Here the writer acquaints us with the constitution of states, the nature of their laws, customs and manners of the inhabitants, the causes of concord and unanimity, with the causes of contention and discord; the progress of arts and sciences; in what manner they

were improved and cultivated, and by whom; with many other things, both pleasant and profitable in the conduct of human affairs.

As to *persons*, the characters of all those should be described who act any considerable part in a history. This excites the curiosity of the reader, and makes him more attentive to what is said of them; as every one is more inquisitive to hear what relates to others in proportion to his knowledge of them. And it will likewise be of use to observe, how their actions agree with their characters, and what were the effects of their different qualifications and abilities.

The circumstances of *time* and *place* are especially to be regarded by an historian, without which his accounts of facts will be frequently very false and imperfect. And therefore chronology and geography seem not improperly to have been called *the two eyes of history*. Besides, they very much assist the memory; for it is much easier to remember any thing said to be done at such a time, and in such a place, than if only related in general; nay the remembrance of these often recalls those things to mind which otherwise had been obliterated. By time is meant not only the year of any particular era or period, but likewise the season, as summer or winter; and the age of particular persons. For it is oftentimes hence that we are principally enabled to make a just estimate of facts. Thus Cicero commends Pompey for undertaking and finishing the Piratic war, at a season of the year when other generals would not have thought it safe to venture out at sea. This double danger, as well from the weather as the enemy, heightens the glory of the action; since to have done the same thing in summer would not have been an equal proof of the courage and intrepidity of the general. And there is nothing more surprising in the conquests of Alexander, than that he should subdue so large a part of the world by the time he was little more than 30 years old; an age at which few other generals have been much distinguished. Had we not known this, a considerable part of his character had been lost.

Similar advantages arise from the other circumstance of *place*. And therefore in marches, battles, and other military actions, the historian should take notice of the nature of the country, the passes, rivers, distances of places, situation of the armies, and strength of the towns either by nature or art; from which the reader may the better form a judgment of the difficulties and greatness of any enterprise. Cæsar is generally very particular in these things, and seems to have thought it highly requisite in order to give his readers a just idea of his actions. The descriptions of countries, cities, and rivers, are likewise both useful and pleasant; and help us to judge of the probability of what is related concerning the temper and genius of the inhabitants, their arts, traffic, wealth, power, or whatever else is remarkable among them.

But an accurate historian goes still further, and considers the *causes* of actions, and what were the *designs* and views of those who were principally concerned in them. Some, as Polybius has well observed, are apt to confound the beginnings of

actions with their springs and causes, which ought to be carefully separated. For the causes are often very remote, and to be looked for at a considerable distance from the actions themselves. Thus as he tells us, some have represented Hannibal's besieging Saguntum in Spain, and passing the Ebro, contrary to a former agreement between the Romans and Carthaginians, as causes of the second Punic war. But these were only the beginnings of it. The true causes were the jealousies and fears of the Carthaginians from the growing power of the Romans; and Hannibal's inveterate hatred to them, with which he had been impressed from his infancy. For his father, whom he succeeded in the command of the Carthaginian army, had obliged him, when but 9 years old, to take a most solemn oath upon an altar never to be reconciled to the Romans: and therefore he was no sooner at the head of the army, than he took the first opportunity to break with them.

Again, the true springs and causes of actions are to be distinguished from such as are only feigned and pretended. For generally the worse designs men have in view, the more solicitous they are to cover them with specious pretences. It is the historian's business, therefore, to lay open and expose to view these arts of politicians. So, as the same judicious historian remarks, we are not to imagine Alexander's carrying over his army into Asia to have been the cause of the war between him and the Persians. That had its being long before. The Grecians had formerly two armies in Asia, one under Xenophon, and the other commanded by Agesilaus. Now the Asiatics did not venture to oppose or molest either of these armies in their march. This made king Philip, who was an ambitious prince, and aspired after universal monarchy, think it might be a practicable thing to make a conquest of Asia. Accordingly, he kept it in his view, and made preparations for it; but did not live to execute it. That was left for his son. But as Philip could not have done this without first bringing the other states of Greece into it, his pretence to them was only to avenge the injuries they had all suffered from the Persians; though the real design was an universal government, both over them and the Persians, as appeared afterwards by the event.

In order to our being well assured of a person's real designs, and to make the accounts of them more credible, it is proper we should be acquainted with his disposition, manners, way of life, virtues, or vices; that by comparing his actions with these, we may see how far they agree and suit each other. For this reason Sallust is so particular in his description of Catiline, and Livy of Hannibal; by which it appears clearly, that the one was capable of entering into such a conspiracy against his country, and the other of performing such great things as are related concerning him. But if the causes of actions lie in the dark, and unknown, a prudent historian will not trouble himself or his readers with vain and trifling conjectures, unless something very probable offers itself.

Lastly, an historian should relate the *effects* and *consequences* of the actions he describes. This is undoubtedly the most useful part of history; since the greatest advantage arising from it is to teach us

experience from what has happened in the world before us. When we learn from the examples of others the happy effects of wisdom, prudence, integrity, and other virtues, it naturally raises us to imitate them, and to pursue the same measures in our own conduct. And, on the contrary, by perceiving the unhappy consequences which have followed from violence, deceit, rashness, or the like vices, we are deterred from such practices. But as the wisest and most prudent measures do not always meet with the desired success, and various accidents happen to frustrate the best concerted designs; when we meet with such misfortune, it prepares us for the like events, and keeps us from too great a confidence in our own schemes. However, as this is not commonly the case, but in the ordinary course of human affairs like causes usually produce like effects; the numerous examples of the happy consequences of virtue and wisdom recorded in history are sufficient to inform us in the choice of our measures, and encourage us to hope for answerable success, though we cannot be certain we shall in no instance meet with a disappointment. And therefore Polybius justly observes, that "he who takes from history the causes, manner, and end of actions, and endeavours to take notice whether the event was answerable to the means made use of, leaves nothing to him but a bare amusement, without any benefit or instruction." These, then, are the several things necessary to be attended to in historical narration, but the proper disposition of them must be left to the skill and prudence of the writer.

II. REFLECTIONS made by the writer have been condemned by many, as having a tendency to bias the reader; who should be left to draw such conclusions from the accounts of facts as seems proper. But as all readers are not capable of doing this for themselves, what disadvantage is it, for the author to suggest to them such observations, as may assist them to make the best use of what they read? And if the philosopher is allowed to draw such inferences from his precepts, and thinks just and proper, why should not the historian have an equal right to make reflections on the facts he relates? The reader is equally at liberty to judge for himself in both cases. And therefore we find, that the best historians have taken this liberty. One or two instances will suffice as proofs of this.

After Sallust has given a very distinct account of the designs of Catiline, and of the whole history of the conspiracy, he concludes it with these words: "All this time the empire of the Romans seems to me to have been in a very happy state. For when they had extended their conquests through the whole world from east to west, and enjoyed both peace and plenty, which are the kind esteem their greatest happiness; some persons were obstinately bent upon their own ruin, and that of their country. For notwithstanding two edicts were published by the senate, one that out of so great a multitude was prevailed upon by the rewards that were offered, either to discover the conspiracy or to leave the army of Catiline—So desperate a dislike, and as it were infection, had seized the minds of most people." *Bell. Catil. c. 37.* And Livy makes a very judicious observation.

deviation upon the ill conduct of Hannibal, in entering his army in Capua after the battle of Cannæ; by which means they lost their martial power through luxury and ease. "Those," says Livy, "who are skilled in military affairs reckon this greater fault in the general, than his not marching his army immediately to Rome after his victory at Cannæ; for such a delay might have seemingly to defer the victory, but this ill step demonstrated him of the power to gain it." *Liv. xxiii. 18.*

Livy's modesty in this passage is worth remarking, in that he does not represent this as his own opinion, and thus undertake to censure the conduct of so great a general as Hannibal was, as the sense of those who were skilled in such art. However, an historian should be brief in his remarks; and consider, that although he does not exceed his province by applauding virtue, yet he gives a just indignation against vice, and improving his judgment upon the nature and consequences of the facts he relates; yet there ought to be a difference between his reflections and the maxims or declamations of an orator. Lord BURNETSONE justly remarks of Mr HUME, that his account of the house of Stewart is not the work of an historian, but the memorial of a lawyer in a court of justice." *Gard. Miscel. p.*

1. SPEECHES inserted by historians are of two kinds, namely, oblique and direct. The former, such as the historian recites in his own person, and not in that of the speaker. Of this kind is that of HANNIBAL in JUSTIN, by which he endeavours to persuade king ANTIOCHUS to carry the rest of the war against the Romans into Italy. It runs thus: "Having desired liberty to speak freely, none of the present counsels and designs troubled him; nor did he approve of Greece for the seat of the war, which might be managed in a more greater advantage: because it was impossible to conquer the Romans but by their own arms, or to subdue Italy but by its own forces; and both the nature of those men, and of that war, was different from all others. In other wars, it was of great importance to gain an advantage of time, to ravage the countries and plunder the towns, but though you gain some advantage over the Romans, or defeat them, you must still fight with them when beaten. Wherefore, should any one engage with them in Italy, it is impossible for him to conquer them by their power, strength, and arms, as he himself did me; but should he attempt it out of Italy, the source of their power, he would be as much hindered, as if he endeavoured to alter the course of a river, not at the fountain head, but where the streams were largest and deepest. This was my judgment in private, and what he had offered me in advice, and now repeated in the presence of my friends; that all might know in what manner a war ought to be carried on against the Romans, who were invincible abroad, but might be conquered at home. For they might sooner be driven out of their city than their empire, and Italy than their province; having been taken by the Gauls, and almost subdued by himself. I was never defeated till he withdrew out

of their country; but upon his return to Carthage, the fortune of the war was changed with the place." *Liv. xxiii. c. 5.*

HANNIBAL seems to intimate by this speech, that the Romans were like some fierce and impetuous animals, which are no otherwise to be subdued than by wounding them in some vital part. In speeches related after this manner, we are not necessarily to suppose the historian gives us the very words in which they were at first delivered, but only the sense. But in direct speeches, the person himself is introduced as addressing his audience; and therefore the words as well as the sense are to be suited to his character. Such is the speech of EUMENES, one of Alexander's captains and successors, made to his soldiers when they had traitorously bound him in chains, to deliver him up to his enemy ANTIGONUS, as we have it in the same author. "You see, soldiers (says he), the habits and ornaments of your general, which have not been put upon me by mine enemies; that would afford me some comfort: it is by you, that of a conqueror I am become conquered, and of a general captive; though you have sworn to be faithful to me four times within the space of a year. But I omit that, since reflections do not become persons in calamity. One thing I entreat, that, if ANTIGONUS must have my life, you would let me die among you. For it no way concerns him how or where I suffer, and I shall escape an ignominious death. If you grant me this, I free you from your oath, with which you have been so often engaged to me. Or, if shame restrains you from offering violence to me at my request, give me a sword, and suffer your general to do that for you without the obligation of an oath which you have sworn to do for your general." *Liv. 14. c. 4.*

After all, this is a matter in which critics are divided in their sentiments; whether any, or what kind, of speeches ought to be allowed in history. Some think all speeches should be excluded: and the reason they give is this, it breaks the thread of the discourse, and interrupts the reader, when he is desirous to come to the end of an action, and know how it issued. This is true, indeed, when speeches are either very long or too frequent; but otherwise they are not only entertaining, but likewise instructive. For it is of service to know the springs and reasons of actions; and these are frequently opened and explained in the speeches of those by whom they were performed. Others therefore are not against all speeches in general, but only direct ones. And this was the opinion of TROGUS POMPEIUS, as JUSTIN informs us; though he did not think fit to follow him in that opinion, when he abridged him, as we have seen by the above speech of EUMENES.

The reason offered against direct speeches is, because they are not true; and truth is the foundation of all history, from which it ought never to depart. Such speeches, therefore, are said to weaken the credit of the writer; since he who will tell us, that another person spoke such things which he does not know that he ever did speak, and in such language as he could not use, may take the same liberty in representing his actions. Thus, for example, when LIVY gives us the

speeches of Romulus, the Sabine women, Brutus, and others, in the first ages of the Roman state, both the things themselves are imaginary, and the language wholly incongruous with the times in which those persons lived. Accordingly we find, that when several historians relate some particular speech of the same person, they widely differ both in the subject matter and expressions. So the speech of Veturia, by which she dissuaded her son Coriolanus from besieging Rome, when he came against it with an army of Volscians to avenge the injuries he had received, is very differently related by Livy, Dionysius of Halicarnassus, and Plutarch. Such fictitious speeches therefore are judged more fit for poets, who are allowed a greater liberty to indulge their fancy than historians. And if any direct speeches are to be inserted, they should be such only as were really spoken by the persons to whom they are ascribed, where any such have been preserved.

These have been the sentiments of judicious critics both ancient and modern. See Voss. *Art. Hist.* c. 10. However, there is scarce an ancient historian now extant, either Greek or Latin, who has not some speeches, more or less, in his works; and those not only oblique, but also direct. They seem to have thought it a necessary ornament to their writings: and even where the true speeches might be come at, have chosen rather to give them in their own words; in order, probably, to preserve an equality in the style. Since therefore the best and most faithful historians have generally taken this liberty, we are to distinguish between their accounts of facts and their speeches. In the former, where nothing appears to the contrary, we are to suppose they adhere to truth, according to the best information they could get; but in the latter, that their view is only to acquaint us with the causes and springs of actions, which they chose to do in the form of speeches, as a method most ornamental to the work, and entertaining to the reader; though the best historians are cautious of inserting speeches, but where they are very proper, and upon some solemn and weighty occasions. Thucydides is said to have been the first who brought complete and finished speeches into history, those of Herodotus being but short and imperfect. And though Dionysius of Halicarnassus, in his censure upon Thucydides, seems then to have disliked that part of his conduct; yet he afterwards thought fit to imitate it in his *Antiquities of Rome*, where we find many not only oblique, but also direct orations.

The above remarks on speeches may also be applied in some degree to letters, which we sometimes meet with in histories; as that of Alexander to Darius in Q. Curtius, those of Tiberius and Drusus in Tacitus, and many others: although it must be allowed, that there is much more probability, that a historian may procure an exact copy of a letter, wrote by a monarch or general, than of a speech delivered extempore at the head of an army, and therefore an author's credit is less injured by the former than the latter. Some letters, however, are wholly fictitious; and in others perhaps the historian represents the substance of what was really said, but gives it his own dress.

Thus we find that short letter of Lentulus to Catiline at the time of his conspiracy differently related by Cicero and Sallust. The reason of which seems to be this: That as Cicero recited it publicly to the people of Rome in his 3d oration against Catiline, it is reasonable to imagine he did it in the very words of the letter which he had by him: whereas Sallust, as an historian, might think it sufficient to give the sense of it in his own words.

IV. DIVERSIONS. These, if properly managed, afford the reader both pleasure and advantage. Like speeches, they should neither be long nor frequent; least they interrupt the course of the history, and divert the reader from the main design of the work. But now and then to introduce a beautiful description, or some remarkable incident, which may throw light on the subject, is so far from an interruption, that it is rather a relief to the reader, and excites him to go on with greater pleasure and attention. See *Oratory*.

### SECT. III. OF ORDER.

As most histories consist of an introduction to the body of the work, in each of which some order is requisite, we shall treat of them separately.

I. The design of the introduction is the same here as in orations. For the historian proposes three things by his introduction, which may be called its parts; 1. to give his reader some general view of the subject; 2. to engage his attention, and to possess him with a candid opinion of himself and his performance. Some have thought this last unnecessary for an historian; but if we consider how differently mankind are apt to judge of the same persons and actions, it seems as requisite for an historian to be well esteemed, as an orator, and therefore we find some of the best historians have not omitted this part. Livy's introduction has been very much applauded by the learned, as a master piece in its kind. It begins with an account of his design:

"Whether (says he) it may answer any valuable end for me to write the history of the Roman affairs from the beginning of the city, I neither know, nor if I was should I venture to doubt it." Soon after he endeavours to prepare the reader's attention, by representing the grandeur and usefulness of the subject in the following words: "Either I am prejudiced in favour of my subject, or there never was any state greater, more glorious, and fruitful of good examples, or in which avarice and luxury had a later admittance, or where pride and thriftiness were either more highly valued, or longer esteemed, they always coveting less, and less they enjoyed." And then he presently proceeds to ingratiate himself with his readers, to gain their favourable opinion: "Although my name is obscure in so great a number of writers, yet it is a comfort that they cloud it by their obscurity and character. But I shall gain this advantage by my labour, that I shall be diverted for a time from the prospect of those evils which the age has seen for so many years; while my mind is wholly intent upon former times, free from all that which gives the writer an uneasiness, though it cannot bias him against the truth."



In the passage, Livy endeavours to gain the notice of his readers from two very powerful motives, modesty and a strict regard to truth. I may here seem necessary to observe, that those productions are esteemed the best which are most exact; that is, such as are taken from the substance of the history itself, and closely connected with it. Such are those of Herodotus, Thucydides, Livy, Tacitus, and others. And when Sallust is greatly blamed by Quintilian for the account of his introductions, which are so weak, that they might suit other histories as well as those to which they are prefixed. Introductions should likewise be proportioned to the extent of the work. We meet with some few, in which the writers immediately enter upon their subject, without any introduction; as when Sallust in his Expedition of the younger Cicerus, and Caesar in his Commentaries of the Gallic and Civil Wars. But the latter does not profess to be a just history; and therefore left himself full liberty, as well in this respect as in some others.

But order is principally to be regarded in every part of the work. And this may be managed in two ways; either by attending to the time in chronological series, or the different nature and degrees of the things contained in the history. However, as these two methods do not suit all subjects, we shall a little consider the kind of histories each of them seems more properly adapted. All history then, as above observed, may be reduced to 3 sorts; *biography*, *local* and *general history*.

In BIOGRAPHY, or the lives of particular persons, most writers follow the order of time; but some reduce them to certain general heads, as virtues and vices, or their public and private character. Plutarch and Cornelius Nepos have followed the former method, and Suetonius the latter. In the HISTORY OF PARTICULAR STATES, the order of time is generally best, as being most plain and easy. And therefore it has usually been followed by the best historians, as Thucydides, Livy, &c. Tacitus, indeed, wrote two sorts of works; one of which he called *Annals*, the other *Histories*. And as in both he has followed the order of time, critics have been at a loss to assign any other reason for these different methods, than that in the former work he confines himself more closely to the facts themselves, and does not treat so largely upon the causes, manner, and extent of them, as he has done in the latter. Even in the circumstances of facts, there is a certain order proper to be observed, for rendering the account more plain and intelligible. Thus in the description of a battle or siege, the time must first be mentioned; then the chief person who conducted it; then the number of soldiers and other requisites; afterwards the nature of the places; then the action itself, and lastly the result. But sometimes it is necessary to add to these in which several of the other circumstances happened, especially in actions of any considerable length. Where the order of these circumstances is confused, it perplexes the account, and renders it both less entertaining to the reader, and more difficult to be remembered.

3. In a GENERAL HISTORY, the order of time cannot always be preserved; though, where the actions of different communities have respect to one as the principal, they should all, as far as possible, be referred to the transactions of that state. But even here the several affairs of those different states ought to be related separately, which will necessarily occasion the anticipating some things, and postponing others, so that they cannot all stand in the exact order of time in which they were performed. However, Velleius Paterculus says very justly on this subject, "That every entire action, placed together in one view, is much better apprehended, than if divided by different times." In this case, therefore, for better preserving the chronology, it is usual with historians, when they have finished any particular narrative, in passing to the next, to express the time by some short and plain transition; and sometimes to apologize for themselves, by assigning the reasons of their conduct. So Polybius, whose history is of this kind, says concerning himself: "As in writing the actions of each year, in the order of time, I endeavour to represent the affairs of the same nation together in one summary view, it is plain that inconvenience must of course attend this way of writing." Curtius professes only to write the actions of Alexander king of Macedonia; but his history contains in it the principal affairs of the greatest states in the world during that period. Now although, in the course of those transactions, the war between Archelaus governor of Macedonia and Agis king of Sparta happened before the battle of Alexander at Arbela; yet the historian not only relates the battle first, but carries on the account of Alexander's affairs in Asia to the death of Darius without interruption; for which he gives this reason: "If I should relate the affairs of Alexander, which happened in the mean time, either in Greece or Illyrium and Thrace, each in their proper order and time, I must interrupt the affairs of Asia; which it is much better to represent together in one continued series as they fell out, to the flight and death of Darius." *Liv. v. int.*

Such anachronisms, therefore, are nothing more than what necessarily arise sometimes from the nature of the subject; as every thing, the more complex it is, and containing under it a greater number of parts, is more difficult to be digested in a regular order. But in a history composed of several states, whose affairs are independent of one another, the actions of each nation must necessarily be separated, in order to represent them in a just view, and prevent confusion. This is the method which Herodotus has taken, as well as Diodorus Siculus and Justin. Now both the pleasure and benefit which such histories afford, arise from observing the conduct of each state separately in the course of their affairs, and then comparing one with the other. And as the order of time must frequently be interrupted, it is not unusual to continue the chronology at proper distances in relating the affairs of each nation; which preserves an unity in the whole, and connects it in one consistent body.

The division of histories into *books* was designed for the better distinction of the subject, and ease of

of the reader. The dividing these books into chapters, is rather a practice of modern editors, founded on similar reasons, than countenanced by the example of ancient authors.

#### SECT. IV. OF STYLE.

AN historical style is said to be of a middle nature, between that of a poet and orator, differing from both not only in the ornamental parts, but also in the common idioms and forms of expression.

Cicero observes, (*De Clar. Orat.* c. 75), that "nothing is more agreeable in history than brevity of expression, joined with purity and perspicuity." Purity indeed is not peculiar to history, but yet, is absolutely necessary; for nobody will think one fit to write a history, who is not master of the language in which he writes: and therefore when Albinus had written a history of the Roman affairs in Greek, and apologized for any slips or improprieties that might be found in the language upon the account of his being a Roman, Cato called him a trifler, for choosing to do that which, after he had done it, he was obliged to ask pardon for doing: Nor is perspicuity less requisite in an historical style. The nature of the subject plainly directs to this. For as history consists principally in narration, clearness and perspicuity is nowhere more necessary than in a relation of facts. But these two properties are to be accompanied with brevity, since nothing is more disagreeable than a long and tedious narrative. And in this respect a historical style differs both from the poetical and rhetorical. For the poet frequently heightens and enlarges his descriptions of facts, by dwelling upon every circumstance, placing it in different views, and embellishing it with the finest ornaments of wit and language, to render his images more agreeable; and the orator often does the same, in order to interest the passions. But such colouring is not the province of a historian, who aims at nothing more than a just and faithful representation of what he relates, in a way best suited to its nature, and in such language as is most proper to set it in a plain and satisfactory light.

Cicero again, treating of a historical style, (*De Orat. lib. ii. c. 25. 30.*) says: "It ought to be fluent, smooth, and even; free from that harshness and poignancy which is usual at the bar." The properties here mentioned distinguish this style from that of judicial discourses, in which the orator often finds it necessary to vary his manner of speaking, in order to answer different views, either of pursuing an argument, pressing an adversary, addressing a judge, or recommending the merits of his cause. This occasions an inequality in his style, while he speaks sometimes directly, at other times by way of question, and intermixes short and concise expressions with round and flowing periods. But the historian has no necessity for such variations in his style. It is his province to espouse no party, to have neither friend nor foe, but to appear wholly disinterested and indifferent to all; and therefore his language should be smooth and equal in his relations of persons and their actions.

Dionysius (*Epist. ad. Co. Pompeium*) makes "decency a principal virtue in an historian;" which he explains by saying, that "he ought to preserve

the characters of the persons and dignity of the actions of which he treats." And to do this is necessary, that an historical style should be animated with some degree of life and vigour; without which neither the characters of eminent persons, nor the remarkable actions, which make up the main fineness of history, can be duly represented: for even things in themselves great and excellent, if related in a cold and lifeless manner, often do not affect us in a degree suitable to their dignity and importance. And this seems particularly necessary in speeches, in order to represent what every says, according to his different country, age, temper, and station of life, in the same manner, may suppose he either really did, or would have spoken himself on that occasion. Beside, there are some scenes of action which require very pathetic and moving language to represent them agreeably to their nature: and in descriptions, most beautiful tropes and lively figures are necessary to set the ideas of things in a proper light. Whence it appears, that painting and ornament make up no small part of the historian's province, though his colours ought not to be so strong and glittering as those of either the poet or orator. He ought therefore to be well acquainted with the manners of men and the nature of the persons, since he is often obliged to describe both; the former of which Herodotus excels, and Thucydides in the latter.

From these several properties laid down by ancient writers, as requisite for an historical style, seems upon the whole to agree best with the middle character. And this will further appear, what they say relating to the ornamental part of style; namely, composition and dignity. The former of these, which respects the first of sentences, and the several parts of them, Dionysius remarks, that "An historical period ought neither to rise very high, nor sink very low, but to preserve a medium." This simplicity (he says) "becomes the gravity and credit of history, and distinguishes it from oratory on the one hand, and dialogue on the other." His meaning is, that historical periods should neither be so full and round as is frequent in oratory; nor yet so short and flat as in dialogue: the former of which he says, require a strong voice to pronounce, and the latter have scarce the appearance of periods. So that according to this judicious remark, the periods best suited for history are those of a moderate length, will admit of a rise and cadency, and may be pronounced with ease. And Dionysius tells us, that "it should flow smooth and even, where consistent with itself, without roughness or chafes in the sound." This relates to the harmony of periods, which rises from such a position of the words, as is the sound pleasant and agreeable, and, as he says, ought to be attended to in history.

As to dignity, which respects the use of words and figures, the same author says, that "it should be embellished with such figures as are neither vehement nor carry in them the appearance of art." This is agreeable to what Cicero observes in comparing Xenophon and Callisthenes, two historians. "Xenophon the Socratic (says he) was the first philosopher, and after him C"

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scholar of Aristotle, who wrote an history almost a rhetorician; but the style is more moderate, and has not the orator, less vehement, perhaps, but more sweet and pleasant." The difference between these two writers, with regard to style, consisted chiefly in the choice of words; which in Xenophon were more generous, and therefore in the judgment more agreeable to history.

In giving this general account of the styles which constitute an historical style, several varieties from the different nature of the subject. The lives of persons do not require such strength and expression, nor all those ornaments of an history of the Roman empire. Equally we find the style of Nepos and very different from that of Livy. The former is smooth and easy; scarce rising above the ordinary; but the latter often approaches the sublime; and other historians again a medium between these.

On the whole, therefore, we may conclude, that the plain style is the proper character for history. Though historians may sometimes sink into the sublime, and at other times rise to the grand and magnificence of the sublime, according to the nature of their subject, or of parts of it; for that is to be esteemed the character of any writing which in general suits it. And this distinction may help us to measure to reconcile the sentiments of a reader, who seem to attribute different degrees to an historical style, or at least to the truth lies; since a variety of styles is only requisite in different subjects, but different parts of the same work.

#### DESCRIPTION of the HISTORICAL CHART.

As set forth in Plate CLXXXIII. The chart is referred to the year of the world; the proper periods, to the æras of the Jews, of Nabonassar, and of Rome; the principal reference is to the birth of Christ, marked by a deep black line. The plan extends to the Flood; the preceding period of 1656 years before Christ is left blank in the chart. There is a space between them is divided into parts, each representing an hundred years or a fraction representing the remain-

der now entered into the 19th century,

the space from the birth of Christ downwards is divided into 18 parts or centuries: and all these parts, together with some centuries preceding the birth of Christ, are subdivided into tens.

The vertical columns, titled at top, are geographical divisions; and events are marked in their proper centuries and proper columns. Thus the rise of any state, as that of Assyria, is marked in its proper geographical column, and in that place of the 11th century before Christ, at which the beginning of its history is dated; from thence we trace its continuance to the end of the 7th century before Christ, when it became extinct. The building of Rome is marked about the middle of the 8th century before Christ. Its territory extends by degrees to the conquest of all Italy; next to Spain, Macedonia, &c. until it comes to extend from Britain to Egypt. It continues of this greatness until about the middle of the 5th century after Christ, when it begins to lose those provinces out of which the modern kingdoms of Europe have been formed in the order here set down. As the order in which the states have risen or fallen, relatively to one another, appears on mere inspection, it will be more easily remembered than when it is conveyed in numbers only. The dates are taken chiefly from *Blair's Chronological Tables*. Use has likewise been made of the *Chart of Universal History*, formed on a similar plan, but differently executed. Compared to that chart, the present may be thought incomplete; but it would have been easy to have extended it, and filled it up with remarkable events, successions of kings, and great men; if clearness and simplicity had not appeared a preferable object. It was therefore thought proper to leave to every person the filling up of his own plan with such articles as are most in the way of his curiosity and study. We have given a few specimens in the succession of the Roman emperors, of the kings of England and France; and in the æras of one or two remarkable men, as in those of Tacitus the historian, and Attila. One person may choose to fill his plan with the names of statesmen and warriors, another with scholars and men of letters. To attempt inserting all that deserve being recorded, however, would crowd and embarrass the whole. As space is here employed to represent time, it is material that equal periods should be represented by equal spaces; and, if possible, that the parts of the same empire should be placed together. Both these circumstances are neglected in the chart of Universal History.

## HIS

OF NATURE. See NATURAL HIS-

BY PIECE. *n. s.* A piece representing a remarkable event.—His works resemble a piece, where even the less important are placed in some convenient place. *Pope.*

In the ancient drama, signified an Indian; but more especially a panto-

## HIS

mime, who exhibited his part by gestures and dancing. Livy informs us, that the histriones were brought to Rome from Etruria; A. U. C. 391. *Dec. 1. lib. 7.*

• HISTRIONICALLY. *adv.* [from *histrionicus*.] Theatrically; in the manner of a buffoon.

• HISTRIONICAL. *adj.* [from *histrion*, Lat.]

• HISTRIONICK. *adj.* [from *histrion*, French.] Be-

fitting

sitting the stage; suitable to a player; becoming a buffoon; theatrical.

**HISTRIX.** See **HYSTRIX**.

(1.) **HIT**, a river of Asiatic Turkey, in the Arabian Irak, which runs into the Euphrates.

(2.) **HIT**, a town seated on the above river, (N°

1.) near a spring of naphtha and bitumen: 100 m. W. of Bagdad, and 190 S. of Mosul.

(3.) \* **HIT**, *n. f.* [from the verb.] 1. A stroke. —The king hath laid, that, in a dozen passes between you and him, he shall not exceed you three *bits*. *Shak.*—

So he the fam'd Cilician fencer prais'd,  
And at each *bit* with wonder seem'd amaz'd.

*Dryden.*

2. A chance; a fortuitous event.—To suppose a watch, by the blind *bits* of chance, to perform diversity of orderly motions, without the regulation of art, this were the more pardonable absurdity. *Glanville.*—If the rule we judge by be uncertain, it is odds but we shall judge wrong, and if we should judge right, yet it is not properly skill, but chance; not a true judgment, but a lucky *bit*. *South.*—

But with more lucky *bit* than those

That use to make the stars depose. *Hudibras.*

—The fisherman's waiting, and the lucky *bit* it had in the conclusion, tell us, that honest endeavours will not fail. *L'Estrange.*—

If casual concurrence did the world compose,

And things and *bits* fortuitous arose,

Then any thing might come from any thing;

For how from chance can constant order spring?

*Blackmore.*

3. A lucky chance.—Have all his ventures fail'd? What, not one *bit*? *Shak.*—These *bits* of words a true poet often finds, without seeking. *Dryden.*

If at first he minds his *bits*,

And drinks champagne among the wits,

Five deep he toasts the tow'ring lasses. *Prior.*

(1.) \* **To HIT**, *v. a.* [from *idus*, Latin, *Minshew*; from *bitte*, Danish, to throw at random, *Junius*.] 1. To strike; to touch with a blow.—

When I first saw her I was presently stricken: and I, like a foolish child, that when any thing *bits* him will strike himself again upon it, would needs look again, as though I would persuade mine eyes that they were deceived. *Sidney.*—His conscience shall *bit* him in the teeth, and tell him his sin and folly. *South.* 2. To touch the mark; not to miss.—

Is he a god that ever flies the light?

Or naked he, disguis'd in all untruth?

If he be blind how *bitte*th he so right? *Sidney.*

—So hard it is to tremble, and not to err, and to *hit* the mark with a shaking hand. *South.* 3. To attain; to reach; not to fail: used of tentative experiments.—

Were I but twenty-one,

Your father's image is so *bit* in you,

His very air, that I should call you brother,

As I did him.

*Shak.*

Search every comment that your care can find,  
Some here, some there, may *bit* the poet's mind.

*Roscommon.*

—Birds learning tunes, and their endeavours to *bit* the more right, put it past doubt that they have perception and retain ideas, and use them

for patterns. *Locke.*—Here's an opportunity to shew how great a bungler my author is in his features. *Atterbury.* 4. To suit; to be conformable to.—

Hail, divinest melancholy!

Whole faintly visage is too bright

To *bit* the sense of human sight.

5. To strike; to catch by the right bait; to succeed properly.—There you *bit* him: St Dominick loved charity exceedingly; that argument never failed with him. *Dryden.* 6. **To HIT off.** To strike so to fix or determine luckily.—What prince *bit* off this great secret, need know no more either for his own safety, or that of the people he governs. *Temple.* 7. **To HIT out.** To perform by good luck.—Having the sound of ancient pipes ringing in his ears, he mought needs in *bitting* out some of their tunes. *Spenser.*

(2.) \* **To HIT**, *v. a.* 1. To clash; to collide. If bodies be extension alone, how can they *bit* one against another? or what can make different surfaces in an uniform extension? *Locke.*—Teeth, and shells being sustained in the water by metallick corpuscles, and the said corpuscles meeting with and *bitting* upon those bodies, become conjoined with them. *Woodward.* 2. To chance luckily; to succeed by accident; not to succeed.

Oft expectation fails, and most oft then

Where most it promises: and oft it *bits*

Where hope is coldest, and despair most

3. To succeed; not to miscarry.—The moment of binding of thoughts would be directed, and you are to note whether it *bits* for the part. *Bacon.*—

But thou bring'st valour too and wit,

Two things that seldom fail to *bit*. *Shak.*

—This may *bit*, 'tis more than barely possible. *Dryden.*—

All human race would fain be wits,

And millions miss for one that *bits*.

4. To light on.—There is a kind of conveying effectual and imprinting passages amongst comments, which is of singular use if a man can light upon it. *Bacon.*—

You've *lit* upon the very string, which I touch'd,

Echos the sound, and jars within my soul;

There lies my grief.

—It is much, if men were from eternity, that they should not find out the way of writing sooner, sure he was a fortunate man, who, after many years, been eternally so dull as not to find it out, and the luck at last to *bit* upon it. *Tillotson.*—There is a just medium betwixt eating too much and too little; and this dame had *bit* upon't, when the matter was so ordered that the hen brought every day an egg. *L'Estrange.*—None of them have *hit* upon the art. *Addison.*—There's but a trifle in a false prediction in any telling of fortune; a man that *bits* on the right side, cannot be called a bad guesser, but must miss out of design. *Shak.*

**HITA**, a town of Spain, in New Castile.

\* **To HITCH**, *v. a.* [*biegan*, Saxon, or *hitch*, French. *Skinner.*] To catch; to move by jerking. I know not where it is used except in the following passage; nor here know well what it means.

Whoe'er offends, at some unlucky time

*Hides* is a verse, or *hitcher* in a rhyme;

Suared to ridicule his whole life long.

And the sad burthen of some merry song. *Pope.*

\* **HITCHEL**, *n. f.* [*hachel*, German.] The instrument with which flax is beaten or combed.

\* **To HITCHEL**, *v. a.* [See **HATCHEL**.] To beat or comb flax or hemp.

**HITCHIN**, or } a large and populous town of  
**HITCHING**, } Hertfordshire, near **HITCH-**  
**WOOD**, 25 m. NNW. of Hertford, and 34 NW.  
of London. The manor was the ancient demesne  
of the kings of England, as it continues at this  
day; and it has been the dower of several of their  
queens. The town was reckoned the second in  
the county, and was formerly famous for the sta-  
ble commodities of the kingdom, when divers  
merchants of the staple of Calais resided in it; but  
that trade is lost. The inhabitants make large  
quantities of malt; and the market is one of the  
best in England for wheat. Lon.  $0. 20. W.$   
 $51. 55. N.$

**HITCHWOOD**, a wood in Herts, near **HITCHIN**.

**HITERO**, a town of Spain, in Navarre.

(1.) \* **HITHE**, *n. f.* [*bythe*, Saxon.] A small  
piece of land wares out of vessels or boats: as  
*Whitby*, and *Lambbitby*, now *Lambeth*.

(2.) **HITH**, a town of Kent; 70 miles from  
London. It is one of the Cinque Ports; and had  
formerly 5 parishes, but by the choking up of  
the harbour and other accidents these are now re-  
duced to one. \* In the reign of Henry IV. num-  
bers of its inhabitants were cut off by a pestilence,  
and of their houses burnt, and 5 of their ships  
lost at sea, with the loss of 100 men. It was in-  
corporated by Q. Elizabeth. The mayor, jurats,  
and commonalty, with the freemen, elect the  
members of parliament. It has a market on Sa-  
turday, and fairs in July and December. From  
Hith to Canterbury is a paved Roman military  
way, called *Stoney Street*; and at a little distance  
are the remains of the walls of a castle, which in-  
cluded 10 acres. There is a remarkable pile of  
bones, 28 feet long, 6 broad, and 8 high, kept  
in a vault under the church, in as good order as  
those in a library, consisting of several thousand  
arms, legs, thigh bones, &c. some very gi-  
gantic. They appear by an inscription to be the  
remains of the Danes and Britons killed in a battle  
at this place, before the Norman conquest.  
From Hith to Boulogne is reckoned the shortest  
road to France. Lon.  $1. 17. E.$  Lat.  $51. 6. N.$

(3.) \* **HITHER**, *adj. superl. hithermost.* Near-  
est towards this part.—

After these,

But on the *hither* side, a different sort,  
From the high neighbouring hills descended.

*Milton.*

The eternal duration may be shorter or longer  
on the *hither* end, namely, that extreme where-  
to is finite. *Hale.*

(4.) \* **HITHER**, *adv. (hither, Saxon.)* 1. To  
the place from some other.—

Cæsar, tempted with the fame  
Of this sweet island, never conquered,  
And envying the Britons blazed name,  
O hideous hunger of dominion! *hither* came.

*Spenser.*

Men must endure

Their going hence, even as their coming *hither*.  
*Shak.*

Who brought me *hither*

Will bring me hence, no other guide I seek.

*Milton.*

2. It is used in opposition: *hither* and *thither*, to this  
place and that. 3. To this end; to this design; to this  
topick of argument; [*huc*, Lat. *Huc refer exitum.*] Not much used.—Hereupon dependeth whatso-  
ever difference there is between the states of saints  
in glory; *hither* we refer whatsoever belongeth un-  
to the highest perfection of man, by way of ser-  
vice towards God. *Hooker.*—*Hither* belong all  
those texts, which require of us that we should  
not walk after the flesh, but after the spirit. *Til-*  
*lotson.*

\* **HITHERMOST**, *adj. (of hither, adv.)* Near-  
est on this side.—That which is eternal can be  
extended to a greater extent at the *hithermost* ex-  
treme. *Hale.*

\* **HITHERTO**, *adv. (from hither.)* 1. Yet; to  
this time.—*Hitherto* I have only told the reader  
what ought not to be the subject of a picture or  
of a poem. *Dryden.* 2. In any time till now.—

More ample spirit than *hitherto* was wont,  
Here needs me, while the famous ancestries

Of my most dreadful sovereign I recount. *F. 2.*  
3. At every time till now.—In this we are not  
their adversaries, though they in the other *hither-*  
*to* have been ours. *Hooker.*—

*Hitherto*, lords, what your commands impos'd  
I have perform'd, as reason was, obeying. *Milt.*

*Hitherto* she kept her love conceal'd,  
And with those graces ev'ry day beheld

The graceful youth. *Dryden.*  
—He could not have failed to add the opposition  
of ill spirits to the good: this alone has *hitherto*  
been the practice of the moderns. *Dryden.*—To  
correct them, is a work that has *hitherto* been as-  
sumed by the least qualified hands. *Swift.*

\* **HITHERWARD**, } *adv. (bytherward, Sax.)*

\* **HITHERWARDS**, } This way; towards this  
place.—

Some parcels of their power are forth already,  
And only *hitherward*. *Shak.*

The king himself in person hath set forth,  
Or *hitherwards* intended speedily. *Shak.*

A puissant and mighty power  
Is marching *hitherward* in proud array. *Shak.*

Look now for no enchanting voice, nor fear  
The bait of honey'd words; a rougher tongue  
Draws *hitherward*. *Milton.*

**HITSACKER**, a town of Lunenburg Zell, on  
an island in Jetze; 29 miles E. of Lunenburg, and  
56 NE. of Zell. Lon.  $28. 42. E.$  of Ferro. Lat.  
 $53. 14. N.$

**HITTENDORF**, a town of Austria.

**HITTEREN**, or } an island on the coast of  
**HITERO**, } Norway, 60 m. in circuit.

**HITTITES**, the descendants of Heth, the se-  
cond son of Canaan, not the *eldest*, as some *Ency-*  
*clopædists* assert. Gen. x. 15. Some maintain that  
there was a city called **HATH**, but we find no tra-  
ces of it in Scripture. See **HATH**.

(1.) \* **HIVE**, *n. f. (byfe, Saxon.)* 1. The ha-  
bitation or receptacle of bees.—

So bees with smoke, and doves with poisonous  
stench

Are from their hives and houses driv'n away.

*Shak.*

So wand'ring bees would perish in the air,  
Did not a found proportion'd to their ear,  
Appeal their rage, invite them to the hive.

*Waller.*

—Bees have each of them a hole in their hives :  
their honey is their own, and every bee minds her  
own concerns. *Addison*. 2. The bees inhabiting  
a hive.—

The commons, like an angry hive of bees  
That want their leader, scatter up and down.

*Shak.*

3. A company being together.—White modern  
Masons call a lodge, was by antiquity called a  
hive of free masons ; and therefore, when a dis-  
sension happens, the going off is to this day cal-  
led swarming. *Swift*.

(2.) HIVE. See *Arise*, and *Bees*, § I, 17 ; and  
II, 10—16.

(1.) \* To HIVE. v. a. [from the noun.] 1. To  
put into hives ; to harbour.—Mr Addison of Ox-  
ford has been troublesome to me ; after his bees,  
my latter swarm is scarcely worth *hiving*. *Dryden*.  
—When bees are fully settled, and the cluster at  
the biggest, *hive them*. *Mortimer's Flap.* 2. To  
contain, as in hives ; to receive, as to an habita-  
tion.—

Ambitious now to take excise

Of a more fragrant paradise,

He at Puscara's sleeve arriv'd,

Where all delicious sweets are *hiv'd*. *Cleveland*.

(2.) \* To HIVE. v. n. To take shelter together ;  
to reside collectively.—

He sleeps by day

More than the wild cat : drowns *hive* not with me,  
Therefore I part with him. *Shak.*

—In summer we wander in a paradisaical scene,  
among groves and gardens ; but at this season we  
get into warmer houses, and *hive* together in cities.  
*Pope's Letters*.

\* HIVER. s. f. [from *hive*.] One who puts  
bees in hives.—Let the *hiver* drink a cup of good  
beer, and wash his hands and face therewith. *Mort.*

HIVITES, a people descended from Canaan,  
who dwelt at first in the country afterwards pos-  
sessed by the CAPHTORIMS, or PHILISTINES.  
There were also Hivites in the centre of the pro-  
mised land, for the Shechemites and the Gibeon-  
ites were Hivites. Gen. xxxiv. 2. Josh. xi. 19.  
There were also some beyond Jordan, at the foot  
of mount Hermon. Josh. xi. 3. Bochart says,  
that CADMUS, who carried a colony of Phœnici-  
ans into Greece, was an Hivite. He derives *Cad-*  
*mus* from the Hebrew *Kedem*, i. e. the east, be-  
cause he was of the eastern part of Canaan ; and  
*Hermione*, from *Hermon*. See *Havai*.

(1.) HIWASSEE, a river of the United States,  
in Tennessee, which rises near the head of the Co-  
coee, and running NW. by W. falls into the Ten-  
nessee.

(2.) HIWASSER, a town in the State of Tennes-  
see, 22 miles SW. of Tellico.

HLAWITZ, a town of Bohemia.

HLINKA, a town of Bohemia, in Chrudim.

HLYBOKIE, a town of Lithuania, in the pa-  
latinate of Wilna ; 44 miles SE. of Biala.

HNARIZ, a town of Bohemia, 4 miles E. of  
Turnau.

\* HO. } *interj.* [echo! Lat.] A call ; a sad cry

\* HOA. } exclamation to give notice of ap-  
proach, or any thing else.—

What noise there, *ho* ?

*Shakespeare*

Here dwells my father Jew : *See*, who's *ho* !  
*ho* ?

*Shakespeare*

Stand, *ho* ! speak the word along.

*Shakespeare*

When I cried *ho* !

Like boys, kings would start forth, and cry,  
Your will.

*Shakespeare*

—*Ho, ho*, come forth and see. *Zech. ii. 6*—

*Ho*, swain, what shepherd owns that rag-  
sheep ?

*Dryden*

HOACHE, in natural history, a kind of  
approaching to the nature of chalk, but  
and feeling like soap ; whence some think that  
is either the same with the soap rock of Corsica  
or very like it. The Chinese dissolve it in water  
till the liquor is of the consistence of cream,  
then varnish their China ware with it.

(1.) HOADLEY, Benjamin, successively  
of Bangor, Hereford, Salisbury, and Winchester,  
was born in 1676. His first preferment was  
rectory of St Peter le Poer, and the lecture  
St Mildred's in the Poultry. In 1706, he pub-  
lished some Remarks on Bp. ARTHUR's sermon  
at the funeral of Mr Bennet, in which he laid  
down some dangerous propositions. Two years  
after, Mr Hoadley again entered the list  
this formidable antagonist ; and in his Easter  
sermon published by Dr Atterbury,  
titled " The Power of Charity to cover Sin,"  
attacked the doctor with his usual strenuous  
reasoning. In 1709, another dispute arose be-  
tween these two learned combatants, concerning the  
doctrine of non-resistance, occasioned by a pro-  
posance of Mr Hoadley's, entitled *The Measure of  
Obedience* ; some positions in which Dr Atterbury  
endeavoured to confute, in his elegant Latin  
sermon, preached that year before the Lord-  
bishop. In this debate Mr Hoadley signalized  
himself in so eminent a degree, that the House of  
Commons gave him a particular mark of their  
gratitude by representing, in an address to the queen,  
signal services he had done to the cause of  
and religious liberty.—The principles, however,  
which he espoused being repugnant to the  
temper of those times, drew on him the notice  
of a party ; yet at this period, (1710, when  
himself expressed it,  *fury seemed to be let loose  
against him*.) Mrs Howland presented him to the  
Countess of Streatham in Surry, unasked, and who  
having been seen by her. Soon after the accession  
of K. George I. he was consecrated Bp. of Bangor :  
But in 1717, having broached some opinions  
concerning the nature of Christ's kingdom, he  
again became the object of popular censure,  
when he was distinguished by another mark of  
royal regard, by the convocation being success-  
fully prorogued, till that resentment had subsided.  
In 1721, he was translated to Hereford ; and in 1734,  
to Salisbury ; and in 1734, to Winchester, where  
he published his *Plain Account of the Sacraments*.



lar, rational, and manly piece, written with ardour and judgment. His latter days were shattered by a vile instance of fraud and imposture, committed by a French priest, who, pretending to abjure his religion, was taken under protection, with no other recommendation than necessities; in return for which, the priest, with the bishop's name written by his own hand, sent a note of some thousand pounds to be paid before it, and offered it in payment. But the priest, claiming it to be his, it was brought before a court of justice, and was there found to be a composition. The ungrateful villain had now recourse to a pamphlet, in which he charged the bishop with being a drunkard; and alleged that he had the note of him when he was in liquor. The public acquitted the bishop of all suspicion on this charge. As a writer, he possessed uncommon abilities. His sermons (published in 1754 and 1755) are esteemed inferior to few writings in English language, for plainness and perspicuity, vigour and strength of reasoning, and a free and lively style. In private life, he was natural, easy, and complying; fond of company, but would frequently leave it for study or business. He was every where happy; and particularly in his own family, where he took all opportunities of instructing by his influence and example. He died in 1761, aged 83. Besides the sermons, he wrote, 1. *Terms of Acceptance*, 8vo. 2. *Reasonableness of Conformity*. 3. *On the Sacrament*. His tracts and pamphlets are extremely numerous; and the reader may see a catalogue of them in the Supplement to the *Biog. Brit.*

HOANLEY, Benjamin, M. D. and F. R. S. The bishop, (N<sup>o</sup> 1.) was born in 1706; and studied at Bennet college, Cambridge, under the tutelage of Dr Herring, (afterwards Abp.) Applied himself to mathematics and philosophy, he was when very young, admitted a member of the Royal Society. He was made register of Hereford, and appointed physician to his majesty's household, but died at his house in Chelsea, in 1757. He wrote, 1. *Three Letters on the organs of respiration*, 4to. 2. *The Suspicious Husband*, a comedy. 3. *Observations on a series of electrical experiments*; and, 4. *Oratio anniverfaria, in Theatrum Aled. Londin. ex Harvoni instituto, habita* &c. &c. 5. 1742.

HOAI-KING, a town of China, in the province of Szechuan, 15 miles SSW. of Pekin. Lon. 120. 20. E. Lat. 35. 6. N.

HOANG-FOU, a city of China, in the province of Szechuan, situated in a marsh, and enclosed by a triple wall. As the ground on which it stands is lower than the bed of the canal, the inhabitants live in continual dread of an inundation. The suburbs extend 3 miles on each side of the city, and form a kind of port on the river Hoang. This city is very populous, and has a brisk trade. One of those great mandarins, who have the direction of the canals and navigation, resides in this city has 11 others under its jurisdiction; 7 of which are of the 1st, and nine of the 3d rank. Lon. 126. 13. E. of Ferro. Lat. 33. 30. N.

HOANG-HO. See YELLOW RIVER.

HOANG-TCHOU, a city of China of the

1st rank, in the province of Hou-Quang, on the Yang-Tse, 58 miles S. of Pekin.

(2.) HOANG-TCHOU, a town of Corea.

\* HOAR. *adj.* [*Sax.* Sax.] 1. White.—

A people,

Whom Ireland sent from loughs and forrefts  
*here.* *Pearson.*

Islands of bliss, all assaults

Baffling, like thy *bear* cliffs the loud sea-wave.  
*Thomson.*

2. Grey with age.—

It govern'd was and guided evermore

Thro' wisdom of a matron grave and *bear*. *Spenser.*

Now swarms the populace, a countless throng;

Youth and *bear* age, and man drives man along.  
*Pope.*

3. White with frost.

\* HOARD. *n. f.* [*hard*, Saxon.] A store laid up in secret; a hidden stock; a treasure.—

I have a venturesome fairy, that shall seek

The squirrel's *board*, and fetch thee thence new  
*nuts.* *Shakespeare.*

—They might have even starved, had it not been for this providential reserve, this *board*, that was stowed in the strata underneath, and now seasonably disclosed. *Woodward.*

(1.) \* To HOARD. *v. n.* 1. To lay in hoards; to husband privily; to store secretly.—

The *boarded* plague of the gods requite your  
*love!* *Shakespeare.*

You *board* not health for your own private use,

But on the publick spend the rich produce. *Dryden.*

—You will be unsuccessful, if you give out of a great man, who is remarkable for his frugality for the publick, that he squanders away the nation's money; but you may safely relate that he *boards* it. *Arbutnot's Art of Political Lying.*—A superfluous abundance tempts us to forget God, when it is *boarded* in our treasures, or considered as a safe, independent provision laid up for many years. *Rogers.* 2. It is sometimes enforced by the participle *up*—I have just occasion to complain of them, who, because they understand Chaucer, would *board* him up as misers do their grandam's gold, only to look on it themselves, and hinder others from making use of it. *Dryden.*

The base wretch who *boards up* all he can,

Is prais'd, and call'd a careful thrifty man. *Dryden.*

(2.) \* To HOARD. *v. n.* To make boards; to lay up store.—

He fear'd not once himself to be in need,

Nor car'd to *board* for those whom he did breed.  
*Spenser.*

Happy always was it for that son,

Whose father for his *boarding* went to hell? *Shakespeare.*

\* HOARDER. *n. f.* [*from board*.] One that stores up in secret.—Since commodities will be raised, this alteration will be an advantage to nobody but *boarders* of money. *Lowe.*

(1.) \* HOAR-FROST. *n. f.* [*bear* and *frost*.] The congelations of dew in frosty mornings on the grass.—When the dew was gone up, behold upon the face of the wilderness there lay a small round thing, as small as the *bear-frost* on the ground. *Exod. xvi. 14.*—In Fahrenheit's thermometer, at thirty-two degrees, the water in the air begins to freeze, which is *bear-frost*. *Arbutnot.*

(1.) **HOAR-FROST**, according to many Cartesians, is formed of a cloud, and either congealed in the cloud, and so let fall, or ready to be congealed as soon as it arrives at the earth. Hoar frost, M. Regis observes, consists of an assemblage of little parcels of ice crystals, which are of various figures, according to the different disposition of the vapours, when met and condensed by the cold.

(2.) \* **HOARNOUND**. *n. f.* [*marrubium*, Lat.] A plant.—*Hoarhound* has its leaves and flower-cup covered very thick with a white hoariness: it is famous for the relief it gives in moist asthma, of which a thick and viscous matter is the cause; but it is now little used. *Hill*.

(4.) **HOARNOUNP**. See **MARRUBIUM**.

(3.) **HOARNOUND, WHITE**. See **BALLOTA**.

\* **HOARINESS**. *n. f.* [from *hoary*.] The state of being whitish; the colour of old men's hair.—

He grows a wolf, his *hoariness* remains,  
And the same rage in other members reigns. *Dryd.*

\* **HOARSE**. *adj.* [*bas*, Saxon; *beersch*, Dutch.] Having the voice rough, as with a cold; having a rough sound.—

Come, fit, fit, and a long.

—Clap into't roundly, without hawking or spitting, or saying we are *hoarse*. *Shak. As you like it.*

The raven himself is *hoarse*,

That croakes the fatal entrance of Duncan

Under my battlements. *Shak. Macbeth.*

He sped his steps along the *hoarse* resounding shore. *Dryden.*

The stock-dove only thro' the forest cooes,  
Mournfully *hoarse*. *Thomson.*

\* **HOARSELY**. *adv.* [from *hoarse*] With a rough harsh voice.—

The hounds at nearer distance *hoarsely* bay'd;  
The hunter close pursu'd the visionary maid. *Dryden.*

(r.) \* **HOARSENESS**. *n. f.* [from *hoarse*.] Roughness of voice.—The voice is sometimes intercluded by an *hoarseness*, or viscous phlegm. *Holder.*—

I had a voice in heav'n, ere sulph'rous steams  
Had damp'd it to a *hoarseness*. *Dryden.*

—The want of it in the wind-pipe occasions *hoarseness* in the gullet, and difficulty of swallowing. *Arbutnot on Aliments.*

(2.) **HOARSENESS** is a diminution or temporary loss of the voice, sometimes attended with a preternatural asperity or roughness of utterance. The parts affected are the trachea and larynx. It is occasioned by a slight inflammation of the mucous membrane covering those parts; and is relieved by mucilaginous liquors; warm diluting drinks, such as bran tea, linseed tea, &c.; assisted by opiates and sudorific medicines taken at bed-time.

\* **HOARY**. *adj.* [*har*, *harmig*, Sax. See **HOAR**.]

1. White; whitish.—

Thus she rested on her arm reclin'd,

The *hoary* willows waving with the wind. *Addis.*

2. White or grey with age.—

A comely palmer, clad in black attire,

Of ripest years, and hairs all *hoary* grey. *Spens.*

—Solyman, marvelling at the courage and majesty of the *hoary* old prince in his so great extremity, dismissed him, and sent him again into the city. *Knolles's History.*—

Has then my *hoary* head deserv'd no better?

*Rowe.*

Then in full age, and *hoary* locks,  
Retire, great preacher, to thy pious cell. *Miln.*

3. White with frost.—

The seasons alter; *hoary* headed frosts

Fall in the fresh lap of the crimson rose. *Shak.*

4. Mouldy; mossy; rusty.—There was brought out of the city into the camp very much, *hoary* moulded bread. *Knolles's History.*

**HOATCHIT**, a country of Chinese Tartary governed by a Mogul Prince, who is a tributary to the empire: seated N. of Peking; Lat. 44. N.

**HOATH**, a promontory of Ireland, on the coast, N. of the entrance into Dublin bay.

**HOATSIANG**, a town of Tibet, 30 SE. of Hami.

**HOBAL**, in mythology, an idol of the Arabs, the worship of which at Mecca was destroyed by Mahomet.

**HOBBS**, Thomas, a famous writer, born at Malmesbury, in 1588, was the son of a clergyman.

He completed his studies at Oxford, and afterwards governor to the E. of Devonshire's son; whom he attended in his travels to France and Italy.

He translated Thucydides into English; and published his translation to show his countrymen, from the Athenians, the disorders and confusions of a democratical government.

In 1626 his patron the earl of Devonshire died; and in 1628 his son died also: the loss affected Mr Hobbes to such a degree, that he willingly accepted an offer of going abroad.

He was the son of Sir Gervase Clifton; whom he was long accompanied into France, where he spent some time.

While he continued there, he solicited to return to England, and to return concern for the hopes of that family to whom he had attached himself so early, and to whom he owed so many and so great obligations.

In the countess dowager of Devonshire desired to put the young earl under his care, who was about the age of 13. This was very suitable to Mr Hobbes's inclination, who discharged his trust with great fidelity.

In 1634 he republished his translation of Thucydides; and presented a dedication to that young nobleman, in which he gives a long character of his father, and represents in the strongest terms the obligations he was under to that illustrious family.

The same year he accompanied his noble pupil to Paris, where he applied his vacant hours to the study of metaphysics; especially to the perfect understanding of mechanism, and the causes of animal motion.

He had frequent conversations upon these subjects with father Marin Merisenne; a very learned man, and who kept up a correspondence with almost all the learned in Europe.

From Paris he attended his pupil into Italy, where at Pisa he became known to that great philosopher, who communicated to him his notions very freely; and after having seen all that was remarkable in that country, he returned with the earl of Devonshire into England.

Afterwards foreseeing the civil wars, he went to seek a refuge at Paris; where, by the good offices of F. Merisenne, he became known to the famous *Descartes*, and afterwards held a correspondence with him upon several mathematical subjects.

He was very free; and after having seen all that was remarkable in that country, he returned with the earl of Devonshire into England.

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from his letters published in Des Cartes's works. But when this philosopher printed his *Discourses*, wherein he attempted to establish some of the highest consequence from innate ideas, Mr Hobbes dissented from him; as did also the illustrious Peter Gassendi, with whom Mr Hobbes contracted a very close friendship, which lasted till Gassendi's death. In 1647, Mr Hobbes printed a few copies of his famous book *De Corpore*, which, in proportion as it became known, had many adversaries, who charged him with teaching principles of a dangerous tendency. Many illustrious persons who, upon shipwreck of the royal cause, retired to France for refuge, was Sir Charles Cavendish, brother to the earl of Newcastle: and this gentleman, being expert in every branch of the mathematics, proved a constant friend and patron to Mr Hobbes; who, in 1645, in a controversy about the circle, became so famous, that, in 1646, he was recommended to instruct Charles, prince of Wales, afterwards king Charles II. in mathematics; an office which he discharged much to satisfaction. In 1647 was printed in Holland, by M. Sorbriere, a more complete edition of *De Corpore*; to which are prefixed two Letters to the editor, by Mr Gassendi, and F. Bacon, in commendation of it: and in 1650 published at London, a small treatise of Mr Hobbes's, entitled, *Human Nature*; and another, *De Reipublice*, or, Of the elements of the law. At this time he had been digesting his religious, political, and moral principles, into a complete work, called the *Leviathan*, which was printed at London in 1650 and 1651. After this he retired to England, and passed the summer commencing at the earl of Devonshire's seat, and some winters in town, where he had for his intimates some of the greatest men of the age. In 1652, upon the restoration, he came up to London, where he obtained from the king an annuity of 100*l*. But, in 1666, his *Leviathan*, and his treatise *De Corpore*, were censured by parliament; which alarmed him very much, as did also the passing in of a bill into the house of commons to punish atheism and profaneness. When this storm was blown over, he procured a beautification of his pieces in Latin, to be published at Amsterdam in 1668, by John Blaeu. In 1669, he was invited by Cosmo de Medicis, afterwards duke of Tuscany, who gave him ample marks of his esteem; and having received his picture, and a collection of his writings, caused them to be preserved among his curiosities, and in his library at Florence. He was also visited by foreign ambassadors and other strangers, who were curious to see a person whose singular opinions had made such noise. In 1673 he wrote his own life in verse, when he had completed his 84th year; and in 1674, he published in English verse the *Works of Homer's Odyssey*; which were so well received, that he translated the whole *Iliad* and *Odyssey*, which he likewise published in 1675. At this time he went to spend the remainder of his days in Derbyshire: where, notwithstanding his advanced age, he published several pieces, which are found in his works. He died in 1679, aged

93. His character and manners are thus described by Dr White Kennet, in his *Memoirs of the Cavendish family*. "The earl of Devonshire (says he) for his whole life entertained Mr Hobbes in his family, as his old tutor, rather than as his friend or confidant. He let him live under his roof as he pleased, and in his own way, without any regard to any public, or so much as domestic affairs. He would often express an abhorrence of some of his principles in policy and religion; and both he and his lady would frequently put off the mention of his name, and say, 'He was a humorist, and nobody could account for him.' His professed rule of health was to dedicate the morning to his exercise, and the afternoon to his studies. And therefore, at his first rising, he walked out, and climbed any hill within his reach: or if the weather was not dry, he fatigued himself within doors by some exercise or other, to be in a sweat: recommending that practice upon this opinion, that an old man had more moisture than heat, and therefore by such motion heat was to be acquired and moisture expelled. He used to say, that it was lawful to make use of all instruments to do ourselves good: 'If I were cast (says he) into a deep pit, and the devil should put down his cloven-foot, I would take hold of it to be drawn out by it.' He could not endure to be left in an empty house. Whenever the cart removed, he would go along with him, even to his last stage, from Chatsworth to Hardwick. When he was in a very weak condition, he dared not to be left behind, but made his way upon a feather bed in a coach, though he survived the journey but a few days. He could not bear any discourse of death, and seemed to cast off all thoughts of it: he delighted to reckon upon longer life. The winter before he died, he made a warm coat, which he said must last him three years, and then he would have such another. In his last sickness his frequent questions were, Whether his disease was curable? and when intimations were given, that he might have ease, but no remedy, he used this expression, 'I shall be glad to find a hole to creep out of the world at;' which are reported to have been his last sensible words; and his lying some days following in a silent stupefaction, did seem owing to his mind more than his body." The rev. Mr Oranger observes, that Hobbes's style is incomparably better than that of any other writer in the reign of Charles I. and was for its uncommon strength and purity scarcely equalled in the succeeding reign. "He has in translation (says he) done Thucydides as much justice as he has done injury to Homer; but he looked upon himself as born for much greater things than treading in the steps of his predecessors. He was for striking out new paths in science, government, and religion; and for removing the land-marks of former ages. His ethics have a strong tendency to corrupt our morals, and his politics to destroy that liberty which is the birthright of every human creature. He is commonly represented as a sceptic in religion, and dogmatist in philosophy; but he was a dogmatist in both. The main principles of his *Leviathan* are as little founded in moral or evangelical truths, as the rules he has laid down for

for squaring the circle are in mathematical demonstration. His book on human nature is esteemed the best of his works."

**HOBBIOLA**, Miuderhout, an eminent landscape painter, born about 1611, at Antwerp. He studied entirely after nature, and his choice was exceedingly picturesque. He was particularly fond of describing slopes diversified with shrubs, plants, or trees, which conduct the eye to some building, ruin, grove, or piece of water, and frequently to a delicate remote distance, every object perspectively contributing to delude our observation to that point. The figures which he designed are but indifferent. Conscious of his inability in that respect, he admitted but few figures into his designs, and usually placed them somewhat removed from the immediate view at a prudent distance from the front line. However, most of his pictures were supplied with figures by Ollade, Teniers, and other famous masters, which give them a great additional value. They are very scarce.

\* **HOBBLE**. *n. s.* [from the verb.] Uneven awkward gait.—One of his heels is higher than the other, which gives him a *hobble* in his gait. *Gulliver's Travels*.

\* **To HOBBLE**. *v. n.* [to *hop*, to *hoppie*, to *hobble*.] 1. To walk lamely or awkwardly upon one leg more than the other; to hutch; to walk with unequal and encumbered steps.—

The friar was *hobbling* the same way too. *Dryd.*  
—Some persons continued a kind of *hobbling* march on the broken arches, but fell through. *Addison*.—Was he ever able to walk without leading strings, without being discovered by his *hobbling*? *Swift*.  
2. To move roughly or unevenly. Feet being ascribed to verses, whatever is done with feet is likewise ascribed to them.—Those ancient Romans had a sort of extempore poetry, or untunable *hobbling* verse. *Dryden*.—

While you Pindarick truths rehearse,

She *hobbles* in alternate verse.

*Prior*.

\* **HOBBLER**. *n. s.* [from *hobby*.] For twenty *hobblers* armed, Irishmen so called, because they served on bobbies, he paid six-pence a-piece *per diem*. *Davies*.

\* **HOBBLINGLY**. *adv.* [from *hobble*.] Clumsily; awkwardly; with a halting gait.

(1.) \* **HOBBY**. *n. s.* [*bobereau*, Fr.] 1. A species of hawk.—They have such a hovering possession of the Valtoline, as an *hobby* hath over a lark. *Bacon*.—The people will chop like trouts at an artificial fly, and dare like larks under the awe of a painted *hobby*. *L'Estrange*.—

Larks lie dar'd to shun the *hobby's* flight. *Dryd.*  
2. [*Hoppe*, Gothick, a horse; *bobin*, Fr. a pacing horse.] An Irish or Scottish horse; a pacing horse; a garran. See **HOBLESE**. 3. A stick on which boys get astride and ride.—Those grave contenders about opinionative trifles look like aged Socrates upon his boy's *hobby* horse. *Glanville*.—

As young children, who are try'd in  
Go-carts, to keep their steps from sliding,  
When members knit, and legs grow stronger,  
Make use of such machine no longer;  
But leap *pro lubis*, and scout  
On horse call'd *hobby*, or without.

*Prior*.

No *hobby* horse, with gorgeous top,  
Could with this rod of *Sid* compare.

*Swift*.

4. A stupid fellow.—I have studied *hobby* words to speak to you, which *hobby* horses must not hear. *Shakespeare*.

(2.) **HOBBY**, *s. i.* *def. i.* See **FALCO**, N° 34.  
**HOBEIRA**, a fortress of Asiatic Turkey, in Arabian Irak, 70 miles S. of Bagdad.

\* **HOBGOBLIN**. *n. s.* [according to *Shakspeare* for *redgoblins*, from *Robin*: *Goodfellow*, has been the nickname of *Robin*: but more probably, according to *Wallis* and *Junius*, *hoggoblen*, *cupp*, because they do not move their feet: where *Wallis*, came the boys play of *fox* in the fox always hopping on one leg.] A mischievous fairy.

Fairies, black, grey, green, and white,

Attend your office and your quality:

Crier *hoggoblen*, make the fairy o-yea.

*Shakspeare*.

**HOBILERS**. See **HOBILERS**.

\* **HOBIT**. *n. s.* A small mortar to shoot

the bomba.

**HOBKIRK**, anciently **HOBSEKIRK**, a parish in Scotland, in Roxburghshire, 12 miles long, and broad. The surface is mountainous; the soil partly light, sandy, and barren; partly a very fertile deep strong clay. It abounds with limestone free-stone, and fine pebbles, beautifully variegated with red and yellow, great quantities of which are carried to Sheffield and Birmingham, and cut into buttons and seals. About 1000 acres under tillage; and produces, oats, barley, potatoes, turnips, and some wheat. The climate is moist, but healthy. The population is stated by the rev. J. Riccalton, in his report, Sir J. Sinclair, was 700; and had increased since 1755. The number of horses was 150; sheep, 9000; and of black cattle 500. The celebrated Lord **HEATHFIELD** was born in this parish. See **ELLIOTT**.

**HOBILERS**, or **HOBILERS**, [*Hobilaria*,] in ancient English customs, were men who, by their trade, were obliged to maintain a light horse or horse for the certifying any invasion towards the sea. The name was also used for certain Irish boys who used to serve as light horsemen upon bobbies.

\* **HOBNAIL**. *n. s.* [from *hobby* and *nail*.] A nail used in shoeing a hobby or little horse with a thick strong head.—Steel, if thou thinkest edge, I beseech Jove on my knees may't be turned into *hobnails*. *Shakspeare*.—We buy maidens as they buy *hobnails*, by the hundred. *Shakspeare*.

\* **HOBNAILED**. *adj.* [from *hobnail*.] Set with hobnails.

Would'st thou, friend, who hast two  
alone,

Would'st thou, to run the gantlet, these  
To a whole company of *hobnailed* shoes? *D*

\* **HOB-NOB**. This is probably corrupted from *hob nob* by a coarse pronunciation. **HAN-NAB**.—His incensement at this moment is implacable, that satisfaction there can be none, pangs of death and sepulchre: *hobnob* is his will give't, or take't. *Shakspeare*.

**HOBBOO**. *n. s.* a name given by the people of Otaheite, and in the neighbouring islands of South Sea, to their superfine cloth. It is the thinnest and most finished preparation of *couta*.



**HOBROE**, a town of Denmark in N. Jutland.  
**HOMER'S GORRONS**, a kind of Abyssinian very frequent in Hindostan. They come most from Imarah, a province subject to the Negus of Ethiopia to the south of his other dominions, and bordering upon Negroland in Africa; from hence they are selected, and a great traffic made of them over all Mogolistan and Persia; but they are chiefly brought from the ports of Arabia and the Red Sea. Nothing can be imagined more woolly or glossy, and perfectly black, than their hair; in which they far surpass the negroes on the coast of Guinea; and, generally have not their lips, though they are as woolly-haired. They are highly valued for their courage, fidelity, and shrewdness; in which they so far excel, as to be raised to posts of great honour, and to govern places under the title of **SIDDARS**.  
**HOBSON'S CHOICE**, a vulgar proverbial expression, applied to that kind of choice in which there is no alternative. It is said to be derived from the name of a carrier at Cambridge, who let hackney horses, and obliged each customer to take in his turn that horse which stood next the stable door.

**BOBY**, a town of Sweden, in Sudermania.

**HOCHAUS**, a town of Austria, 9 miles S. W. Aigen.

**HOCHBERG**, a marquisate of Brisgaw, in the dukedom of Suabia, belonging to the prince of Baden-Urlach.

**HOEHE, Lazarus**, a late celebrated general in service of the French republic, was born on 24th June 1768, in the suburbs of Versailles. His mother died in consequence of his birth. His father kept Lewis XV's dog-kennel. Such an occupation precluded him from the advantages of a liberal education. By the kindness of his aunt, who was a green grocer at Versailles, he was taught to read and write, and while at school he was always at the head of his class. "From his infancy," says his biographer, citizen Alex. Roussin, "he always wanted to know the reason of every thing. He questioned older persons; listened anxiously to their replies, and often confounded them by his ingenuity in starting difficulties." But he might be no longer a burden on his aunt, engaged as a stable-boy at Versailles. But an accidental glance at a work of Rousseau's determined him to travel. For this purpose he enlisted for the East India, but was tricked into the French guards. He was only 17, when he was ordered to join his regiment at Paris. Anxious to make up for the deficiency of his education, he employed all his leisure hours, and even part of the usually spent in sleep, in embroidering caps, the profits of which labour, he devoted chiefly to the purchase of books. These he read with avidity, and soon made himself master of the theory of military tactics. His merit soon attracted notice, and he was raised to the rank of corporal, 1788. The French guards were the chief cause of turning the scale against the court in favour of the people, on the 14th July 1789, at the attack of the Bastille, and Hoehe was one of the first in leading on the assault. When La Fayette new-modelled the corps, Hoehe was promoted; and on 1st Aug. 1790, when Servan, then minister at war, sent him

a lieutenant's commission in the regiment of Rouergue; which he joined, June 24, 1792, in the garrison at Thionville, where he first distinguished himself in action. After this, being drafted into the army of the Ardennes, he performed the most essential services under Gen. Leveneur; particularly at that critical period, when the treachery of Dumourier and Miranda had endangered the destruction of the army of the North. But it would swell this article beyond all due bounds, were we to follow our hero through all the glorious scenes in which he was engaged, from the time that he was appointed general in chief; or attempt to delineate his brilliant actions at Wert, Weissenbourg, Freischweiler, Germersheim, Worms, Spire, Fort Vauban, &c. It was in the midst of this career of victory, that the envy of his enemies procured him to be apprehended and lodged in the conciergerie at Paris, from which he was not liberated till the memorable 9th of Thermidor, 1795. Upon his liberation he was put upon the most disagreeable service in which a patriot can be engaged,—a conflict with his countrymen.

"How happy (said Hoche) are they, who are not obliged to expose themselves to the dangers and Austrians to conquer, and to the fatigues of the arduous service in order to win laurels to Hoche. Instead of pillage, conflagration, and blood, by his predecessors, General Hoche and conciliatory measures, which glory in the pacification of the country, as he had previously shown bravery, and military skill, in the face of the enemies of the republic; the chief cause of the failure of the expedition to Quiberon. This entry led him to think, that either Ireland was not only not to be crowned with laurels, but that the cause was at last attempted, and well known. Our hero's feelings may be easier conceived than described.

His narrow escape in the Fraternité, through the midst of the British fleet, hardly lessened the disappointment. Being afterwards appointed to the command of the army of the Sambre and Meuse, he led his troops to new victories; and Montabour, Dierdorf, Altenkirchen, &c. witnessed their valour.—But the career of this great general was now drawing near a close. The excessive fatigues he had undergone, with his extreme temperance, had impaired his constitution, and brought on a gradual decay, attended with an incessant cough and difficulty of breathing; while the unsettled state of affairs at Paris, added to his distress of body, by increasing his anxiety of mind. At the anniversary of the 10th of Aug. 1797, however, he felt a temporary relief; delivered an animated address to the army, and presided at the entertainment; and the news of the revolution of the 18th Bructidor, inspired him with fresh spirit and animation. But though he seemed to be better for some days after, he died on the 30th (Sept. 1797) at Wetzlar, in the 30th year of his age, not without suspicion of slow poison. His last words were, "Farewell my friends! Desire the directory to take care of Belgium." He was interred with great pomp at Coblenz, and every mark of respect

respect was paid to his memory. He was married in 1793, and had one child. His character for probity, temperance, justice and humanity, as well as for courage and military skill, has been equalled by few, excelled by none, during the whole course of the French revolution.

HOCHENAU, a town of Austria.

HOCHENEG, a town of Germany, in Stiria.

HOCHERLIZ, a town of Bohemia.

HOCHFELDEN, a town of France in the dep. of the Lower Rhine, 6 miles WSW. of Haguenau, and 12 NW. of Strasburg.

HOCHKIRCHEN, a town of Lusatia, near which Frederick the Great, K. of Prussia, was defeated in 1758. It is 6 miles SE. of Budissen.

HOCHSCHEID, a town of Germany, in the circle of the Upper Rhine, and ci devant county of Sponheim; now annexed to the French republic and included in the dep. of Rhine and Moselle; 7 miles SE. of Trarbach.

(1.) HOCHST, a town of Franconia, in the county of Wertheim, 11 miles N. of Erbach.

(2.) HOCHST, a town of Germany, in the electorate of Mentz, on the Maine, 6 miles W. of Francfort, and 14 E. of Mentz.

(1.) HOCHSTADT, a town of Bohemia.

(2.) HOCHSTADT, a town of Germany, in Hana-Munzenberg, 3 miles NW. of Hanau.

(3.) HOCHSTADT, a town of Franconia, in Bamberg, 11 m. NW. of Erlang, and 13 S. of Bamberg.

(4.) HOCHSTADT, or } a town of Germany, in  
HOCHSTETT, } the circle of Suabia, and

principality of Newberg, remarkable for the great battle gained near it by the duke of Marlborough in 1704, called *the battle of Blenheim*, from a village 3 miles distant. See *BLENNHEIM*, and *ENGLAND*, § 72. It is seated on the Danube, 23 m. NE. of Ulm. Lon. 10. 33. E. Lat. 38. 48. N.

HOCHSTETTER, Andrew Adam, a protestant divine, born at Tubingen in 1698. He was professor of divinity in that university, and afterwards rector. His chief works are 1. *Collegium Puffendorpianum*: 2. *De Feste Expiationis et birco Azazel*: 3. *De Conradino, ultimo ex Suevis dux*: 5. *De Rebus Albigenfibus*. He died in 1737.

HO-CHUN, a town of China, of the 3d rank, in the province of Chan-si: 33 m. S. of Ping-ting.

HOCHWEISH, a town of Hungary, 20 miles WSW. of Kremnitz.

\* To HOCK. v. a. [from the noun.] To disable in the hock.

(1.) \* HOCK. n. f. [The same with *hough*; *boh*, Sax]. The joint between the knee and the fetlock.

(2.) \* HOCK. } n. f. [from *Hockheim* on the

\* HOCKAMORE. } *Maine*.] Old strong Rhenish.

Restor'd the fainting high and mighty,

With brandy, wine, and *aqua vite*;

And made 'em stoutly overcome

With hachrach, *hockamore* and rum. *Hudibras*.  
—Wine becomes sharp, as *hock*, like *Vinolick* acidity. *Flayer*.—If cyder royal should become unpleasant, and as unfit to bottle as old *hockamore*, mix one hoghead of that and one of tart new cyder together. *Mortimer*.

(1.) HOCKHEIM, a town of the French republic, in the dept. of Mont Tonnerre, and ci devant historic of Worms: 1 miles W. of Worms

(2.) HOCKHEIM, a town of Germany, in the cir-

cile of the Lower Rhine, and ci devant of Mentz at the conflux of the Rhine and Maine; famous for its wine. (See *HOCK*, N° 2.) It is 4 m. ENE. of Mentz, and 16 W. of Francfort.

\* HOCKHERB. n. f. [back and herb.] A plant, the same with mallows. *Ainsworth*.

HOCKHOCKING, a river of the United States in the N. Western Territory, which runs into Ohio, 18 miles SW. of Marietta. It is 60 m. broad at its mouth, and is navigable by large boats for 70 miles up.

\* To HOCKLE. v. a. [from back.] To be stringing; to cut the sinews about the ham or *Hammer*.

(1.) \* HOCUS POCUS. [The origin of the word is referred by *Tillotson* to a form of the misch church. *Junius* derives it from *bocord*, a cheat, and *poke* or *porus*, a bag, jugglers a bag for conveyance. It is corrupted from words that had once a meaning, and which happens cannot be discovered.] A juggle; a cheat. This gift of *bocus pocussing*, and of disgusting terms, is surprising. *L'Esfrange*.

(2.) HOCUS POCUS, is thought to be derived from that arch legerdmain trick of the priests converting the sacramental bread into *ty*; in which wonderful metamorphosis the *hoc est corpus* make a conspicuous part of theemony.

\* HOD. n. f. [corrupted perhaps is come from *boad*, a bod being carried on the back, kind of trough in which a labourer carries mud to the masons.—

A fork and a hook to be tampering in a lath, hammer, trowel, a *bad* or a tray.

HODAL, a sea port of Sweden, in W. of

HODDER, a river of Yorkshire, which flows into the Ribble, 6 miles N. of Blackburn.

HODDESDON, a town of England, in Hertfordshire, near the Lea, with a market on Tuesday: 4 m. S. of Hertford, and 17 N. of London.

(1.) HODDOM, a parish of Scotland in Dumfriesshire, in the district of Annandale, about 10 miles SE. of Dumfries. The old parishes of *Bechean* and *Line* were conjoined with it, about 1791.

These united parishes are 5 miles long and 1 mile broad. The soil is very various. Inclosures, wail, and husbandry is much improved, lime plentiful, and the roads excellent, the turnpike to Moffat running through the parish. The crops are oats and barley: 1700 bushels of barley, 400 of oats, and 3500 stones of oat meal, exported annually. About 12 acres are under hemp. The population, in 1791, 1801, and the rev. J. Yorsoun, in his report to Sir J. Clair, was 1198, and had decreased 193 since 1801. The number of horses was 259; of sheep 1000; of black cattle 1037; and of swine 125; and last Mr Yorsoun reckons the most profitable of any.

(2.) HODDOM CASTLE, an ancient castle, built above parish; demolished several centuries ago in terms of a border treaty. It was rebuilt by Henry, in the reign of Q. Mary, on the site of the Annan, in the parish of Camerburgh, enlarged in the 17th century by John E. of Dundale; and much improved in the 18th by Sharpe of Hoddom, the proprietor.

HODDOM

**HODEGOS**, [*ἡδῆγος*, i. e. a guide.] is chiefly used as the title of a book composed by Anastasius the Sinate, in the end of the 5th century; being a method of disputing against the heretics, particularly the Acephali. Mr Toland published a dissertation under the same title. Its subject is a pillar of fire, &c. which went before the Israelites as a guide in the desert.

**HODEIDA**, a port of Arabia, on the Red Sea.

• **HODGE-PODGE**. *n. s.* [*haché potée*, *hachepot*, 15 *hachis en pot*, French.] A medley of ingredients brouiled together.—They have made our French tongue a galimaufrey, or *bodge-podge* of other speeches. *Spenser*.—It produces excellent stews, whereof the Turks make their trachans and soups, a certain *bodge-podge* of sundry ingredients. *Saunders's Travels*.

• **HODGES**, Nathaniel, M. D. a learned English physician, son of the rev. Dr Thomas Hodges, of Hereford. He was educated in Westminster, and graduated at Oxford in 1659. He resided in London; practised with great success against the plague in 1665, and was made fellow of the college of physicians in 1672: But was afterwards confined in Ludgate jail for debt, where he died in 1684. He wrote 1. *Vindicia Medicorum*: 1660. 8vo. 2. *Annalibus*: 1672. 8vo. His work was translated into English by Dr Warton, and printed at London in 8vo. 1720. It contains an historical account of the plague in 1665. An Account of the rise, progress, symptoms, &c. of the plague. Lond. 1721.

• **HODIERNAL**. *adj.* [*hodiernus*, Latin.] Of the day.

• **HODMAN**. *n. s.* [*hod* and *man*.] A labourer that carries mortar.

• **HODMAN** was also a cant term formerly used for a young scholar admitted from Westminster-school to be student in Christ-church in Oxford.

• **HODMANBOD**. *n. s.* A fish.—Those that call the lobster the lobber, the crab, the crawfish, &c. the *hodmanboded* or *dodman*. *Bacon*.

• **HODCISZKI**, a town of Lithuania, in the province of Wilna, 36 miles S. of Breslau.

• **HODDY**, Humphry, a learned English divine, died in 1659. At 21 years of age he published his celebrated Dissertation against Aristotle's history of the 70 interpreters; which was received with applause by all the learned, except Isaac Casaubon, who could not bear to have his opinions refuted by such a youth. He treated the subject fully 30 years after, in his *De Bibliorum textuum originalibus versionibus, Græcis & Latina vulgari* IV. In 1689 he wrote the *Prolegomena* to Melala's Chronicle, printed at Oxford;

• In 1690 was made chaplain to Bp. Stillingfleet.

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taking of Constantinople, &c. which was published in 1742 by Dr Jebb.

(1.) • **HOE**. *n. s.* [*houe*, Fr. *houer*, Dutch.] An instrument to cut up the earth, of which the blade is at right angles with the handle.—They should be thinned with a *hoe*. *Martimer*.

(2.) A **HOE** is somewhat like a cooper's adze, to cut up weeds in gardens, fields, &c. This instrument is of great use, and ought to be much more employed than it is, in hacking and clearing the several corners and patches of land, in spare times of the year, which would be no small advantage to it. See **HOASE-HOE** and **HUSBANDRY**.

• **Te HOE**. *v. a.* [*houer*, Fr. *houern*, Dutch.] To cut or dig with a hoe.—They must be continually kept with weeding and *hoeing*. *Martimer*.

(1.) **HOEDIC**, an island of France, in the British Channel, on the coast of the dep. of Morbihan, 9 miles E. of Belleisle, and 12 SE. of Quiberon.

(2.) **HOEDIC**, a town and fort on the above island. Lon. 14. 42. E. of Ferro. Lat. 47. 18. N.

**HOEING**, in the new husbandry, is the breaking or dividing the soil by tillage while the corn or other plants are growing thereon. It differs from common tillage (which is always performed before the corn or plants are sown or planted) in the time of performing it; and it is much more beneficial to the crops than any other tillage. This sort of tillage is performed various ways, and by means of different instruments, as described under **HUSBANDRY**.

(1.) **HOEI-TCHEOU**, the most southern city of the province of Kiang-nan, in China, and one of the richest of the empire. The people are economical, active and enterprising. Their tea, varnish, and engravings, are the most esteemed in China. It has dependant upon it six cities of the third class; the mountains which surround this canton contain gold, silver, and copper mines.

(2.) **HOEI-TCHEOU**, a city of China in the prov. of Qiang-tong, 2010 miles S. of Peking. Lon. 131. 45. E. of Ferro. Lat. 23. 1. N.

**HOELTZLIANUS**, Jeremias, a learned author of the 17th century, who was born at Nuremberg, and settled at Leyden. He published an edition of Apollonius Rhodius; and died at Leyden in 1641.

**HÆMATOPUS**. See **HÆMATOPUS**, & Pl. 172.

**HOENZOLLERN**. See **HOENZOLLERN**.

**HOEROMSK**, a town of Norway.

**HOESCHELIUS**, David, a learned German, born at Augsburg in 1556. He was made principal of the college of St Anne; and being also librarian, he enriched the library with a great number of Greek books and M.SS. He published editions of Origen, Basil, Philo Judæus, Gregory of Nyssa, Gregory of Nazianzum, Chrysostom, Apollonius, Photius, Procopius, Anna Comnena, Hori Apollonius Hieroglyphica, &c. some with Latin translations, others in Greek only with notes. In 1595, he published a catalogue of the Greek M.SS. in the Augsburg library, which for order and judicious arrangement is esteemed a masterpiece. He died at Augsburg in 1617, much regretted.

**HOESHT**. See **HOCHST**, N° 1.

**HOESSERINO**, a town of Lunenburg Zell.

A a a

HOEY.

**HOBY-NIM** *Horun*, a town of Corea.

**HOP**, a town of Norway, 36 m. N. of Bergen.

**HOFERN**, a town of Austria.

(1.) **HOFF**, a town of Moravia, in Olmutz.

(2, 3) **Hoff**, a town of Franconia, which has 4 churches, an academy, and woollen manufactures; seated near some fine marble quarries, upon the Saale, which runs through it, and divides it into the Old and New towns:

I. **Hoff**, *Nsw*, was founded in the 13th century by the dukes of Meran: and

II. **Hoff**, *Old*, was founded in 1080. They lie 23 miles NNE. of Bareuth, and 46 NE. of Bamberg. Lon. 29. 40. E. of Ferro. Lat. 50. 14. N.

**HOPPELEN**, a town of Austria.

**HOPPEHEIM**, a town of Franconia.

**HOPFKIRCHEN**, a town of Austria.

(1.) **HOFFMAN**, Daniel, a German divine, born in 1539. He was professor of the university of Helmstadt, from 1598, and maintained that philosophy was a mortal enemy to religion; and that what was true in philosophy was false in theology. These absurd and pernicious tenets occasioned a warm and extensive controversy. At length Hoffman was compelled by Julius duke of Brunswick to retract his invectives against philosophy, and to acknowledge, in the most open manner, the harmony and union of sound philosophy with true and genuine theology. He died in 1622, aged 72.

(2.) **HOFFMAN**, Frederic, M. D. an eminent physician, born at Hall near Magdeburg in 1660. He took his degree in 1681; was made professor of physic at Hall in 1693; and filled the chair till his death, in 1741. His works were collected at Geneva in 6 large vols folio, 1748 and 1754. The most remarkable incidents of his life are, his journey into Holland and England, where he became intimately acquainted with Paul Herman and Robert Boyle; his never taking any fees, as he was supported by an annual stipend; his curing those great personages of inveterate diseases, the empress, the emperor Charles VI. and Frederic I. king of Prussia; his teaching that acid and mineral waters might be drunk with milk, with safety and advantage, which physicians before had generally reckoned pernicious; his discovering the virtues of Seltzer and Lauchstad waters in preventing and curing stubborn diseases; and his preparing and recommending an acid cathartic salt from the waters of Sedlic, which was commonly used in Germany. He died in his 82d year.

(3.) **HOFFMAN**, John James, professor of Greek at Basle, was born at Basle, in 1635. He published at Geneva, in 1677, a learned work entitled *Lexicon Universale Historico-Geographico-Poetico-Physiologico-politico-philologicum*; in 2 vols folio. He afterwards enlarged it with a supplement; and died at Basle, in 1706, aged 71.

(4.) **HOFFMAN**, Maurice, M. D. was born of a good family, at Pustlenwalde, in Brandenburg, Sept. 20, 1622; and was driven early from his native country by war and pestilence. In 1637 he was sent to study in the college of Colon. Famine and the plague drove him from thence to Koppik, where he buried his father; and in 1638 he went to Altorf, to his maternal uncle, who was a professor of physic. Here he finished his

studies in classical learning and philosophy, and then applied with the utmost ardour to physic. In 1642, he went to the university of Padua, which then abounded with men very learned in sciences. Anatomy and botany were the great objects of his pursuit; and he became very deeply skilled in both. After 3 years, he returned to Altorf, to assist his uncle, now growing infirm, in his business; and taking the degree of M. B. he applied himself to practice, in which he had great success, and acquired great fame. In 1648 he was made professor extraordinary in anatomy and surgery; in 1649, professor of physic, and soon a member of the college of physicians; in 1652, professor of botany, and director of the physic garden. He acquitted himself excellently in these various employments, and, in his profession, his reputation was so high and extensive, that many princes of Germany appointed him their physician. He died of an apoplexy in 1698, aged 76, having published a great number of works, married 3 wives, by whom he had 28 children.

(5.) **HOFFMAN**, John Maurice, son of the (N<sup>o</sup> 4.) by his first wife, was born at Altorf in 1653; and sent to a school at Herzsprugh, where having acquired a competent knowledge of Greek and Latin, he returned to his father at 16, and studied philosophy and physic. He went afterwards to Frankfort on the Oder, next to Padua, where he studied two years. Then making a tour of part of Italy, he returned to Altorf in 1674, and was admitted M. D. in 1677, he was made professor extraordinary of physic, and in 1681, professor in ordinary. In the course of time his fame was spread so far and so high, that he was sought after by persons of the highest rank. George Frederic, marquis of Anspach, chose him for his physician; when Hoffman attended him into Italy, and renewed his acquaintance with the learned there. Upon the death of his father in 1698, he succeeded him in his office of botanic professor and director of the physic garden. He was elected also rector of the university of Altorf; a post, which he had occupied in 1686. He lost his great friend and patron marquis of Anspach, in 1703; but found the kindness from his successor William Frederic, pressed him so earnestly to reside nearer, and offered him likewise such advantageous offers, that, in 1704, he removed from Altorf to Anspach, where he died in 1727. He had married a wife in 1680, whom he had five children. He published a great number of works, which are highly esteemed.

**HOFFMANNISTS**, in ecclesiastical history, those who espoused the sentiments of Daniel Hoffman. See **HOFFMAN**, N<sup>o</sup> 1.

**HOFFWA**, a town of Sweden, in W. Gothland, where king Valdemar I. was taken prisoner by his brother Magnus. It is 80 miles N. of Uddevalla.

**HOFLEIN**, a town of Austria.

**HOFTERWITZ**, a town of Upper Silesia.

(1.) \* **HOG**. *n. s. f.* [*huch, Welsh.*] 1. The general name of (wine).—This will raise the price of hogs, if we grow all to be pork-eaters. *Shakspeare*

The hog, that plows not, nor obeys the Lord.

Lives on the labours of this Lord of all.

2. A castrated boar. 3. To bring hogs to market.



*hog.* To fail of one's design.—You have  
 at your legs to a fair market. *Spectator.* 4.  
 is used in Lincolnshire for a sheep of a certain  
 I think of two years. *Shewer.*

*HOG,* in zoology. See *Ovis* and *Bos*.  
*HOG,* on board of a ship, is a sort of flat  
 broom, formed by inclosing a number  
 of twigs of birch or such wood between two  
 of plank fastened together, on cutting off  
 ends of the twigs. It is used to scrape the  
 from the ship's bottom under water, parti-  
 cularly in the act of boot-topping. For this pur-  
 pose they fit to this broom a long staff with two  
 ends; one of which is used to thrust the hog un-  
 der the ship's bottom, and the other to guide and  
 draw it up again close to the planks. This business  
 is commonly performed in the ship's boat, which is  
 lashed as close as possible to the vessel's side dur-  
 ing the operation, and is shifted from one part  
 of the side to another till the whole is completed.

*HOGARTH, William,* a truly great and ori-  
 ginal genius, said by Dr Burn to have been the de-  
 scendant of a family originally from Kirkby Thore,  
 in Lancashire. His father, who had been a  
 minister in that county, and afterwards a cur-  
 ran of the press at London, appears to have been  
 a man of learning; a dictionary in Latin and Eng-  
 lish which he compiled for the use of schools,  
 is still existing in MS. William was born in  
 1698, in the parish of St Martin, Ludgate.  
 The outlet of his life, however, was unpromising.  
 He was bound," says Mr Walpole, "to a mean  
 trade of arms on plate; but before his time  
 expired, he felt the impulse of genius, and  
 was directed him to painting." During his ap-  
 prenticeship, he set out one Sunday, with two or  
 three companions, on an excursion to Highgate.  
 The weather being hot, they went into a public-  
 house, where they had not been long before a quarrel  
 between some persons in the same room. One  
 of the disputants struck the other on the head with  
 a wine pot, and cut him very much. The blood  
 ran down the man's face, together with his a-  
 shes from the wound, which had distorted his  
 features into a most hideous grin, presented Ho-  
 garth, who showed himself thus early "apprised  
 of the mode Nature had intended he should per-  
 form, with too laughable a subject to be overlook-  
 ed."

He drew out his pencil, and produced on the  
 wall one of the most ludicrous figures that ever was  
 painted. What made this piece the more valuable was,  
 that it exhibited an exact likeness of the man, with  
 the portrait of his antagonist, and the figures in car-  
 nage of the principal persons gathered round  
 him. The first piece in which he distinguished  
 himself as a painter is supposed to have been a re-  
 presentation of Wandstead Assembly. The figures  
 were drawn from the life, and without bur-  
 esque. The faces were said to be extremely like,  
 and the colouring rather better than in some of his  
 more highly finished performances. From the date  
 of the earliest plate that can be ascertained to be his  
 work, it is supposed that he began business for him-  
 self about 1730. Engraving of arms and shop bills  
 was to have been his first employment. The next  
 was to design and furnish plates for booksellers,  
 and there are many family pictures by Hogarth, in the  
 style of serious conversation pieces, still existing.

In the early part of Hogarth's life, a nobleman,  
 who was uncommonly ugly and deformed, came  
 to sit for his picture. It was executed with a skill  
 that did honour to the artist's abilities; but the  
 likeness was rigidly observed, without even the  
 necessary attention to compliment. The peer,  
 disgusted at this counterpart of his dear self, was  
 not fond of paying for a reflector that would only  
 insult him with his deformities. Some time was  
 suffered to elapse before the artist applied for his  
 money; but afterwards many applications were  
 made without success. The painter at last hit u-  
 pon an expedient; which he knew must alarm the  
 nobleman's pride. He sent him the following  
 card: "Mr Hogarth's dutiful respects to lord—;  
 finding that he does not mean to have the picture  
 which was drawn for him, is informed again of  
 Mr H's necessity for the money: if, therefore,  
 his lordship does not send for it in three days, it  
 will be disposed of, with the addition of a  
 tail, and some other little appendages, to Mr  
 Hare, the famous wild beast man; Mr H having  
 given that gentleman a conditional promise of it,  
 for an exhibition picture, on his lordship's refusal."  
 This intimation had the desired effect. The pic-  
 ture was paid for, and committed to the flames.  
 Mr Walpole has remarked, that if our artist "in-  
 dulg'd his spirit of ridicule in personalities, it ne-  
 ver proceeded beyond sketches and drawings.  
 Mr Nichols assures us, from unquestionable au-  
 thority, that almost all the personages who attend  
 the knee of the *Rake* were undoubted portraits;  
 and that in *Southwark Fair*, and *Modern Midnight  
 Conversation*, as many more were discoverable.  
 The Duke of Leeds has an original scene in the  
*Ripper's Opera*, painted by Hogarth. It is that  
 in which Lucy and Polly are on their knees, be-  
 fore their respective fathers, to intercede for the  
 life of Macheath. All the figures are either known  
 or supposed to be portraits. The late Sir Thomas  
 Robinson is standing in one of the side boxes.  
 Macheath is a slouching bully; and Polly appears  
 happily disencumbered of such a hoop as the  
 daughter of Peachum with in the memories of some  
 has worn. Mr Walpole has a picture of a scene  
 in the same piece, where Macheath is going to  
 execution. In this also the likenesses of Walker  
 and Miss Fenton, afterwards duchess of Bolton,  
 (the first Macheath and Polly) are preserved. In  
 1736, when the affair of Mary Tofts, the rabbit  
 breeder of Godalming, engaged the public atten-  
 tion, a few of our principal surgeons subscribed  
 their guinea a piece to Hogarth, for an engraving  
 from a ludicrous sketch he had made on that sub-  
 ject. This plate, amongst other portraits, con-  
 tains that of M. St André, then anatomist to the  
 royal household, and in high credit as a surgeon.  
 In 1730 Mr Hogarth married the only daughter  
 of Sir James Thornhill, by whom he had no child.  
 This union, indeed was a sudden one, and conse-  
 quently without the approbation of Sir James,  
 who, considering the youth of his daughter, then  
 barely 18, and the slender finances of her husband,  
 as yet an obscure artist; was not easily reconciled  
 to the match. Soon after this period, however,  
 he began his *Harlot's Progress* (the coffin in the  
 last plate is inscribed Sept. 3, 1731); and was ad-  
 vided by lady Thornhill to have some of the scenes

in it placed in the way of his father-in-law. Accordingly, one morning, Mrs Hogarth conveyed several of them into his dining-room. When he arose, he inquired whence they came; and being told by whom they were introduced, he said, "Very well; the man who can furnish representations like these can also maintain a wife without a portion." He designed this remark as an excuse for keeping his purse-strings close; but, soon after, became both reconciled and generous to the young couple. In 1733 Hogarth ventured to attack Mr Pope, in a plate called *The Man of Taste*; containing a view of the Gate of Burlington house, with Pope whitewashing it and bespattering the duke of Chandos's coach. This plate was intended as a satire on Pope, Mr Kent the architect, and the earl of Burlington. It was fortunate for Hogarth that he escaped the lash of the former. Either Hogarth's obscurity at that time was his protection, or the bard was too prudent to exasperate a painter who had already given such proof of his abilities for satire. Hogarth being intimate with Mr Tyers, contributed to the improvement of the Spring Gardens at Vauxhall, by embellishing them with paintings, some of which were the productions of his own truly comic-pencil. For his assistance, Mr Tyers gratefully presented him with a gold ticket of admission for himself and his friends. In 1733 his genius became conspicuously known. The 3d scene of his *Harlot's Progress* introduced him to the notice of the great. At a board of treasury held soon after its appearance, a copy of it was shown by one of the lords, as containing, among other excellencies, a striking likeness of Sir John Mordaunt. It gave universal satisfaction: each lord repaired to the print-shop for a copy, and Hogarth rose completely into fame. Adèle Du Bos has complained that no history painter of his time went thro' a series of actions, and thus like an historian painted the successive fortune of a hero from the cradle to the grave. What Du Bos wished to see done, Hogarth performed. He launches out his young adventurer a simple girl upon the town, and conducts her through all the vicissitudes of wretchedness, to a premature death. This was painting to the understanding and to the heart; none had ever before made the pencil subservient to the purposes of morality: a book like this is fitted to every soil and every observer; and he that runs may read. Nor was the success of Hogarth confined to his persons. One of his excellencies consisted in what may be termed the *furniture* of his pieces; for as, in sublime and historical representations, the fewer trivial circumstances that are permitted to divide the spectator's attention from the principal figures, the greater is their force; so, in scenes copied from familiar life, a proper variety of little domestic images contributes to throw a degree of verisimilitude on the whole. "The Rake's levee-room, says Mr Walpole, "the nobleman's dining-room, the apartments of the husband and wife in *Marriage à la Mode*, the alderman's parlour, the bed-chamber, and many others, are the history of the manners of the age." In 1743 Hogarth sold about 20 of his capital pictures by auction; and in the same year acquired additional reputation by the six prints of *Marriage*

*à la Mode*, which may be regarded as the general work of a novel called *The Marriage*, by Dr Shebbeare, and of *The Cleverest Marriage*. Soon after the peace of Aix la Chapelle, he went over to France, and was taken into custody at Calais, while he was drawing the gate of that town; a circumstance which he has recorded in his poem entitled, *On the Ruff of Old England*, published March 26, 1749. He was actually carried before the governor as a spy, and after a very high examination committed a prisoner to Guise his landlord, on his promising that Hogarth should not go out of this house till he was to embark for England. In 1753 he appeared in the character of an author, and published a 4to volume, entitled, *The Analysis of Beauty*, written with a view of fixing the fluctuating ideas of taste. In this performance he shows, by a variety of examples, that a curve is the line of beauty, and that swelling figures are most pleasing to the eye; the truth of his opinion has been countenanced by subsequent writers. In this work, the last idea of which was hieroglyphically thrown in in a frontispiece to his works in 1745, he acknowledges himself indebted to his friends for suggestions and amendments of at least a third part of the wording. This friend was Dr B. Haas, who carried on the work to about the 3d Chap. IX. and then, through indisposition, closed the friendly office with regret. Mr Hogarth applied to his neighbour Mr Ralph: but it was impossible for two such persons to be both alike vain and positive. He proceeded farther than about a sheet. The kind office of superintending the publication was finished by Morell. The preface was corrected by the Mr Townley. This work was translated into German by Mr Mylius, when in England, under the author's inspection; and the translation was printed in London, price five dollars. A new and corrected edition was in 1754 proposed for publication at Berlin, by Ch. Fr. Volk; with an explanation of Mr Hogarth's satirical prints, translated from the French; and an Italian translation published at Leghorn in 1761. Hogarth had in saying in common with most people who attain wealth and eminence without a liberal education—He affected to despise every kind of knowledge which he did not possess. Having established himself with no obligation to literature, he did not conceive it to be needless, or decreed it beneath his reach. Till, in evil hour, the celebrated artist commenced author, and was obliged to employ his friends to correct his *Analysis of Beauty*, he did not seem to know that orthography was a necessary qualification; and yet he had ventured to ridicule the late Mr Kich's deficiency as to this particular, in a note which he sent before the Kich whose play is refused while he remains in confinement for debt. Previous to this time, one of our artist's common topics of declamation was the uselessness of books to a man of his profession. In *Berry Street*, among other volumes confided by him to the pastry cook, or *And Turnbull on Ancient Painting*; a tract which Hogarth should have been able to understand before he ventured to condemn. *Caricature*

self, however, was not more ductile to flattery. And in praise of *Self-command*, his favourite virtue, might have commanded a proof print, or an original sketch from Hogarth. A specimen of his propensity to merriment, on the most trivial occasions, is observable in one of his cards during the company of Dr Arnold King to eat with him at the Mitre. Within a circle, to which a knife and fork are the supporters, the motto is contained. In the centre is drawn a mitre, with a mitre on the top of it: and the inscription concludes with the following words in 3 letters—to *Bea Bea Pi*. A quibble by which is surely as respectable as a conundrum. In one of the early exhibitions at Spring-garden, a very pleasing small picture by Hogarth in his first appearance. It was painted for the Earl of Charlemont, in whose collection it remained, and was entitled *Piquet, or Fortune in Danger*; it shows us a young lady who during a *jeu à l'essai* just lost all her money to a handsome officer of her own age. He is represented in the act of giving her a handful of bank-bills, with the intention of exchanging them for a softer acquisition, the delicate plunder. On the chimney-piece is a clock and a figure of Time over it, with the motto—NUNC. Hogarth has caught him during this moment of hesitation, this struggle with herself, and has marked her feelings in common success. In the *Miser's Feast*, Hogarth thought proper to pillory Sir Isaac, a gentleman proverbially avaricious. Hear him, the son of Sir Isaac, the late Isaac Paca-ville, Esq. a young man of spirit, just returned from his travels, called at the painter's to see a picture; and, among the rest, asking the painter "whether that odd figure was intended for a particular person?" On his replying "that it was thought to be very like one Sir Isaac Shard," he immediately drew his sword and flashed the picture. Hogarth appeared instantly in great haste to whom Mr Shard calmly justified what had been done, saying "that this was a very unbecomable licence; that he was the injured party, and that he was ready to defend any picture;" which, however, was never instituted. About 1757, his brother-in-law, Mr Thornhill, removed the place of king's serjeant painter from Mr Hogarth. The last remarkable circumstance of his life was his contest with Mr Pope. It is said that both met at Westminster; Hogarth to take by his eye a ridiculous picture of the poet, and Churchill to furnish a picture of the painter. But Hogarth's print of the poet was not much esteemed, and the poet's picture was but little admired. Some pretence it broke the painter's heart; but this is a mere fiction. Indeed we may as well say, that Hogarth's pencil was as efficacious as the poet's pen, and neither long survived the contest. It may be observed of Hogarth, that all his powers were restrained to his pencil. Having been admitted into polite circles, none of his powers had been rubbed off, so that he remained to the last a gross uncultivated man. A self-contradiction transported him into a false confidence in himself he was certain: for, as a comic painter, he could

have claimed no honour that would not most readily have been allowed him; but he is said to have beheld the rising eminence and popularity of Sir Joshua Reynolds with envy, and to have often spoken with asperity of him and his performances. In his political attachments he was variable and unprincipled. Justice, however, obliges us to add, that he was liberal, hospitable, and a most punctual paymaster; so that, in spite of the emoluments his works had procured to him, he left but an inconsiderable fortune to his widow. Some of his domestics had lived many years in his service; a circumstance that always reflects credit on a master. Of most of these he painted strong likenesses on canvas, left in Mrs Hogarth's possession. Of Hogarth's lesser plates many were destroyed. When he wanted a piece of copper, he would take any plate from which he had already worked off such a number of impressions as he supposed he should sell. He then sent it to be effaced, and altered to his purpose. The plates which remained in his possession were secured to Mrs Hogarth by his will, dated Aug. 18, 1764, chargeable with an annuity of £ol. to his sister Anne, who survived him. When, on the death of his other sister, she left off the business in which she was engaged, he kindly took her home, and generously supported her, employing her in the disposal of his prints. The following character of Hogarth, as an artist, is given by Mr Gulpin in his *Essay on Prints*: "The works of this master abound in true humour; and satire, which is generally well directed: they are admirable moral lessons, and a fund of entertainment suited to every taste; a circumstance which shews them to be just copies of nature. We may consider them too as valuable repositories of the manners, customs, and dresses of the present age. What a fund of entertainment would a collection of this kind afford, drawn from every period of the history of Britain?—How far the works of Hogarth will bear a critical examination, may be the subject of a little more enquiry. In design, Hogarth was seldom at a loss. His invention was fertile, and his judgment accurate. An improper incident is rarely introduced, a proper one rarely omitted. No one could tell a story better, or make it in all its circumstances more intelligible. His genius, however, it must be owned, was suited only to low or familiar subjects; it never soared above common life: to subjects naturally sublime, or which from antiquity or other circumstances borrowed dignity, he could not rise. In composition we see little in him to admire. In many of his prints the deficiency is so great as plainly to imply a want of all principle; which makes us ready to believe, that when we do meet with a beautiful group, it is the effect of chance. In one of his minor works, the Idle Prentice, we seldom see a crowd more beautifully managed than in the last print. If the sheriff's officers had not been placed in a line, and had been brought a little lower in the picture so as to have formed a pyramid with the cart, the composition had been unexceptionable; and yet the first print of this work is such a striking instance of disagreeable composition, that it is amazing how an artist who had any idea of beautiful

All forms could suffer so unmasterly a performance to leave his hands. Of the *distribution of light* Hogarth had as little knowledge as of *composition*. In some of his pieces we see a good effect, as in the *Excursion* just mentioned; in which, if the figures at the right and left corners had been kept down a little, the light would have been beautifully distributed on the fore ground, and a fine secondary light spread over part of the crowd. But at the same time there is so obvious a deficiency in point of effect in most of his prints, that it is very evident he had no principles. Neither was Hogarth a master in *drawing*. Of the muscles and anatomy of the head and hands he had perfect knowledge; but his trunks are often badly moulded, and his limbs ill set on: yet his figures, upon the whole, are inspired with so much life and meaning, that the eye is kept in good-humour in spite of its inclination to find fault. The author of the *Analysis of Beauty*, it might be supposed, would have given us more instances of *grace* than we find in the works of Hogarth; which shows strongly that theory and practice are not always united. Many opportunities his subjects naturally afford of introducing graceful attitudes, and yet we have very few examples of them. With instances of picturesque grace his works abound. Of his *expression*, in which the force of his genius lay, we cannot speak in terms too high. In every mode of it he was truly excellent. The passions he thoroughly understood, and all the effects which they produce in every part of the human frame. He had the happy art also of conveying his ideas with the same precision with which he conceived them. He was excellent too in expressing any humorous oddity which we often see stamped upon the human face. All his heads are cast in the very mould of nature. Hence that endless variety which is displayed through his works; and hence it is that the difference arises between his heads and the affected caricatures of those masters who have sometimes amused themselves with patching together an assemblage of features from their own ideas. Such are Spaniolet's; which, though admirably executed, appear plainly to have no archetypes in nature. Hogarth's, on the other hand, are collections of natural curiosities. The *Oxford heads*, the *Physician's arms*, and some of his other pieces, are expressly of this humorous kind. They are truly comic, though ill-natured effusions of mirth: more entertaining than Spaniolet's, as they are pure nature; but less innocent, as they contain ill-directed ridicule.—But the species of expression in which this master perhaps most excels, is that happy art of catching those peculiarities of air and gesture which the ridiculous part of every profession contract, and which for that reason become characteristic of the whole. His counsellors, his undertakers, his lawyers, his usurers, are all conspicuous at sight. In a word, almost every profession may see in his works that particular species of affectation which they should most endeavour to avoid. The execution of this master is well suited to his subjects and manner of treating them. He etched with great spirit, and never gave one unnecessary stroke."

HOGBO, a town of Sweden, in Gestrícia.

\*HOGCOTE. *n. f.* [*hog* and *cote*.] A hole for hogs; a hogsty.—Out of a small hogsty or eighty load of dung hath been raised: *Mist*

HOGOENBERG, a town of Austria.

\*HOOEREL. *n. f.* A two year old cow.

HOGGISH. *adj.* [*from hog*.] Having the qualities of an hog; brutish; greedy; selfish. Suspicion Miso had, for the *hoggish* shrewdness of her brain, and Mopsa, for a very unsteady *sidery*.

\*HOGGISHLY. *adv.* [*from hoggish*.] Crudely; selfishly.

\*HOGGISHNESS. *n. f.* [*from hoggish*.] Crudity; greediness; selfishness.

\*HOGH. *n. f.* [*otherwise written ho, hough, from hough Dutch*.] A hill; rising ground; a cliff. Obsolete.—

That well can witness yet unto this day,  
The western *barb*, besprinkl'd with the grey  
Of mighty Goemot.

\*HOGKED. *n. f.* [*hog* and *kyrd*, a keeper of hogs.—The terms *hogherd* and *keeper* are not to be used in poetry: but there are no finer words in the Greek. *Brown*.]

HOG ISLANDS, a cluster of isles on the coast of Ireland, about 4 miles from Hog's Head.

HOGLAND, a town of Normandy, in Agg.

HOGOLEN, one of the New Philippines.

\*HOGSSANA. } *n. f.* *Planta. Ausworth.*

\*HOGSSRAD. }

HOGSBY, a town of Sweden, in Smol.

Hog's Dung is, by Mortimer, reckoned the richest manure we are acquainted with; the next in value to sheep's dung; and is to be equal in virtue to twice the quantity of other, except that. The ancients complained of fostering weeds; but this is only accusing being too rich, for any dung will do that laid thick. It is an excellent manure for grounds, and excels all other kinds of dung trees. The farmers who use it for their land, generally take care to save it, by well peeling the eyes; and increase the quantity by throwing bean-stalks, rubble, and many other things of similar nature. By this management, many farmers have procured 50 or 60 loads a year of excellent manure out of a small eye. The best of using this dung is by mixing it with horse-dung, and for this reason the eye should be worth the trouble, that the two cleanings may be made one heap, and used together. They have in many parts of Staffordshire, a poor, light, sandy land, on which they sow a kind of vetch, the land is neither able to bear this nor any else to advantage for their reaping; but, when the peas are ripe, they turn in as many loads of the quantity of pease will fatten, suffering to live at large, and to remain there all night; and thus the land produces a good crop of hay for several years afterwards; or, it will raise grass enough to make good pasture.

(1.) \*HOGSSRAD. *n. f.* [*hog* and *stard*.] *Planta. Ausworth.*

(2.) HOG'S FENNEL. See *PAUCIFLORUM*.

HOG'S HEAD, a cape on the SW. coast of Ireland, in the county of Kerry. *Lon.* 10 13. *Lat.* 51. 45. N.



**HOGSHEAD.** *n. f.* [*bog and head.*] 1. A measure of liquid containing 63 gallons.—Varro tells us every jugerum of vines yielded 600 urns of wine; according to this proportion, our annual yield is *hogsheds*, and a little more.  
2. Any large barrel.—Blow strongly a pair of bellows into a *hogshedd*, putting into it, that which you would have preserved; the instant you withdraw the bellows, stop it. *Bacon.*—They flung up one of their *hogsheds*; I drank it off; for it did not hold a pint. *Gulliver's Travels.*

**HOG'S LARD.** See *AXUNGIA*.

**HOGSMUSHROOMS.** *n. f.* Plants. *Ainfeu.*

**HOGSTA,** a town of Sweden, 7 miles N. of Åbo.

**HOGSTY.** *n. f.* [*bog and sty.*] The place in a swine are shut to be fed.—The families of swine in fith and nastiness, without a shoe sticking to their feet, or a house so convenient for a *hogsty.* *Swift.*

**HOGSUND,** a town of Sweden, in Aggerhuns.

**HOGUE,** a town and cape of France, on NW. point of the dep. of the Channel and province of Normandy; near which admiral Tourville the French admiral's ship, called the *Hogue*, with 12 more large men of war, the day of the victory obtained by admiral Ruffel at Cherbourg, in May 1692. Lon. 1. 35. W. 45. 30. N.

**HOGUE, BELLE,** a cape on the N. coast of St. Helier, 5 miles N. of St. Helier.

**HOGWALTA,** a town of Sweden, in Warmia, 10 miles NW. of Carlstadt.

**HOGWASH.** *n. f.* [*bog and wash.*] The draft given to wine.—Your butler purloins your wine, and the brewer sells you *hogwash.*

**HOHE,** a river of Lower Saxony, which runs into the Aller, near Hudemuchlen in Lüneburg.

**HOFFAHL,** a river of Silesia.

**HOHEN-ASPERO,** a fort of Wurtemberg.

**HOHENBERG,** a county of Germany, in the circle of Swabia, between Wurtemberg and Brisgaw.

**HOHENBERG,** a town of Franconia.

**HOHENBRUCK,** a town of Bohemia.

**HOHENBURG,** a town of Austria.

**HOHENBURCK,** a town and fort of Bohemia.

**HOHEN-ELB,** a town of Franconia.

**HOHEN-EMBS,** a county of Swabia, S. of lake Constance, ceded to Austria, in 1760.

**HOHENFELDER,** } a towns of Germany, in Hol-  
**HOHENFELD,** } stein.

**HOHENFRIEDBERG,** and } two towns of Sile-  
**HOHENFRIEDBERG,** } sia.

**HOHEN-LIMBURG,** a town of Westphalia.

**HOHENLINDEN,** a village of Germany, in Baden, on the Danube; near which the French Gen. Moreau defeated the Austrians, on Dec. 1800, killed and wounded 12,000, took 10,000 prisoners, among whom were 3000 officers; together with 80 pieces of cannon and 1000 waggon, &c. At this place too, the Emperor Francis II. signed the convention in 1805, by which he gave up the forts of Ulm, Ingolstadt and Philippsburg, to the French.

**HOHENLONG,** a county of Germany in Franco-

nia, 25 miles long from N. to S. and 23 broad from E. to W. abounding with corn, wine, woods, cattle, and game, &c. The inhabitants are mostly Lutherans.

**HOHENMAUT,** a town of Bohemia.

**HOHEN RUPERSSTORF,** a town of Austria.

**HOHEN-SCHAU,** a town of Up. Bavaria, with iron mines and forges, 30 miles W. of Salzburg.

**HOHEN-SOLMS,** a town of Germany, in a valley in the circle of the Upper Rhine. The inhabitants are mostly Calvinists. It is 5 miles NNE. of Wetzlar, and 38 of Mentz.

**HOHENSTADT,** a town of Moravia, in Olmutz.

**HOHENSTAIN,** a town of Austria.

**HOHENSTEIN,** 5 towns of Germany: 1. in Holstein, 3 miles SW. of Oldenburg: 2. in Prussia, in the prov. of Oberlande: 3. in the circle of the Upper Rhine: 4. in Upper Saxony, in Meissen, 8 miles NE. of Piroa: and 5. in ditto, 7 miles W. of Chemnitz.

**HOHENTRUDINGEN,** a town of Franconia.

**HOHENWART,** a town of Bavaria.

**HOHENWARTH,** a town of Austria.

**HOHENZOLLERN,** a principality of Germany, in the circle of Swabia, divided into two branches, Hohenzollern Hechingen, and Hohenzollern Sigmaringen. Each of these princes has a revenue of about 30,000 florins; they are assessed in the matricula of the empire at 290 florins, and taxed to the Imperial chamber 43 rix-dollars 25 kruitzers.

**HOHIMAR,** a town of Transylvania.

**HOHN,** a river of Westphalia.

**HOHNSTEIN,** a county of Germany, in Thuringia, anciently possessed by the descendants of Charlemagne; now divided between the Count of Stolberg, and the Duke of Brunswick Lüneburg.

**HOIDEN.** *n. f.* [*boeden, Welch; femine bruteris fame, Latin.*] An ill-taught awkward country girl.

**To HOIDEN.** *v. n.* [from the noun.] To romp indecently.—Some of them would get a scratch; but we always discovered, upon examining, that they had been *hoidening* with the young apprentices. *Swift.*

**To HOISE.** } *v. a.* [*hausser, French.*] To raise

**To HOIST** } up on high.—'Tis the sport to have the engineer *hoist* up with his own petar. *Shak.*

Join you with me;

We'll quickly *hoist* duke Humphrey from his seat. *Shakespeare.*

*Hoise* sail, and fly;

And in thy flight aloud on Cratie cry. *Chapm.*  
—Auria had *hoised* sail, and was on his way toward the bay of Naupactus. *Kneller's Hist.*—They loosed the rudder bands, and *hoised* up the main-sail to the wind, and made toward shore. *As* xxvii. 40.—That man which priseteth virtue for itself, and cannot endure to *hoise* and strike his sails, as the divers natures of calms and storms require, must cut his sails of mean length and breadth, and content himself with a slow and sure navigation. *Raleigh.*—What made Abshalom kick at all the kindnesses of his father, but because his ambition would needs be fingering the sceptre, and *hoisting* him into his father's throne? *South.*

We thought for Greece

The sails were *hoisted*, and our fears release.

*Dryden's Æneid.*

They

They hoist him on the bier, and deal the dale,  
And there's an end. *Dryden's Pers.*  
What haste she made to hoist her purple sails!  
And to appear magnificent in flight,  
Drew half our strength away. *Dryd. All for Love.*  
Their navy swarms upon the coasts: they cry  
To hoist their anchors, but the gods deny. *Dryd.*  
Seize him, take, hoist him up, break off his hold,  
And toss him headlong from the temple's wall.

*Southern.*

—If 'twas an island where they found the shells,  
they straightway concluded that the whole island  
lay originally at the bottom of the sea, and that it  
was hoisted up by some vapour from beneath.  
*Woodward's Natural History.*

HOIST, *n. f.* in sea language, denotes the per-  
pendicular height of a flag or ensign, as opposed  
to the fly, which signifies its breadth from the staff  
to the outer edge.

HOISTING, *n. f.* the operation of drawing up  
any body by the assistance of one or more tackles.  
Hoisting is never applied to the act of pulling up  
any body by the help of a single block, except in  
the exercise of extending the sails by drawing them  
upwards along the masts or stays, to which it is  
invariably applied.

HOKE-DAY, HOCK-DAY, or HOCK-TUESDAY,  
in ancient English customs (*die Martis, quem quan-  
dam pascha vocant*), the 2d Tuesday after Easter  
week; a solemn festival celebrated for many ages  
in England in memory of the great slaughter of  
the Danes, in 1003. See ENGLAND, § 17. This  
is still kept up in some counties; and the women  
bear the principal sway in it, stopping all passen-  
gers with ropes and chains, and exacting some  
small matter from them to make merry with.  
This day was used on the same footing with Mi-  
chaelmas for a general term or time of account.  
We find leases without date reserving so much rent  
payable *ad duas annos terminos, scil. ad le hoke-day,*  
*et ad festum sancti Michaelis.* In the accounts of  
Magdalen college, Oxford, there is yearly an al-  
lowance *pro mulieribus bochantibus* of some manors  
of theirs in Hampshire; where the men hock the  
women on Mondays, and the women hock them  
on Tuesdays. The meaning of it is, that on that  
day the women in merriment stopped the way  
with ropes, and pulled passengers to them, de-  
manding something to be laid out for pious uses.

HOKE-DAY MONEY, or HOKE-TUESDAY MO-  
NEY, a tribute anciently paid the landlord, for  
giving his tenants and bondmen leave to celebrate  
hock-day, or hoke-day in memory of the expul-  
sion of the domineering Danes.

HO-KIEN, or } a city of China, in the province  
HO-KIEN FOU, } of Pe-tcheli, between 2 rivers,  
87 miles S. of Peking. It has 2 cities of the 2d,  
and 13 of the 3d class, in its district. Lon. 133.  
29. E. of Ferro. Lat. 38. 28. N.

HOLABRUN, two towns of Austria; 1. two  
miles N. of Neuburg; 2. 7 miles N. of Sonneberg.

HOLACH. See HONANLONG.

HOLATEN, a town of Poland in Volhynia.

HOLBEACH, or } a town of Lincolnshire, 12  
HOLBECH, } miles S. of Boston, and 108  
N. of London.

(1.) HOLBECK, a sea port of Denmark, in Zee-

land, 30 miles W. of Copenhagen. It was de-  
stroyed by the Norwegians, in 1390.

(2.) HOLBECK, a town in Yorkshire, near Leeds.  
HOLBEIN, Hans or John, a celebrated painter,  
born at Basil in Switzerland, in 1482. He im-  
bued the rudiments of his art from his father, who  
was also a painter; but soon showed his superior  
genius. In the town-house of Basil he painted  
Saviour's Passion; and in the fish market of the  
same city Death's Dance, and a Dance of Peasants,  
which were very much admired. Erasmus was  
pleased with them, that he desired him to draw  
his picture, and was ever after his friend. He  
some years longer at Basil, till his necessities, ex-  
acerbated by extravagance and an increasing  
debt, made him comply with Erasmus's persuasion  
to go to England. In his journey he staid some  
time at Strasburg, where it is said he applied to a  
German painter for work, who ordered him to draw  
a specimen of his skill. On which Holbein drew  
a piece with great care, and painted a fly on the  
most conspicuous part of it; after which he  
privately withdrew in the absence of his master,  
pursued his journey, without saying any thing to  
any body. When the painter returned home, he  
was astonished at the beauty and elegance of the  
drawing; and especially at the fly, which he  
first took for a real one, and endeavoured to  
move it with his hand. He now sent all over  
the city for his journeyman; but after many inquiries  
discovered that he had been thus deceived by the  
famous Holbein. Holbein having in a manner  
opened his way to England, presented a letter of  
commendation from Erasmus to Sir Thomas More,  
and showed him Erasmus's picture. Sir Thomas  
being then lord chancellor, received him into his  
house, and kept him in his house between 2 and 3 years,  
in which time he drew Sir Thomas's picture, and  
those of many of his friends. Holbein once  
happening to mention a nobleman who had 60  
years before invited him to England, Sir Thomas  
was very solicitous to know who it was. Holbein  
said that he had forgot his title, but remembered  
his face so well, that he believed he could draw  
his likeness; which he did so perfectly, that the  
noblemen it is said was immediately known to be  
The chancellor having now adorned his apart-  
ments with the productions of this great painter,  
resolved to introduce him to Henry VIII. For  
purpose, he invited that prince to an entertain-  
ment; having, before he came, hung up all Hol-  
bein's pieces in the great hall, in the best order  
and placed in the best light. The king, on his  
first entrance into this room, was so charmed with  
the sight, that he asked whether such an artist was  
now alive, and to be had for money? Upon which  
Sir Thomas presented Holbein to the king, who  
immediately took him into his service, and brought  
him into great esteem with the nobility and  
court, by which means he drew a vast number  
of portraits. While he was here, an affair happened  
which might have proved fatal to him, had he not  
been protected by the king. On the report of his  
character, a nobleman came to see him while he  
was drawing a figure after the life. Holbein desired  
to desire his lordship to defer the honour of his  
visit to another day; which the nobleman told

in affront, broke open the door, and very went up stairs, Holbein bearing a noise, out of his chamber; and meeting the lord there, fell into a violent passion, and pushed him backwards from the top of the stairs to the ground. Immediately reflecting on what he had done, he escaped from the tumult he had raised, made the best of his way to the king. The king, much hurt, though not so much as he thought, was there soon after him; and upon his grievance, the king ordered Holbein pardon. But the nobleman would not be satisfied with less than his life; upon which the king only replied, "My lord, you have not now to do with Holbein, but with me: whatever punishment you may contrive by way of revenge against him, shall certainly be inflicted upon your person, remember, pray, my lord, that I can when I please make seven lords of seven ploughmen." Holbein died of the plague at his house at Whitehall in 1554. "It is amazing (Piles), that a man born in Switzerland, should have so much sense, and so fine a genius for painting." He painted alike in every manner; in fresco, in oils, in oil, and in miniature. His genius is sufficiently shown in the historical style, and celebrated compositions which he painted for the Stillyard company. He was also famous for a rich vein of invention, which he put in a multitude of designs which he drew for carvers, statuarics, jewellers, &c. and he had the vanity, that he painted with his left hand.

BERG, Lewis, a Danish author, born at Copenhagen, in 1685. He rose from a mechanic to be assessor of the Consistory court at Copenhagen. He wrote a *History of Denmark*, *medicines* and *miscellanies*; for which he was made a baron. He died in 1754.

BURNHEAD, a cape of Scotland, on the coast of Caithness. Lon. 6. 9. W. of Edinburgh. 5. 15. N.

COUS, INDIAN MILLET OR CORN: A genus of the polycarpea order, belonging to the polygamia triandria plants; and in the natural method ranking in the 4th order, *Gramina*. The calyx of the pistillate is an uniflorous or biflorous glume; the staminate is a glume with an awn; there are 3 stamens, 2 stamules, and 1 seed. The male calyx is a triflorous glume; there is no corolla, but 3 stamens. There are 13 species, two of which are natives of India. The most remarkable of these is

COUS LANATUS, or the CREEPING SOFT CORN. Hudson. Mr Anderson, in his *Essays on the Grasses*, says, this is one of the most valuable of meadow grasses: its pile being exceedingly close, and succulent. It delights in moist places, and is seldom found in dry ground, unless the soil is exceedingly rich. It is often found on wet patches near springs, over which water flows; and may be known by the uncommon softness and succulence of the blade, the lively green colour of the leaves, and the matted nature of its roots. But notwithstanding the softness of its first leaves, when the seed-stalks advance, they are rough to the touch, and the plants present a very different appearance. The ear is

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branched out into a great number of fine ramifications like the oat, but much smaller. The seeds adhere to the stalk, and to each other after being separated from it, as if mixed with cobweb, so that they do not spread readily in sowing. But the running roots spread so fast, that a small quantity, sowed very thin, would soon stock a large field.

1. HOLCUS SORGHUM, or GUINEA CORN, is the most remarkable of the foreign species. The stalks are large, compact, and full 8 feet high. In Senegal the fields are entirely covered with it. The negroes, who call it *guarnot*, cover the ears when ripe with its own leaves to shelter it from the sparrows. The grain made into bread is esteemed very wholesome. With this the slaves in the West Indies are generally fed, each being allowed from a pint to a quart every day. The juice of the stalks is so agreeably luscious, that, if prepared as the sugar canes, they would afford an excellent sugar. The negroes on the coast of Guinea make of two kinds of millet a thick-grained pap called *consou*, which is their common food.

(1.) \* HOLD, in old glossaries, is mentioned in the same sense with *evold*, i. e. a governor or chief officer; but in some other places for love, as *beldie*, lovely. *Gibson's Camden*.

(2.) \* HOLD has the appearance of an interjection; but is the imperative mood. Forbear; stop; be still.—

*Hold, ho! lieutenant—sir—Montano! Gentlemen,*

*Have you forgot all sense of place and duty?*

*The general speaks to you—bold, bold, for shame!*

*Shakespeare.*

*Hold, hold! are all thy empty wishes such!*

*A good old woman would have said as much.*

*Dryden.*

(3.) \* HOLD, *s. f.* [from the verb.] 1. The act of seizing; gripe; grasp; seizure. It is used with great frequency, both literally and figuratively, both for manual and intellectual agency. The verbs with which it is oftenest united, are *take*, *lay*, and *bare*.—Those bards delivered no certain truth of any thing; neither is there any certain *bold* to be *taken* of any antiquity which is received by tradition. *Spenser on Ireland*.—The wits of the multitude are such, that many things they cannot *lay bold* on at once. *Hooker*.—Uzzah put forth his hand to the ark of God, and *took bold* of it; for the oxen shook it. 2 *Sam. vi. 6*—

*This is to give him liberty and power:*

*Rather thou should'st lay bold upon him, send him*

*To desert'd death, and a just punishment.*

*Ben Jonson.*

*Let but them*

*Find courage to lay bold on this occasion. Milt.*  
—The devil himself, when let loose upon Job, could not transport that patient good man beyond his temper, or make him quit his *bold*. *L'Estrange*.

*He seiz'd the shining bough with gripping bold,*  
*And rent away with ease the ling'ring gold.*

*Dryden.*

—The hand is divided into four fingers bending forwards, and one opposite to them bending backwards, and of greater strength than any of them

B b b

shingly

ingly, which we call the thumb, to join with them severally or united, whereby it is fitted to lay hold of objects of any size or quantity. *Ray.*—

Yet then, from all my grief, O Lord,  
Thy mercy let me free,

Whilst, in the confidence of pray'r,

My soul took hold on thee.

*Addison.*

—We are strangely backward to lay hold of this safe, this only method of cure. *Atterbury.*—

He kept his hold,

Nor lost 'till beauty was decay'd and old,

And love was by possession pall'd and cold.

*Granville.*

2. Something to be held; support.—If a man be upon an high place, without rails or good hold, he is ready to fall. *Bacon.* 3. Power of keeping.

On your vigour now,

My hold of this new kingdom all depends. *Milt.*

4. Catch; power of seizing.—

The law hath yet another hold on you. *Shak.*

5. Prison; place of custody.—They lay him in hold, because it was not declared what was to be done with him. *Hooker.*—

The prisoner to his hold retir'd. *Dryden.*

—They laid hands on them, and put them in hold unto the next day. *Acts.* 6. Custody.—

King Richard, he is in the mighty hold

Of Bolingbroke.

*Shakespeare.*

7. Power; influence operating on the mind.—Rural recreations abroad, and books at home, are the innocent pleasures of a man who is early wise; and gives fortune no more hold of him than of necessity he must. *Dryd.*—Fear is that passion which hath the greatest power over us, and by which God and his laws take the surest hold of us. *Till.*

—Let it consist with an unbeliever's interest and safety to wrong you, and then it will be impossible you can have any hold upon him, because there is nothing left to give him a check, or to put in the balance against his profit. *Swift.* 8. Hold of a Ship. All that part which lies between the keelson and the lower deck. *Harris.*—

Now a sea into the hold was got,

Wave upon wave another sea had wrought.

*Dryden.*

9. A lurking place: as, the hold of a wild beast or deer. 10. A fortified place; a fort; a safe residence.—It was his policy to leave no hold behind him; but make all plain and waste. *Spenser.*—These separated themselves unto David, into the hold to the wilderness, men of might. *Chron.*—He shall destroy the strong holds. *Jeremiah.*

(4.) HOLD (§ 3, def. 8.) is the whole interior cavity, or belly of a ship, or all that part of her inside, which is comprehended between the floor and the lower deck throughout her whole length.—This capacious apartment usually contains the ballast, provisions, and stores of a ship of war, and the principal part of the cargo in a merchantman. The disposition of these articles with regard to each other, naturally falls under consideration in the article STOWAGE; it suffices in this place to say, that the places where the ballast, water, provisions, and liquors are stowed, are known by the general name of the hold. The several store-rooms are separated from each other by bulk-heads, and are denominated according to the articles which

they contain, the sail-room, the bread-room, the fish-room, the spirit-room, &c.

(1.) \* To HOLD v. a. preter. held; past. p. held or holden. [*holdan*, Gothick; *holden*, Dutch.] 1. To grasp in the hand; gripe: to clutch.—Lift up the lad, hold him thy hand. *Genes.*—

France, thou may'st hold a serpent by tongue,

A fasting tyger safer by the tooth,

Than keep in peace that hand which thou hold.

2. To connect; to keep from separation.— loops held one curtain to another. *Exod. xxxvi.*

3. To keep; to retain; to gripe fast; not to go.—

Too late it was for satyr to be told,

Or ever hope recover her again;

In vain he seeks that, having cannot hold.

*Pope.*

—Prove all things: hold fast that which is good. *1 Thes. v.* 4. To maintain as an opinion.—

hast there them that hold the doctrine of *Rev.* 5. To consider; to regard.—

I as a stranger to my heart and me.

Hold thee from this for ever. *Shak. King Lear.*

6. To think of; to judge with regard to praise or blame.—

I hold him but a fool, that will endanger  
His body for a girl that loves him not.

One amongst the fairest of Greece,

That holds his honour higher than his life.

This makes the blessed peace so light and sweet  
Like summer's flies that fear not winter's cold.

*Pope.*

—Hold such in reputation. *Philipp.*—He shall make us amends, and spend some time with us if we hold his company and conference agreeable. *Baron.*—As Chaucer is the father of English poetry, so I hold him in the same degree of veneration as the Grecians held Homer, or the Romans Virgil. *Dryden.*—

Ye Latian dames, if any here

Hold your unhappy queen Amara dear! *Dryden.*

7. To receive, and keep in a vessel.—

She tempers dulcet creams, nor these to  
Wants her fit vessels pure.

8. To contain; to receive into its capacity; a hoghead holds 63 gallons; the sack is too small to hold the grain. 9. To keep; not to spill.—

ken cisterns that can hold no water. *Jerem.*

To keep; to hinder from escape.—  
For this infernal pit shall never hold  
Celestial spirits in bondage.

11. To keep from spoil; to defend.—

With what arms

We mean to hold what anciently we claim  
Of empire.

12. To keep from loss.—

Man should better hold his place  
By wisdom.

13. To have any station.—

The star bids the shepherd fold;

Now the top of heav'n doth hold.

And now the stand, and now the plain the  
hold;

Their ardent eyes with bloody streaks were  
fill'd.

*Dryden.*

*Observe*



Observe the youth who first appears in fight,  
And holds the nearest station to the light. *Dryd.*

To possess; to have.—

Holding Corioli in the name of Rome,  
Even like a fawning greyhound in the leash,  
To let him slip at will. *Shak.*

The castle, *holden* by a garrison of Germans, he  
succeeded to be besieged. *Knoles's History*.—Al-  
ready it is more shame for a man to lose that  
which he *holdeth*, than to fail in getting that which  
never had. *Hayes*. 15. To possess in subordi-  
nation.—He was willing to yield himself unto So-  
mon as his vassal, and of him to *hold* his feignory  
a yearly tribute. *Knoles*.—

The terms too hard by which I was to *hold*  
the good. *Milton*.

To suspend; to refrain.—Men in the midst of  
their own blood, and so furiously assailed, *held*  
their hands, contrary to the laws of nature and  
city. *Bacon*.—

Death! what do'st! O *hold* thy blow!  
But thou do'st, thou do'st not know. *Craslow*.  
To stop; to refrain.—

We cannot *hold* morality's strong hand. *Shak.*  
Holding hag! enchantress, *hold* thy tongue.  
*Shak.*

When straight the people, by no force com-  
pell'd,  
or longer from their inclination *held*,  
went forth at once. *Waller*.

Unless thou findest occasion *hold* thy tongue;  
thyself or others, careless talk may wrong.  
*Denham*.

Let your laughter, than divert your fellow-  
men. *Swift's Direction to the Footman*. 18.  
As to any condition.—

His gracious promise you might,  
if he had call'd you up, have *held* him to.  
*Shak.*

To keep; to save.—  
Stay but a little; for my cloud of dignity  
held from sailing with so weak a wind,  
but it will quickly drop: my day is dim. *Shak.*

To confine to a certain state.—The Most High  
showed signs for them, and *held* still the  
earth till they were passed over. 1 *Esdr.* xiii. 14.

To detain; to keep in confinement or subjec-  
tion.—Him Ood hath raised up, having loosed  
him from the pains of death, because it was not possible that  
he should be *holden* of it. *Acts*. 23. To retain;  
to continue.—

These reasons mov'd her star-like husband's  
heart;  
he still he *held* his purpose to depart. *Dryden*.

To practise with continuance.—  
Night

And chaos, ancestors of nature, *held*  
eternal anarchy. *Milton*.

Not to intermit.—  
Seed-time and harvest, heat and hoary frost,  
shall *hold* their course. *Milton*.

To solemnize; to celebrate.—  
The queen this day here *holds* her parliament.  
but little thinks we shall be of her council. *Shak.*

He *held* a feast in his house, like the feast of a  
king. *Sam.* 16. To conserve; not to infringe.  
Her husband heard it, and *held* his peace. *Numb.*

17.—

She said, and *held* her peace: *Ananias* went,  
Unknowing whom the sacred sibyl meant.  
*Dryden*.

27. To manage; to handle intellectually.—Some  
in their discourse desire rather commendation of  
wit, in being able to *hold* all arguments, than of  
judgment in discerning what is true. *Bacon*. 28.  
To maintain.—Whereupon they also made engines  
against their engines, and *held* them battle for a long  
season. 1 *Mac.* vi. 52. 29. To carry on conjunc-  
tively.—The Pharisees *held* a council against him.  
*Matthew*.—

A while discourse they *held*. *Milton*.  
30. To prosecute; to continue.—He came to the  
land's end, where he *holding* his course towards  
the West, did at length peaceably pass through  
the straits. *Abbot*. 31. To *Hold forth*. To offer  
to exhibit; to propose.—Christianity came into  
the world with the greatest simplicity of thought  
and language, as well as life and manners, *hold-*  
*ing forth* nothing but piety, charity, and humili-  
ty, with the belief of the Messiah and of his king-  
dom. *Temple*.—Observe the connection of ideas in  
the propositions, which books *hold forth* and pre-  
tend to teach as truths. *Locke*.—My account is so  
far from interfering with Moses, that it *holds forth*  
a natural interpretation of his sense. *Woodward*.

32. To *Hold forth*. To pretend; to put forward  
to view.—How joyful and pleasant a thing is it to  
have a light *held* us forth from heaven to direct  
our steps? *Chrysostom*. 33. To *Hold in*. To restrain;  
to govern by the bridle.—I have lately sold my  
nag, and honestly told his greatest fault, which is,  
that he became such a lover of liberty that I could  
scarce *hold* him in. *Swift*. 34. To *Hold in*. To  
restrain in general.—These men's hastiness the wa-  
rier sort of you doth not commend; ye wish they  
had *held* themselves longer in, and not so danger-  
ously flown abroad. *Heater*. 35. To *Hold off*.

To keep at a distance.—  
Although 'tis fit that Cassio have his place;  
Yet if you please to *hold* him off a while,  
You shall by that perceive him. *Shak. Othello*.  
—The object of sight doth strike upon the pupil  
of the eye directly, without any interception;  
whereas the cave of the ear doth *hold off* the sound  
a little from the organ. *Bacon*.—I am the better  
acquainted with you for absence, as men are with  
themselves for affliction: absence does but *hold off*  
a friend, to make one see him truly. *Pope to Swift*.  
36. To *Hold on*. To continue; to protract; to  
push forward.—They took Barbarossa, *holding on*  
his course to Africk, who brought great fear upon  
the country. *Knoles's History*.—If the obedience  
challenged were indeed due, then did our breth-  
ren both begin the quarrel and *hold it on*. *Sander-*  
*son*. 37. To *Hold out*. To extend; to stretch  
forth.—The King *held out* to Esther the golden  
sceptre that was in his hand. *Esth.* v. 2. 38. To  
*Hold out*. To offer; to propose.—

Fortune *holds out* these to you, as rewards.  
*Ben Jonson*.

39. To *Hold out*. To continue to do or suffer.—  
He cannot long *hold out* these pangs,  
Th' incessant care and labour of his mind. *Shak.*

40. To *Hold up*. To raise aloft.—I should re-  
member him; does he not *hold up* head, as it were,  
and strut in his gait? *Shakespeare*.—The hand of

the

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the Almighty visibly *hold up*, and prepared to take vengeance. *Locke*. 41. To *hold up*. To sustain; to support by influence or contrivance.—There is no man at once either excellently good or extremely evil, but grows either as he *holds himself up* in virtue, or lets himself slide to viciousness. *Sidney*.—It followeth, that all which they do in this sort proceedeth originally from some such agent as knoweth, appointeth, *holdeth up*, and actually frameth the same. *Hooker*.—

The time misorder'd doth in common sense  
Crowd us, and crush us to this monstrous form,  
To *hold* our safety up. *Shakespeare*.

And so success of mischief shall be borne,  
And heir from heir shall *hold* his quarrel up.

*Shakespeare*.

—These princes have *held up* their sovereignty best, which have been sparing in those grants. *Davies on Ireland*.—

Then do not strike him dead with a denial,  
But *hold him up* in life, and cheer his soul  
With the faint glimmering of a doubtful hope.

*Addison's Cato*.

42. To keep from falling; materially.—We have often made one considerably thick piece of marble take and *hold up* another, having purposely caused their flat surfaces to be carefully ground and polished. *Boyle*. (2.) \* To *HOLD*. v. n. 1. To stand; to be right; to be without exception.—To say that simply an argument, taken from man's authority, doth *hold* no way, neither affirmatively nor negatively, is hard. *Hooker*.—This *holdeth* not in the sea coasts. *Bacon*.—The lasting of plants is most in those that are largest of body; as oak, elm, and chestnut, and this *holdeth* in trees; but in herbs it is often contrary. *Bacon*.—When the religion formerly received is rent by discords, and when the holiness of the professors of religion is decayed, and full of scandal, and withal the times be stupid, ignorant, and barbarous, you may doubt the springing up of a new sect; if then also there should arise any extravagant and strange spirit, to make himself author thereof; all which points *held* when Mahomet published his law. *Bacon*.—Nothing can be of greater use and defence to the mind, than the discovering of the colours of good and evil, shewing in what cases they *hold*, and in what they deceive. *Bacon*.—

Where outward force constrains, the sentence  
*holds*:

But who constrains me? *Milton*.

—None of his solutions will *hold* by mere mechanics. *More*.—This unseen agitation of the minute parts will *hold* in light and spirituous liquors. *Boyle*.—The drift of this figure *holds* good in all the parts of the creation. *L'Estrange*.—The reasons given by them against the worship of images, will equally *hold* against the worship of images amongst Christians. *Stillingfleet*.—It *holds* in all operative principles whatsoever, but especially in such as relate to morality; in which not to proceed, is certainly to go backward. *South*.—

The proverb *holds*, that to be wise and love,  
Is hardly granted to the gods above. *Dryd. Fob*.

As if th' experiment were made to *hold*

For base production, and reject the gold. *Dryd*.

—This remark, I must acknowledge, is not so proper for the colouring as the design; but it will

*hold* for both; *Dryden*.—Our *rather* offers no reason; and when any body does, we shall see whether it will *hold* or no. *Locke*.—The rule *holds* land as well as all other commodities. *Locke*.—This seems to *hold* in most cases. *Addison*.—Analogy *holds* good, and precisely keeps to same properties in the planets and comets. *Claudian*.—Sanctorius's experiment of perspiration, as to the other secretion as five to three, does *hold* in this country, except in the hottest time of Summer. *Arbutnot on Aliments*.—

In words, as fashions, the same rule will  
Alike fantastick, if too new or old.

2. To continue unbroken or unsubdued.—

Our force by land hath nobly *held*. *Shakespeare*.

3. To last; to endure.—We see, by the use of onions, what a *holding* substance the skin is.

Never any man was yet so old,  
But hop'd his life one Winter more might

4. To continue without variation.—

We our state

*Hold*, as you yours, while our obedience

—He did not *hold* in this mind long. *L'Estrange*.

5. To refrain.—

His dauntless heart would fain have *held*  
From weeping, but his eyes rebell'd.

6. To stand up for; to adhere.—Through

of the devil came death into the world, and that do *hold* of his side do find it. *Wycliffe*.

They must, if they *hold* to their principles, that things had their production always as they have. *Hale*.—

When Granada for your uncle *held*,  
You was by us restor'd, and he expell'd.

Numbers *hold*

With the fair freckled king and beard of  
So vig'rous are his eyes, such rays they

So prominent his eagle's beak is plac'd.

7. To be dependent on.—The other two great princes, thou *holding* of him; men like giant like hugeness and force. *Sidney*.—Whether, if the house *holds* of the lady, had ye and will, have her son cunning and *Ascham*.—The great barons had not only numbers of knights, but even petty barons *ing* under them. *Temple*.—

My crown is absolute, and *holds* of none.

8. To derive right.—

'Tis true, from force the noblest title  
I therefore *hold* from that which first made

9. To maintain an opinion.—Men *hold* themselves without ever having examined. *Locke*.—*Hold forth*. To harangue; to speak in public to set forth publicly.—A petty conjurer, to fortunes, *held forth* in the market place.

10. To *HOLD* in. To restrain one's self.—full of the fury of the Lord: I am weary with *ing* in. *Jer. vi. 11*.

11. To *HOLD* in. To continue in luck.—A duke, playing at hazard, a great many hands together. *Swift*.

*Hold off*. To keep at a distance without offers.—These are interests important

and yet we must be wooed to consider them that does not prevail neither, but with a

constant we *hold off*. *Decay of Piety*, 14. To *HOLD on*. To continue; not to be interrupted. The trade *held on* for many years after the bishops became Protestants; and some of their names are still remembered with infamy, on account of enriching their families by such sacrilegious alienations. *Swift*. 15. To *HOLD on*. To proceed.—He *held on*, however, till he was upon the very point of breaking. *L'Estranger*. 16. To *HOLD out*. To last; to endure.—Before those dews that form mists come upon trees in the valleys, they dissipate, and cannot *hold out*. *Bacon*.—As there are mountebanks for the natural body, so are there mountebanks for the politick body; men that perhaps have been lucky in two or three experiments, but want the grounds of science, and therefore cannot *hold out*. *Bacon*.—Truth, fidelity, and justice, are a sure way of thriving, and will *hold out*, when all fraudulent arts and devices will fail. *Tillotson*.—By an extremely exact regimen a consumptive person may *hold out* for years, if the symptoms are not violent. *Arbutnot*. 17. To *HOLD out*. Not to yield: not to be subdued.—The great master went with his company to a place where the Spaniards, sore charged by Achates, had much ado to *hold out*. *Knoles's History*.—You think it strange a person, obsequious to love he loves, should *hold out* so long against importunity. *Boyle*.—

Nor could the hardest it's *hold out*  
Against his blows.

*Hudibras*.

I would cry now, my eyes grow womanish;  
But yet my heart *holds out*.

*Dryden*.

—The citadel of Milan has *held out* formerly, after the conquest of the rest of the duchy. *Addison*.

Pronounce your thoughts: are they still fixt  
To *hold it out*, and fight it to the last?

Or are your hearts subdu'd at length, and wrought,

; By time and ill success, to a submission? *Addison*.

—As to the *holding out* against so many alterations of state, it sometimes proceeds from principles.

*Collier on Pride*. 18. To *HOLD together*. To be joined.—Those old Gothic castles, made at several times, *held together* only, as it were, by rags and patches. *Dryden*. To *HOLD together*. To remain in union.—Even outlaws and robbers, who break with all the world besides, must keep faith amongst themselves, or else they cannot *hold together*. *Locke*. 20. To *HOLD up*. To support himself.—All the wise sayings, which philosophers could muster up, have helped only to support some few stout and obstinate minds, which, without the assistance of philosophy, could have *held up* pretty well themselves. *Tillotson*. 21. To *HOLD up*. Not to be foul weather.—

Though nice and dark the point appear,  
Quoth Ralph, it may *hold up* and clear.

*Hudibras*.

22. To *HOLD up*. To continue the same speed.—When two start into the world together, the success of the first seems to press upon the reputation of the latter; for why could not he *hold up*?

*Collier of Easy*. 23. To *HOLD with*. To adhere to; to co-operate with.—There is none that *holds with* me in these things but Michael. *Danvers*.

(3.) To *HOLD out*, in modern metaphorical language, is one of the many fashionable expressions, ridiculed by the late prof. J. H. Beattie, in

his humorous dialogue between Swift, a bookseller and Mercury, which we have repeatedly quoted. (See BEATTIE, § 3, and the articles there referred to.) “*Hold out* (says Mercury) is a figurative phrase of very general use: every imaginable conception of the human mind is now supposed to have hands and arms for holding out for something.—Letters from Spain *held out* an unusual appearance: This plan or idea *holds out* great advantages: Distress of mind is *held out* by physicians as the cause of his bad health,” &c.

(1.) \* *HOLDER*. *n. f.* [from *hold*] 1. One that holds or grips any thing in his hand.—The makers and *holders* of plows are wedded to their own particular way. *Mortimer*. 2. A tenant; one that holds land under another.—In times past holdings were so plentiful, and *holders* so scarce, as well was the landlord, who could not get one to be his tenant. *Carew's Survey of Cornwall*.

(2.) *HOLDER*, William, D. D. and F. R. S. a learned author, born in Nottinghamshire, and educated in Pembroke-hall, Cambridge. In 1642, he became rector of Blechingdon, Oxford; in 1660, D. D.; was afterwards canon of Ely, and St Paul's, sub-dean and sub-almoner to K. Charles II. He was very accomplished, and a great virtuoso. He distinguished himself, by teaching a young gentleman who was born deaf and dumb, to speak; viz. Alexander Popham, son of colonel Edward Popham, who was some time an admiral in the service of the long parliament. He taught him in his house at Blechingdon in 1659; but Popham losing what he had been taught by Holder, after he was called home to his friends, was sent to Dr Wallis, who brought him to his speech again. Holder published a book entitled “*The Elements of Speech; an essay of inquiry into the natural Production of Letters: with an appendix concerning persons that are deaf and dumb*, 1669,” 8vo. In the appendix he relates how soon, and by what methods, he brought Popham to speak. In 1678 he published in 4to “*a Supplement to the Philosophical Transactions of July 1670, with some reflections on Dr Wallis's letter there inserted*.” This was written to claim the glory of having taught Popham to speak, which Dr Wallis in the said letter had laid claim to; upon which Wallis published “*a Defence of the Royal Society, and the Philosophical Transactions, particularly those of July 1670, in answer to the Cavils of Dr William Holder, 1678*,” 4to. Holder was skilled in the theory and practice of music, and wrote “*a Treatise of the natural Grounds and Principles of Harmony*, 1694,” 8vo. He wrote also “*a Discourse concerning Time, with Application of the natural Day, lunar Month, and solar Year, &c.* 1694,” 8vo. He died at London, Jan. 24, 1696-7.

\* *HOLDERFORTH*. *n. f.* [*hold* and *forth*.] An haranguer; one who speaks in public.—

Whence some tub *holdersforth* have made  
In powd'ring tube the richest trade.

*Hudibras*.—He was confirmed in his opinion upon seeing the *holderforth*. *Addison*.

*HOLDERNESS*, a peninsula in the east riding of Yorkshire, forming a promontory between the German ocean on the E. and the Humber on the S.

\* *HOLDFAST*. *n. f.* [*hold* and *fast*.] Any thing which

Which takes hold; a catch; a hook.—The several teeth are furnished with *holdfasts* suitable to the stress they are put to. *Ray on the Creation.*

\* **HOLDING**. *n. s.* [from *hold*.] 1. Tenure; farm.—*Holdings* were so plentiful, and holders so scarce, as well was the landlord who could not get a tenant. *Carrow.* 2. It sometimes signifies the burthen or chorus of a song. *Hammer.*—

The *holding* every man shall beat as loud

As his strong sides can volly.

*Shak.*

**HOLDSWORTH**, Edward, a polite and elegant scholar, born about 1688, and trained at Winchester school. He was thence elected demy of Maudslai college, Oxford, in July 1705; took the degree of M. A. in April 1713; became a college tutor, and had many pupils. In 1723, when he was to be chosen a fellow, he left the college, because he could not swear allegiance to the new government. The remainder of his life was spent in travelling with young noblemen as a tutor: in 1741 and 1744 he was at Rome in this capacity. He died of a fever at Lord Digby's house at Colehill, Dec. 30, 1747. He wrote, 1. *Muscipula*, a poem, esteemed a master-piece of its kind, and of which there is a good English translation by Dr John Hoadley, in vol. 5 of Dr Doddsley's *Miscellanies*: 2. *Pharsalia and Philippi*; or the two Philippi in Virgil's *Georgics* attempted to be explained and reconciled to History, 1741, 4to: 3. *Remarks and Dissertations on Virgil*; with some other classical observations, published with several notes and additional remarks by Mr Spence, 1768, 4to. Mr Spence speaks of him in his *Polymetis*, as one who understood Virgil in a more masterly manner than any person he ever knew.

**HOLDSWORTHY**, a large town in Devonshire, seated between two branches of the Tamar, 43 miles ENE. of Exeter, and 313 miles W. by S. of London. Lon. 2. 42. W. Lat. 50. 50. N.

(1.) \* **HOLE**. *n. s.* [*hol*, Dutch; *hole*, Saxon.] 1. A cavity narrow and long, either perpendicular or horizontal.—

The earth had not a *hole* to hide this deed.

*Shak.*

—A loadstone is so disposed, that it shall draw unto it, on a reclined plane, a bullet of steel, which, as it ascends near to the loadstone, may fall down through some *hole*, and so return to the place whence it began to move. *Wilkins's Dædalus.*—There are the tops of mountains, and under their roots in *holes* and caverns the air is often detained. *Burnet.* 2. A perforation; a small interstitial vacancy.—Look upon linen that has small *holes* in it: those *holes* appear black; men are often deceived in taking *holes* for spots of ink; and painters, to represent *holes*, make use of black. *Boyle.* 3. A cave; a hollow place.—

Upon his bloody finger he doth wear

A precious ring, that lightens all the *hole*. *Shak.*

4. A cell of an animal.—A tortoise spends all his days in a *hole*, with a house upon his head. *L'Estr.*—I have frighted ants with my fingers, and pursued them as far as another *hole*, stopping all passage to their own nest, and it was natural for them to fly into the next *hole*. *Addison.* 5. A mean habitation. *Hole* is generally used, unless in speaking of manual works, with some degree of dislike.—

When Alexander first beheld the face  
Of the great cynick, thus he did lament:  
How much more happy thou that art content  
To live within this little *hole*, than I  
Who after empire, that vain quarry, fly. *Dryd.*  
6. Some subterfuge or shift. *Aspleyworth.* 7. *Arm-hole*. The cavity under the shoulder.—Ticking is most in the soles, and under the *arm-holes* and sides. *Bacon.*

(8.) **HOLE**, a town of Norway in Agderhus.  
**HOLEGASS**, a place in the Helvetic republic in the canton of Schwyz, near Kufnacht; where William Tell shot the Austrian governor, and gave rise to the revolution, which established a Swiss republic. A chapel is built on the spot in memory of the event.

**HOLENECK**, a town of Germany, in Silesia.  
**HOLENPURG**, a town of Austria.

**HOLENSTEIN**, a town of Bavaria.  
**HOLERACEÆ**, [from *holus*, pot-herb.] the name of the 12th order in Linæus's fragments of a natural method, consisting of plants which are used for the table, and enter into the economy of domestic affairs. See *BOTANY, Index*.

**HOLGATE**, a river of Yorkshire which falls into the Swale, 3 miles WSW. of Richmond.

**HOLIBUT**. See *PLEURONACTES*, N° 2.

\* **HOLIDAM**. *n. s.* [*holydamer*.] Blessed. *Hammer.*—

By my *holidam*, here comes Catharine.  
**HOLIDAY**, Dr Barten, a learned divine and poet, was the son of a tailor in Oxford, and lived there about 1593. He studied at Christ-church college, and in 1613 took orders. He was much admired for his skill in poetry and oratory; and now distinguishing himself by his eloquence as a preacher, he obtained two benefices in the city of Oxford. In 1618 he went as chaplain to Sir Francis Stewart, when he accompanied Oronoe Gondamore to Spain. Afterwards he became chaplain to the king, and before 1626 was the archdeacon of Oxford. In 1643 he took the degree of D. D. at Oxford; near which place he sheltered himself during the rebellion; but at the restoration returned to his archdeaconry, where he died in 1661. His works are, 1. *Twenty sermons* published at different times. 2. *Philosophia per barbara specimen*, 4to. 3. *Survey of the world* a poem in ten books, 8vo. 4. A translation of Juvenal and Persius. 5. *Technogamia*, or Marriage of the Arts, a comedy.

\* **HOLILY**. *adv.* [from *hol*.] 1. Filled with sanctity.—

Thou would'st be great,  
Art not without ambition; but without  
The illness should attend it: what thou would'st  
highly,

That would'st thou *holily*.  
2. Inviolably; without breach.—Friendship, a rare thing in princes, more rare between poets, that so *holily* was observed to the last of those excellent men. *Sidney.*

(3.) \* **HOLINESS**. *n. s.* [from *hol*.] 3. Sanctity; piety; religious goodness.—

Ill it doth becom your *holiness*  
To separate the husband and the wife.  
—Religion is rent by discords, and the *holiness*



the professors is decayed, and full of scandal.

There is full age, and hoary *holiness*,  
 Future, great teacher, to thy promis'd bliss.

Prior.

We see piety and *holiness* ridiculed as morose  
 virtues. Rogers. 2. The state of being hal-  
 lowed; dedication to religion. 3. The title of  
 pope —

I here appeal unto the pope,  
 I bring my whole cause 'fore his *holiness*. *Shak.*  
*holiness* has told some English gentlemen,  
 that of our nation should have the privileges  
 of *Italy*. —

HOLINESS was anciently a title given to  
 popes. The Greek emperors also were ad-  
 dressed under the title of *Holliness*, as being anoint-  
 ed with holy oil at their coronation. Du Cange  
 says, that some of the kings of England have had  
 this attribute; and that the orientals have  
 lately refused it to the pope.

HOLLISHED, Raphael, an English historian,  
 author of his *Chronicles of England, Scotland, and*  
*Ireland*, was descended from a good family in Che-  
 shire, but neither the time of his birth, nor events  
 of his life, are known. He appears to have been  
 a man of considerable learning, and to have had a  
 mind particularly adapted for history. His *Chro-  
 nicles* were first published at London in 1550, in 2  
 vols.; and then in 1587, in 3 vols. In this  
 work are several sheets in the 1d and 3d vols.  
 separated for containing some passages disa-  
 greeing to Q. Elizabeth and her ministers; but  
 these editions have since been printed apart. Hol-  
 lished was not the sole compiler of this work, be-  
 cause it is in it by several other hands. The time  
 of his death is unknown; but from his will, pre-  
 served in Hearne's edition of *Camden's Annals*, it  
 appears to have happened between 1578 and 1582.

HOLLIZ, a town of Bohemia, in Chrudim.

HOLLABERO, a town of Sweden, in E. Go-

HOLLA. *interj.* [*holla*, Fr.] A word used in  
 to any one at a distance —

Lift, lift! I hear  
 'Tis off *holla* break the silent air. *Milton.*

HOLLA. *v. n.* (from the interjection. This  
 now variously written *holla* by the best au-  
 thors, sometimes *hollon*.) To cry out loudly, —

But I will find him when he lies asleep,

With a ear I'll *holla*, Mortimer? *Shak.*

What *hollaing* and what stir is this to-day?

*Shak.*

HOLLAND, a ci devant province of Eu-  
 rope, principal of the Dutch States, common-  
 ly called the Seven United Provinces, and now

the BATAVIAN REPUBLIC. Holland is a pe-  
 ninsula, bounded on the N. and W. by the Ger-  
 man Ocean, on the E. by the Zuyder Zee and the  
 state of Utrecht, and on the S. by the  
 and the late province of Dutch Brabant. It  
 is divided into North and South Holland. The  
 whole, including the Texel and the  
 islands of the Meuse, is about 90 miles; the  
 breadth various, from 15 to 48. It contains 90  
 towns, besides many others, and above  
 1,200,000. Before the revolution in 1795, six

large cities had seats in the States General, viz.  
 Dort, Haerlem, Delft, Leyden, Amsterdam, and  
 Gouda. The number of inhabitants is estimated  
 at 800,000. The soil is so soft and marshy, that  
 but for the constant care in forming ditches and  
 canals, it would be hardly capable of cultivation;  
 some part of it lies even lower than the sea, from  
 which it is secured by dykes. The meadow  
 grounds are rich, and feed great numbers of milk  
 cows; the making of butter and cheese being a  
 principal occupation. These meadows are gene-  
 rally under water during the winter, and the wa-  
 ter would remain there at all times, if the inhabi-  
 tants had not found means to discharge them, by  
 mills invented for this purpose, into the ditches  
 and canals. The Hollanders are affable, indus-  
 trious, laborious, absorbed in trade, excellent  
 sailors, moderate politicians, and lovers of liberty.  
 A free exercise of religion is allowed to all persua-  
 sions, but Calvinism is the most prevailing. This  
 country was anciently inhabited by the Batavians,  
 who derived their origin from the Catti, a people  
 of Germany. Having been obliged to abandon  
 their country on account of civil wars, they came  
 to establish themselves in an island, formed by the  
 waters of the Rhine and Wahal or Leck, and na-  
 med their country *Batavia*, or *Betuwæ*, from *Bet-  
 son*, the son of their king. These people served in  
 the Roman armies in quality of auxiliary troops;  
 and historians inform us, that some of them were  
 at the battle of Pharsalia. They formed the ordi-  
 nary guard of the emperor Augustus. The servi-  
 ces which they rendered Germanicus in Germany,  
 were so important, that the senate gave them the  
 appellation of *brothers*. They had afterwards a  
 considerable share in the conquest of Britain, under  
 Plancius and Agricola. They strengthened the  
 party of Galba, and afterwards that of Vitellius;  
 and it was principally to their valour, that Julian  
 the Apostate was indebted for the victory he ob-  
 tained over the Germans near Strasburg. The  
 name of Holland is said to have been given it on  
 account of the vast and thick forests of wood with  
 which it was at one time covered; *Hollant*, in  
 German, signifying *woodland*. Others think that  
 the Normans, who made a descent here about 816,  
 gave the country this name, founding their opini-  
 on on the resemblance of names found in this  
 country to those in Denmark and Norway, the an-  
 cient residence of the Normans, as Zealand, O-  
 land, Schagen, Bergen, &c. On the decline of  
 the Roman empire, the Batavians, having thrown  
 off their yoke, came under the dominion of the  
 Saxons, and then of the French, under Childeric  
 I, king of France. The Normans and the Danes  
 were the next masters, from the time of Charle-  
 magne, and ravaged the country three times with  
 fire and sword. When they were driven away,  
 Charles the Bald, emperor and king of France, e-  
 rected Holland into a county, in 863, in favour of  
 Thierry, duke of Aquitaine, who, five years after,  
 was also made count of Zealand, by Lewis king  
 of Germany. In 1099 the county of Holland de-  
 volved to the counts of Hainaut; and, in 1246,  
 it fell to Philip the Good, duke of Burgundy, and  
 afterwards to the emperor Maximilian, whose de-  
 scendant, Philip II. king of Spain, was the last  
 count

count of Holland; the seven provinces revolting from him, and after a long struggle, forming an independant republic. See UNITED PROVINCES. The states of this province had the title of the *States of Holland and West Frisland*, and were formed of the nobility and towns. The number of the nobility admitted into the assembly was not limited, and not always the same; they were elected by a majority of votes, and rarely exceeded ten. The towns who had a right to send deputies were originally six, but at last 18, of which 7 were in N. Holland, and 11 in S. Holland. The number of deputies sent by each town was not fixed. In the late war, Holland at first appeared hostile to the new republic, but never heartily co-operated with the allies. The stadtholder was willing to co-operate heartily with Britain and Prussia, but a party more powerful than his own were his enemies, and on the invasion of Holland by the French, in the beginning of 1795, the stadtholder, with his family, took refuge in England. Such are the ways of Providence! In 1683, a prince of Orange came to Britain to obtain a crown; and in 1795, a prince of Orange fled hither for protection. Holland was evacuated by the troops of the allies on the 15th Jan. 1795: the French under Pichegru entered it on the 20th, and were joyfully received by the people; and the provisional government met on the 26th to new-model the constitution like that of France. It underwent a second revolution however in Jan. 1798, and at present (Oct. 1801.) fresh changes are making in it. See REVOLUTION, and UNITED PROVINCES. Holland is now divided into three departments. See § i. and ii.

i. HOLLAND, NORTH, called also WEST FRISLAND, (though some restrict that name to the northern part of it,) included all the country lying to the N. of Amsterdam, which now forms the department of the *TEXEL*.

h. HOLLAND, SOUTH, comprehended the whole country from the state of Zealand and Brabant, to the river Ye. It is now divided into two departments, called *AMSTEL* and *DELFT*.

(II) HOLLAND, a district of England, in Lincolnshire, in the SE. part of the county. It is divided into Upper and Lower, and lies contiguous to the shallow inlet of the sea called the *Wash*. In nature, as well as in name, it resembles the Batavian state above described. (N° I.) It consist entirely of fens and marshes; some in a state of nature, but others cut by numberless drains and canals, and crossed by raised causeways. The lower or S. division is the most watery, and is preserved from constant inundations by nothing but vast banks, raised on the sea-coast and rivers. The air is unwholesome, and the water is generally so by reason as to be unfit for internal purposes; on which account the inhabitants are obliged to make reservoirs of rain water. In summer, vast swarms of insects fill the air, and prove a great nuisance. Yet here man has produced comfort and opulence by turning excellent pasture lands out of the fens and bogs, and even making them capable of producing large crops of corn. The fens, in their native state, are not without their uses. They afford us a great object of curiosity to the naturalist. The reeds, with which their waters

are covered, make the best thatch, and are usually harvested in great quantities for that purpose. Prodigious flocks of geese are bred among the drained fens, forming a considerable object of commerce, as well for their quills and feathers as for the birds themselves, which are driven in great quantities to the London markets. The principal decoys in England for the various kind of wild ducks, teals, widgeons, &c. are in this parts. Wild geese, grebes, godwits, whimbles, coots, ruffs, and rees, and great varieties of other species of water fowls, breed here in amazing numbers; and starlings resort during winter, in great numbers, to roost on the reeds, breaking them down by their weight. Near Spalding is the greatest heronry in England, where the herons build together on high trees, like rooks. The avocets, yelpers, are found in great numbers about Foul Wash, as also knots and dotterels.

(III) • HOLLAND. n. f. Fine linen made in Holland.—

Some for the pride of Turkish courts delight  
For folded turbans finest *holland* bear. Dry.

(IV) HOLLAND, Philemon, M. D. commonly called the *Translator general* of his age, was educated in the university of Cambridge. He was a schoolmaster at Coventry, where he also practised physic. He translated Livy, Pliny's Natural history, Plutarch's Morals, Suetonius, Ammianus Marcellinus, Xenophon's *Cyropædia*, and Camden's *Britannia*, into English; and the geographical part of Speed's *Theatre of Great Britain* into Latin. The *Britannia*, to which he made many useful additions, was the most valuable of his works. It is surprising, that a man of two professions could find time to translate so much; it appears from the date of the *Cyropædia*, that he continued to translate till he was 80 years of age. He died in 1636, aged 85. He made the following epigram upon writing a large folio with a single pen:

With one sole pen I wrote this book,  
Made of a grey goose quill;  
A pen it was when it I took,  
And a pen I leave it still.

(V.) HOLLAND, a town of Prussia, in the province of Oberland, strongly fortified, seated on the river Weeske. It was built by some Dutch gentlemen who fled from Holland in 1296, on the invitation of Count Florent V. It suffered much in the war between Sweden and Poland. It lies 31 E. and 34 SW. of Königsberg.

(VI.) HOLLAND NEW, a town of Prussia, in Lancaster county, in a fertile district, 10 miles ENE. of Lancaster, and 34 WNW. of Haverhill.

(VII, I.) HOLLAND, New, the largest island in the world, reaching from 10° to 44° lat. S. between 110° and 154° lon. E. of London named from having been chiefly explored by Dutch navigators. Some have disputed whether the title of *island* can be properly applied to a country of such vast extent, or whether it is not rather to be denominated a *continent*; but others insist, that though the word *island* does indeed signify a tract of land surrounded by water, yet, in the usual acceptation, it means a land of moderate extent thus surrounded.

otherwise, we might call the whole world an island, as it is every where surrounded by the sea; in fact, Dionysius Perigetes applies this term to it, with the addition of the word *journey*, to distinguish it from other islands. The best rule for determining whether a country ought to have the name of *island* or *continent*, is to consider whether it has the advantages of an insular situation, or not. The first and principal of these is being capable of an union under one government, and thence deriving a security from all external attacks excepting those by sea; but in countries of great extent, this is not only difficult, but impossible. If we consider, therefore, that New Holland extends about 1000 miles every way, we shall find that its claim to be called a continent is undoubted; its length from E. to W. being not 2400 English miles, and 1300 from N. to S.

(3.) HOLLAND, NEW, CLIMATE OF. The climate of this continent appears not to be disagreeable. The heat is never excessive in summer, nor the cold intolerable in winter. Storms of thunder and lightning are frequent; but these are common to all warm countries; and it has been reported that were the country cleared of wood, and uninhabited, these would in a great measure cease. A shock of an earthquake has likewise been felt; but these natural calamities are incident to some of the finest countries in the world. We know not whether there are any volcanoes.

HOLLAND, NEW, DISCOVERIES OF. The first discovered in those parts was called *Dr. Light* (i. e. *Concord*) *Land*, from the name of the ship on board which the discovery was made, in 1616; between Lat. 24° and 25° S. In 1624, another part of this coast, nearly in 15° S. was discovered by Zeachen, who gave it the name *Arnhem* and *Diermen*; though a different part which afterwards received the name of *Duyn's Land* from Tasman, which is the S. extremity, in lat. 45°. In 1619, Jan Van Edels gave his name to a southern part of New Holland. Another part, situated between 10° and 33° received the name of *Leuven*. Peter Van Nuits gave his name in 1617, to a coast which communicates to *Leuven's Land* towards the W; and a part of the W. coast, near the tropic of Capricorn, bore the name of *Dr. Wit*. In 1628, Pieter Wester, a Dutchman, discovered the great bay of *Carpentaria*, between 10° and 20° S. In 1676, Dampier, an Englishman, sailed from Timor, and coasted the western parts of New Holland. In 1699, he left England with a design to explore this country, as the Dutch suppressed all their discoveries had been made by them. He sailed along the W. coast of it, from 28° to 35°. He saw the land of *Zendraght* and of *Dr. Wit*. He then returned to Timor; from whence he set out again, and examined the isles of *Papua*; visited *New Guinea*; discovered the passage that bears his name; called a great island which forms a passage or strait on the east side, *New Britain*; and sailed back to Timor along *New Guinea*. This Dampier, between 1683 and 1691, sailed round the world by changing his ships. Notwithstanding the attempts of all these navigators, however, the eastern part of this vast tract was totally unknown till Captain Cook made his

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voyages; (See *COOK*, N° III, § 8.) and by fully exploring that part of the coast, gave his country an undoubted title to it; which accordingly has since been taken possession of under the name of *NEW SOUTH WALES*. This coast was first explored by Capt. Cook in 1770; but his stay was too short to examine the nature of the country with the accuracy which he would otherwise have exercised, had he continued longer in it. In general, it was found rather barren than otherwise. Many brooks and springs were found along the eastern coast, but no river of any consequence. With regard to the geography of this extensive country, which may perhaps be reckoned a 5th general division of the globe, Captains Cook and Furneaux so fully explored its coasts, that succeeding navigators have added nothing to their labours. The only part which still remains unknown is that between the latitudes of 37° 38' and 39° south; and as no new voyage of discovery has been lately undertaken, it is not known whether a strait intersects the continent in this place or not. Captain Tench, however, informs us, on the authority of a naval friend, "that when the fleet was off this part of the coast, a strong set off shore was plainly felt."

(4.) HOLLAND, NEW, GENERAL APPEARANCE OF. A vast chain of lofty mountains run nearly in a N. and S. direction farther than the eye can trace, about 60 miles inland. The general aspect of the country is pleasing, diversified with gentle risings and small winding valleys, covered for the most part with large spreading trees, affording a succession of leaves in all seasons.

(5.) HOLLAND, NEW, INHABITANTS OF. The inhabitants of New Holland are by all accounts represented as the most miserable and savage race of mortals, perhaps, existing on the face of the earth. They go entirely naked; and though pleased at first with some ornaments which were given them, they soon threw them away as useless. It does not appear, however, that they are insensible of the benefits of clothing, or of some of the conveniences which their new neighbours are in possession of. Some of them, whom the colonists partly clothed, seemed to be pleased with the comfortable warmth they derived from it; and they all express a great desire for the iron tools which they see their neighbours make use of. Their colour, in the opinion of Captain Cook, is rather a deep chocolate than a full black; but the fish with which their skins are covered, prevents the true colour of them from appearing. At some of their interviews with the colonists, several dreadful instances happened of their mistaking the negroes among the colonists for their own countrymen. Notwithstanding their disregard for European slavery, they are fond of adorning, or rather deforming, their bodies with scars; so that some of them cut the most hideous figure that can be imagined. The scars themselves have an uncommon appearance. Sometimes the flesh is raised several inches from the skin, and appears as if filled with wind; and all these seem to be reckoned marks of honour among them. Some of them perforate the cartilage of the nose and thrust a large bone through it, an hideous kind of ornament humorously called by the sailors their *prig-sail yard*. Their

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Their hair is generally so matted with red gum (See § 20.) that they resemble a mop. They also paint themselves with various colours like most other savages; and sometimes ornament themselves with beads and shells, but make no use of the beautiful feathers of their native birds. Most of the men want one of the fore teeth in the upper jaw; a circumstance mentioned by Dampier and other navigators; and this also appears to be a badge of honour among them. It is very common among the women to cut off the two lower joints of the little finger; which, considering the clumsiness of the amputating instruments they possess, must certainly be a very painful operation. This was at first supposed to be peculiar to the married women, or those who had born children, but some of the oldest women were found without this distinction, while it was observed in others who were very young. The New Hollanders appear extremely deficient in the useful arts. Of the cultivation of the ground they have no notion: nor can they even be prevailed upon to eat bread or dressed meat. Hence they depend entirely for subsistence on the fruits and roots they can gather, with the fish they catch. Governor Phillip also mentions their frequent setting fire to the grass, in order to drive out the opossums and other animals from their retreats; and they also use decoys for quails. As all these resources, however, must be at best precarious, it is no wonder that they are frequently distressed for provisions. Thus, in summer they would eat neither the shark nor sting ray; but in winter any thing was acceptable. A young whale being driven ashore, was quickly cut in pieces and carried off. They broiled it only long enough to scorch the outside; and in this raw state they eat all their fish. They broil also the fern root, and another whole species is unknown. Among the fruits used by them is a kind of wild fig; and the kernels of a fruit resembling the pine apple. The principal part of their subsistence, however, is fish; and when the'e happened to be scarce, they often watched an opportunity when the colonists hauled the seine, and seized on the whole, though a part had formerly been offered or given them. They sometimes strike the fish from the canoes with their spears, sometimes catch them with hooks, and nets, contrary to the assertion of Dr Hawkesworth, who says that none of these are to be met with among them. Their nets are generally made of the fibres of the flax plant, with very little preparation, and are strong and heavy; the lines of which they are composed twisted like whip cord. Some of them, however, appear to be made of the fur of an animal, and others of cotton. The meshes of their nets are made of very large loops artificially inserted into each other, but without knots. Their hooks are made of the inside of a shell, very much resembling mother-of-pearl. The canoes in which they fish are only large pieces of bark tied up at both ends with vines; and considering the slight texture of these vessels, the dexterity with which they are managed is admirable, as well as the boldness with which they venture in them out to sea. They generally carry fire along with them in these canoes, to dress their fish when caught. When fishing with the hook, if the fish

appears too strong to be drawn shore by the line, the canoe is paddled to the shore; and when one man gently draws the fish along, another stands ready to strike it with a spear, in which he generally succeeds. There is no reason for supposing them to be cannibals, though they eat of animal substances but raw or next to it. Some of their vegetables are poisonous when raw, but deprived of this property when boiled. A man unhappily experienced this by eating some in an unprepared state; in consequence of which he died in 24 hours. They dislike European provisions; if bread be given them, they chew and spit it out again, seldom choosing to swallow it. They like salt beef and pork rather better; but could never be brought to taste spirits a long time. The huts of these savages are formed in the most rude and barbarous manner imaginable. They consist only of pieces of bark laid together in the form of an oven, open at one end, and very low, though long enough for a man to lie in it length. There is reason, however, to believe that they depend less on them for shelter than the caverns with which the rocks abound. We must not imagine that the custom of going unclothed renders them so to the climate as to make them sensible to the injuries of the weather. They have had repeated opportunities of observing this by seeing them shivering with cold in winter, huddling together in heaps in their huts or caverns, till a fire could be kindled to warm them. It is probable, however, notwithstanding their extreme barbarity, that some knowledge of the arts will soon be introduced among them, as they have been seen attentively considering the habits and conveniences of the Europeans, and viewing, seemingly, of making similar improvements of their own. It has also been observed, that some things they possess a very great power of imitation. They can imitate the songs and language of the Europeans almost instantaneously, much better than the latter can imitate them by practice. Their talent for imitation is also discernible in their sculptures representing men and other animals every where met with on the rocks, which, though rude, are very surprising for people who have not the knowledge even of constructing habitations in the least comfortable for themselves, or even clothes to preserve them from cold. In their persons, the New Hollanders are active, vigorous, and stout, though generally black. Dampier asserts that they have a dimness of sight, though later navigators have determined that to be a mistake, ascribing to them, on the contrary, a quick and piercing sight. Their sense of smell is also very acute. One of them having tasted a piece of pork, held out his finger for his companion to smell with strong marks of delight. The only kind of food they eagerly accept of is fish. Their behaviour with regard to the women has been hitherto unaccountable to the colonists. Few of them, comparatively speaking, have been seen; and these have sometimes kept back with the most jealous sensibility; sometimes conversed with the greatest familiarity. Such of the women as have been seen have soft and pleasing voices, and notwithstanding their barbarism and extreme rudeness, seem not to be entirely destitute of



defy. The New Hollanders generally display great personal bravery on the appearance of any danger. An old man, whom governor Philip had treated with some familiarity, took occasion to lend a spear; but being taken in the fact, the governor gave him a few slight flaps on the shoulder; on which the old man caught hold of a spear, and coming up to him, seemed for some time to intend to strike, though had he done so it would have been impossible for him to have escaped, being then surrounded by the officers and soldiers. No encounters between parties of the natives themselves have been observed, though on some circumstances it appears that wars are carried on among them. They have more than once been assembled as if bent on some expedition. On one day met 24 of them marching along a regular Indian file through the woods, each having a spear in one hand and a stone in the other. A chief appeared at their head, who was distinguished from the rest by being painted. They moved on peaceably, though greatly superior in number to our people. On another occasion they fired no hostilities when assembled to the number of 200 or 300, though meeting the governor attended only by a small party. With all their warlike, however, they are much afraid of a skirt, and almost equally so of a red coat, which we know to be the martial dress of the Europeans. The mischief which they have hitherto done has been exercised only on some straggling natives, most of whom probably have been the aggressors. Though these savages allow their spears to grow to a considerable length, it does not appear that they look upon them to be any ornament, but rather the contrary, as appears from the following instance. Some young gentlemen, belonging to the Sirius, one day met an old man in the woods with a beard of considerable length. This new acquaintance let him know that they could rid him of, striking their chins, and showing him the smoothness of them at the same time. At length the old fellow consented; and one of the youngsters taking a penknife from his pocket, and making the best substitute for lather he could, performed the operation with such success that the Indian seemed highly delighted. In a few days he paddled alongside of the Sirius again, pointing to his beard; but could not by any means be prevailed upon to enter the ship. On this a barber was sent down to him, who again freed him from his beard, at which he expressed the utmost satisfaction. It has however, been impossible to form any kind of permanent intercourse with the natives, though many attempts have been made for that purpose; but in his letter above quoted, governor Philip declares that he has not the least apprehension of their doing any damage to the colony. At first the colonists imagined the spears of the New Hollanders to be very trivial weapons; but it now appears, that they are capable of inflicting very grievous and mortal wounds. They are sometimes pointed with a sharp piece of the same reed of which the shafts are made, but more frequently with the sharp bone of the sting ray. They certainly burn their dead; which perhaps has given rise to the report of their being cannibals. Governor Philip, observing the ground to be raised

in several places, caused one of these tumuli to be opened, in which were found a jaw-bone half consumed and some ashes. From the manner in which the ashes are deposited, it appears that the body has been laid at length, raised from the ground a little space, and consumed in that posture; being afterwards lightly covered with mould. They seem very little given to thieving in comparison with the inhabitants of most of the South Sea islands; and are very honest among themselves, leaving their spears and other implements open on the beach, in full and perfect security of their remaining untouched. They are very expert at throwing their javelins, and will hit a mark with great certainty at a considerable distance; and it seems that sometimes they kill the kangaroo with this weapon, as a long splinter of a spear was taken out of the thigh of one of these animals, the flesh having closed over it completely. The people are more numerous than was at first imagined, though still the number of inhabitants must be accounted small in comparison to the extent of country; and there is great reason to believe that the interior parts are uninhabited. The New Hollanders bake their provisions by the help of hot stones, like the inhabitants of the South Sea islands. They produce fire with great facility according to Cap. Cook, but with difficulty according to later accounts, and spread it in a wonderful manner. To produce it, they take two pieces of dry soft wood; one is a stick about 8 or 9 inches long, the other is flat. The stick they shape into an obtuse point at one end; and pressing it upon the other, turn it nimbly, by holding it between both their hands, as we do a chocolate-mill; often shifting their hands up, and then moving them down upon it, to increase the pressure as much as possible. By this method they get fire in less than two minutes; and from the smallest spark they increase it with great speed and dexterity. "We have often seen (says Captain Cook) one of them run along the shore, to all appearance with nothing in his hand, who stooping down for a moment, at the distance of every 50 or 100 yards left fire behind him, as we could see, first by the smoke, and then by the flame along the drift of wood and other litter which was scattered along the place. We had the curiosity to examine one of these planters of fire when he set off, and we saw him wrap up a small spark in dry grass, which, when he had run a little way, having been fanned by the air that his motion produced, began to blaze; he then laid it down in a place convenient for his purpose, inclosing a spark of it in another quantity of grass, and so continued his course."

(6) HOLLAND, NEW, INSECTS &c. There are several sorts of large spiders and scorpions, but the most remarkable insects seen by Capt. Cook, were the green ants. These little animals form their habitations, by bending down the leaves of trees, and gluing the ends of them together so as to form a purse. Though these leaves are as broad as a man's hand, they perform this feat by main strength, thousands of them holding down the leaves, while multitudes of others apply the glutinous matter. Capt. Cook's people ascertained that this was the case, by sometimes disturbing them at

at their work; in which case the leaf always sprung up with an elasticity, which they could not have supposed that such minute insects were capable of overcoming. For this curiosity, however, they soared pretty severely; for thousands of these little enemies instantly flew upon the aggressors, and revenged themselves by their bites or stings for the interruption they had met with. These were little less painful at first than the sting of a bee; but the pain did not last above a minute. Another species of ants burrow in the root of a plant which grows on the bark of trees like the mistletoe, and which is commonly as big as a large turnip. When this is cut, it appears intersected with innumerable winding passages all filled with these animals; notwithstanding which, the vegetation of the plant suffers no injury. These do not give pain by their stings, but produce an intolerable itching by crawling about on the skin. They are about the size of our small red ant. Another sort, which do not molest in any manner, resemble the white ants of the East Indies. (See *TERmites*.) They construct nests 3 or 4 times as big as a man's head on the branches of trees; the outside being composed of some vegetable matter along with a glutinous substance. On breaking the outer crusts of these hives, innumerable cells appear swarming with inhabitants, in a great variety of winding directions, all communicating with each other, and with several other nests upon the same tree. They have also another house built on the ground, generally at the root of a tree; formed like an irregularly sided cone; sometimes more than six feet high, and nearly as much in diameter. The outside of these is of well tempered clay about two inches thick; and within are the cells, which have no opening outward. One of these is their summer and the other their winter dwelling, communicating with each other by a large avenue leading to the ground, and by a subterraneous passage. The ground structures are proof against wet, which those on the branches are not.

(7.) HOLLAND, NEW, QUADRUPEDS, BIRDS, FISHES, &c. OF. The quadrupeds on the continent of New Holland hitherto discovered are principally of the Opossum kind, of which the most remarkable is the KANGAROO. See *DIDELPHIS*, N° 7. There is also a species of dogs very different from those known in Europe. They are extremely fierce, and never can be brought to the same degree of familiarity with those of Europe. Some of them have been brought to England, but still retain their usual ferocity. (See *CANIS*, N° 1, § ii.) There are many beautiful birds of various kinds; among which the principal are the ostrich, or cassowary, which often grows to the height of 9 feet or more: and the black swans, which the ancients despaired of finding; whence their adage, for any thing very rare.

*Rara avis in terra, nigroque similis cyano.* Several kinds of serpents have also been met with. There are likewise many curious fishes; though the fishy tribe seem not to be so plentiful on the coast as to give any considerable assistance in the way of provisions for the colony. Some very large sharks have been seen in Port Jackson, and two smaller species, one named the *Port Jackson shark*, the other *Wall's shark*. The latter, notwithstand-

ing its diminutive size, the mouth scarce exceeding an inch in breadth, is excessively voracious. One of them having been taken and hung upon the deck, lay there quiet for two hours; after which Mr Watt's dog happening to pass by, the fish sprung upon it with all the ferocity imaginable, and seized it by the leg in such a manner that the animal could not disengage himself without assistance.

(8.) HOLLAND, NEW, SETTLEMENT AT. This country has become an object of considerable consequence by the establishment of a British colony in it; where the criminals condemned to be transported are sent to pass their time of servitude. See *WALLS*, NEW SOUTH.

(9.) HOLLAND, NEW, SOIL AND RIVERS OF. The soil immediately around Sydney Cove is sandy, with here and there a stratum of clay; but for some time the produce was not remarkable. The principal difficulty hitherto experienced in clearing the ground arises from the size of the trees, which is said to be so enormous, that 10 men have been employed for 3 days in grubbing up one. Captain Cook speaks of some he saw about Botany Bay; but none of these have been seen by the present settlers, and Governor Phillip supposes them to have been swamps long at a distance. Grass grows in almost every place, but in the swamps with the greatest vigour and luxuriance, though not of the finest quality. It is found to agree better with cows and horses than sheep. A few wild fruits are sometimes procured; among which is a kind of small purple apple mentioned by Captain Cook; and a fruit which has the appearance of a grape, but tastes like a green gooseberry, and exceedingly sour. From the first discovery of this country the extreme scarcity of fresh water has been mentioned by every navigator. None had been fortunate enough to enter the mouth of any navigable river such as might be expected in a country of equal extent. The settlers about Port Jackson found enough for the common purposes of life; But Capt. Tench informs us, that when he left the country, towards the end of 1788, there had been no discovery of a stream large enough to turn a mill. Since that time, however, Gov. Phillip has been more successful; as we are informed by a letter of his to Lord Sydney, dated Feb. 13, 1790. In this letter he relates, that soon after the ship sailed in Nov. 1788, he again made an excursion to Botany Bay, where he staid five days; but the researches he made there tended only to confirm him in the opinion he already entertained, that the country round it was by no means an eligible situation for a colony. After having visited Broken Bay several times with boats, a river was found, which has since been traced, and all the branches explored which afforded any depth of water. This river was named HAWKESBURY; it is from 300 to 800 feet wide, and seems navigable for the largest merchant ships as far up as Richmond hill, at which it becomes very shallow, and divides into two branches; on which account the governor calls Richmond hill the head of the river. As after very heavy rains, however, the water sometimes rises 30 feet above its level, it would not be safe for ships to go up so far; but as it is

below it they would lie in fresh water, and perfectly safe. The country about *Broken Bay* is first high and rocky, but up the river it becomes more level, the banks being covered with her, and the soil a light rich mould, supposed to be very capable of cultivation. The other sides of this river are shallow, but probably many miles up into the country. Great numbers of black swans and wild ducks were seen on the rivers, and the natives had several decoys for catching geese. **RICHMOND HILL**, near which a prevented the boats from proceeding farther is the most southerly of a large range of hills which run to the N. and probably join the mountains nearly parallel to the coast from 30 to 60 miles inland. The soil of this hill is good, and it well for cultivation. There is a very extensive forest from the top, the whole country around being a level covered with timber. There is a distance of 6 or 7 miles between Richmond hill and a line of the mountains which separates *Lanfdown* from *Cannarthen hills*; in which flat the governor observed that the *Hawkesbury* continues its course; but the river could not be seen, on account of the timber with which the ground is every where covered where the soil is good. Six miles to the N. of Port Jackson is a small river; and so to the N. more considerable, which probably runs into the *Hawkesbury*. As far as this river was at first explored, the breadth was computed at 1300 to 400 feet. It was named the *NEPEAN*, like the *Hawkesbury*, sometimes rises 30 feet above its level. A party who crossed the river attempted to reach the mountains, but found it impossible, probably for want of provisions. After their first day's journey they met with such a succession of deep ravines, the sides of which were so inaccessible, that in five days they did not proceed farther than 15 miles. When turned back, they supposed themselves to be miles from the foot of the mountains.

2) **HOLLAND, NEW, VEGETABLE PRODUCE** or. A variety of flowering shrubs, almost entirely new to Europeans, and of exquisite taste, abound in those places which are free from trees; and among these, a tall shrub, bearing a elegant flower, which smells like English rose, is peculiarly delightful, and perfumes the air at great distance. The trees, as Capt. Tench and others relate, are of so bad a grain, that they can hardly be used for any purpose. But this Mr. Laidlaw ascribes to their being used in an unseasoned state. These trees, however, yield vast quantities of a peculiar kind of gum, which is used as a medicine for the dysentery. It is of an acrid quality, and therefore requires to be given along with opiates, but which yields it is of very considerable size, grows to a great height before it puts out any leaves. The gum itself is usually compared to *as dracena*, but differs from it in being perfectly soluble in water, which the other is not. It is extracted from the wood by tapping, or cutting out of the veins when dry. The leaves are green, and not unlike those of a willow; the bark is fine-grained and heavy, but warps to such a degree, when not properly seasoned, as soon to become entirely useless. The yellow gum is produced by a resin, being entirely insoluble in water. It

greatly resembles gamboge, but has not the property of staining. It is produced by a low small plant with long grassy leaves; but the fructification shoots out in a surprising manner, from the centre of the leaves on a single straight stem, to the height of 12 or 14 feet. This stem is strong and light, and is used by the natives for making spears. The resin is generally dug up from the soil under the tree, not collected from it, and may perhaps be the same which Tasman calls *gum lac of the ground*. It has been tried by Dr. Blane physician to St Thomas's hospital, who found it very efficacious in the cure of old fluxes, and that in many very obstinate cases. Many of the New Holland plants have been already imported into Britain, and are now flourishing in perfection at the nursery gardens of Mr Lee of Hammer-smith. Captain Cook found three kinds of palm trees, but only two useful as timber, viz. the pine and the gum tree above mentioned.

**HOLLANDERS**, the people of HOLLAND.

**HOLLAND'S POINT**, a cape of the United States, on Maryland in the Chesapeake, 20 miles S. of Annapolis.

**HOLLAR**, Wenceslaus, a celebrated engraver, born at Prague in 1607. His parents were in a genteel line of life; and he was at first designed for the law. But the civil commotions, which happened in his youth, ruining his family affairs, he was obliged to shift for himself; and, discovering some genius for the arts, he was placed with Marian, a very able designer and engraver of views, under whose instructions he made rapid progress. He principally excelled in drawing geometrical and perspective views and plans of buildings, ancient and modern cities and towns; also landscapes, and every kind of natural and artificial curiosities; which he executed with a pen in a very peculiar style, extremely well adapted to the purpose. He travelled through several of the great cities of Germany; but notwithstanding his merit, met with so little encouragement, that he found it very difficult to support himself. The earl of Arundel being in Germany took him under his protection, brought him to England, and recommended him to K. Charles I. He engraved a variety of plates from the Arundel collection, and the portrait of the earl himself on horseback. The civil wars, which happened soon after in England, ruined his fortune. He was taken prisoner, with some of the royal party, and with difficulty escaped; when he returned to Antwerp, and joined his old patron the earl of Arundel. He settled there for some time, and published a considerable number of plates; but his patron going to Italy soon after for the benefit of his health, Hollar fell again into distress, and was obliged to work for the booksellers of Antwerp at very low prices. At the restoration he returned to England; where, though he had sufficient employment, the prices he received were so inadequate to his labour, that he could but barely subsist; and the plague, with the succeeding fire of London, putting for some time an effectual stop to business, his affairs were so much embarrassed, that he was never afterwards able to improve his fortune. It is said that he used to work for the booksellers at the rate of 4d. an hour; and always had an hour-glass before

before him. He was so scrupulously exact, that when obliged to attend the calls of nature, or whilst talking, though with the persons for whom he was working and about their own business, he constantly turned down the glass, to prevent the sand from running. Nevertheless, all his great industry, of which his numerous works bear sufficient testimony, could not procure him a sufficient maintenance. It is melancholy to add, that on the verge of his 70th year, he was attacked with an execution at his lodgings in Gardener's lane, Westminster; when he desired only the liberty of dying in his bed, and that he might not be removed to any other prison than the grave: a favour which it is uncertain whether he obtained or not. He died, however, in 1677.—His works amount nearly to 24,000 prints, according to Vertue's Catalogue; and the lovers of arts are zealous to collect them. They are etchings performed almost entirely with the point; and their merits are thus characterised by Mr Strutt: "They possess great spirit, with astonishing freedom and lightness, especially when we consider how highly he has finished some of them. His views of abbey, churches, ruins, &c. with his shells, mosses, and every species of still life, are admirable; his landscapes frequently have great merit; and his distant views of towns and cities are not only executed in a very accurate, but a very pleasing manner." A somewhat colder character is given of them by Mr Gilpin in his *Essay on Prints*: "Hollar gives us views of particular places, which he copies with great truth, unornamented as he found them. If we are satisfied with exact representations, we have them no where better than in Hollar's works: but if we expect pictures, we must seek them elsewhere. Hollar was an antiquarian and a draughtsman; but seems to have been little acquainted with the principles of painting. Stiffness is his characteristic, and a painful exactness, void of taste. His larger views are mere plans. In some of his smaller, at the expence of infinite pains, something of an effect is sometimes produced. But in general, we consider him as a repository of curiosities, a record of antiquated dresses, abolished ceremonies, and edifices now in ruins."

**HOLLAT**, a town of Austria, 6 miles NNW. of Bruck, seated on the Danube.

**HOLLENBACH**, a town of Franconia.

**HOLLENBERG**, a town of Carinthia.

**HOLLEYS**, a town of the United States in N. Carolina, 28 miles N. of Payetteville.

**HOLLFELD**, a town of Franconia, 13 miles E. of Bamberg, and 16 W. of Bayreuth.

**HOLLIN**, a town of Bohemia.

**HOLLISTON**, a town of the United States, in Massachusetts, 22 miles SW. of Boston.

**HOLLOA**, in the sea language, an exclamation of answer, to any person who calls to another to ask some question, or to give a particular order. Thus, if the master intends to give any order to the people in the main top, he previously calls, *Main-top, hooy!* to which they answer, *Holloa!* to show that they hear him, and are ready. It is also the first answer in hailing a ship at a distance.

**HOLLODALE**, a river of Scotland, which runs between Sutherland and Caithness, and falls into the North Sea, 3 miles SE. of Strathy Head.

(1.) \* **HOLLOW**, *adj.* [from *hole*] 1. Excavated; having a void space within; not solid.—

It is fortune's use

To let the wretched man outlive his wealth,  
To view with hollow eye the wrinkled brow  
An age of poverty. *Shak. Merchant of Venice*  
Some search for hollow truth, and fill  
woods.

He frets, he fumes, he fears, he stamps  
ground;

The hollow tow'ns with clamours ring around

2. Noisy, like sound reverberated from a cavity.  
The southern wind,

Now by his hollow whistling in the leaves,  
Foretells a tempest.

Thence issu'd such a blast and hollow roar  
As threaten'd from the hinge to heave the door

3. Not faithful; not sound; not what one appears.

Who in want a hollow friend doth try,  
Directly seasons him his enemy. *Shak. Hamlet*

—Hollow church papists are like the roots of  
trees, which themselves sting not; but bear  
stinging leaves. *Bacon*—

He seem'd

For dignity compos'd, and high exploit;  
But all was false and hollow.

(2.) \* **HOLLOW**, *n. s.* 1. Cavity; cavity.

I've hear'd myself proclaim'd,

And by the happy hollow of a tree

Escap'd the hunt. *Shak. King Lear*

—I suppose there is some vault or hollow  
behind the wall, and some passage to it.

Against the horse's side his spear

He throws, which trembles with each fall  
Whilst from the hollows of his wound  
Groans, not his own.

Himself, as in the hollow of his hand,  
Holding, obedient to his high command,  
The deep abyss.

2. Cavern; den; hole.—

Who art thou, that lately did'st descend  
Into this gaping hollow of the earth?

Forests grew

Upon the barren hollows, high o'ercrested  
The haunts of savage beasts.

3. Pit.—A fine genius for gardening thus  
forming such an unsightly hollow into a  
common and agreeable scene. *Addison*

pening or vacuity.—He touched the hollow  
thigh. *Gen. xxi. 25*

4. Passage; canal.—The  
springs and rills are conveyed through  
channels into the main hollow of the sea.  
*Addison on Italy*

(3) **HOLLOW**, in architecture, a concave  
ring, about a quarter of a circle, by some  
calculation, by others an abacus.

(4.) **HOLLOW TOWER**, in fortification,  
rounding made of the remainder of two towers  
to join the curtain to the crillon, where the  
shot are played, that they may not be exposed  
to the view of the enemy.

(1.) \* **HOLLOW**, *v. a.* [from the noun] to  
make hollow; to excavate.—

Trees, rudely hollow'd, did the waves  
'Ere ships in triumph plow'd the wat'ry way



subtitudes were employed in the sinking of  
 it, and the hollowing of trees. *Spectator*.

1° *To HOLLOW*. *v. n.* [This is written by ne-  
 t of etymology for *holla*. See *HOLLA*.] To  
 it; to hoot.—

This unseen judge will wait, and in your ear  
 will hollow rebel, tyrant, murderer. *Dryden*.  
 pain for a disaffected person and a murderer,  
 will I do not hoot and hollow, and make a  
 . *Addison*—

He with his bounds comes hollowing from the  
 stable,

also love with nodes, and kneels beneath a  
 table. *Pope*.

**HOLLOWHEARTED**. *adj.* [*hollow* and *heart*.]  
 weak; insincere; of practice and sentiment  
 not from profession.—What could be expect-  
 ed from him, but knotty and crooked hollowheart-  
 edness? *Hawes*.—

The hollowhearted, disaffected,  
 and close malignants are detected. *Hudibras*.

**HOLLOWLY**. *adv.* [from *hollow*.] 1. With  
 in. 2. Unfaithfully; insincerely; dishonestly.

O earth, bear witness,  
 and crown what I profess with kind event,  
 I speak true: if hollowly, invert  
 that best is booded me, to mischief! *Shak.*

You shall arraign your conscience,  
 and try your penitence, if it be sound,  
 and hollowly put on. *Shak.*

**HOLLOWNESS**. *n. f.* [from *hollow*.] 1.  
 by; state of being hollow.—If you throw a  
 dart, they give no sound; no more do  
 they, except they happen to be a little hollow-  
 in the casting, which hollowness penneth in the  
 beam.—I have seen earth taken up by a strong  
 wind, so that there remained great empty hollow-  
 in the place. *Hakewill*—An heap of sand or  
 powder will suffer no hollowness within them,  
 as they be dry substances. *Burnet*. 2. Deceit;  
 guile; treachery.—

Thy youngest daughter does not love thee  
 least;

we are those empty hearted, whose low sound  
 verbs no hollowness. *Shak.*

Simple, young and raw, and soft natured, think  
 it easy thing to gain love, and reckon their  
 friendship a sure price of any man's: but  
 experience shall have shewn them the hard-  
 ness of most hearts, the hollowness of others, and  
 the insincerity and ingratitude of almost all, they  
 then find that a friend is the gift of God, and  
 he only who made hearts can unite them.

1° *HOLLOWROOT*. *n. f.* [*hollow* and *root*.]  
 root. *Ainsworth*.

1° *HOLLOW-ROOT*. See *ADOXA*.

1° *HOLLY*. *n. f.* [*holys*, Sax.] A plant.  
 Its leaves are set about the edges with long,  
 stiff prickles: the berries are small, round,  
 generally of a red colour, containing four tri-  
 angular seeds in each. Of this tree there  
 are several species; some variegated in the leaves,  
 some with yellow berries, and some with white.

Painted blossoms drop with every blast;  
 the brown beauty will like *holly* last. *Gay*.  
 Some to the holly hedge

Nestling repair, and to the thicket some  
 Some to the rude protection of the horn. *Thomf.*

(2.) *HOLLY*, in botany. See *ILLIX*.

(3.) *HOLLY*, KNEE. See *RUSCUS*.

(4.) *HOLLY*, SEA. See *ERYNGIUM*.

(1.) *HOLLYHOCK*. *n. f.* [*holiboc*, Sax. com-  
 monly called *holys*.] *Rotemallow*. It is in eve-  
 ry respect larger than the common mallow. *Mil-  
 ler*.—*Hollyhocks* far exceed poppies for their durable-  
 ness, and are very ornamental. *Mortimer*.

(2.) *HOLLYHOCK*. See *ALCEA*.

*HOLLYROSE*. } *n. f.* Plants. *Ainsworth*.

(1.) *HOLLYTREE*. } *n. f.* Plants. *Ainsworth*.

(2.) *HOLLY TREE*. See *ILLIX*.

(1.) *HOLME*. *n. f.* 1. *Holme* or *howme*,  
 whether jointly or singly, comes from the Saxon  
*holme*, a river island; or if the place be not such,  
 the same word signifies also a hill, or mountain.  
*Gibson's Camden*. 2. The ilex; the evergreen  
 oak.—Under what tree did'st thou take them  
 companying together? who answered, under a  
 holme tree. *Suf.* 58.—

The carver holme, the maple seldom inward  
 found. *Spenser*.

(2.) *HOLME*. See *ABBEY HOLME*.

(3.) *HOLME*, in botany. See *ILLIX*.

(4.) *HOLME*, a parish of Scotland, in Orkney,  
 seated on the HOLME SOUND, (N° 5.) about 4  
 miles from Kirkwall, on the SE. side of Pomona;  
 extending 9 miles from W. to E. and between 2  
 and 2 from N. to S. The climate is moist, but  
 healthful, and the inhabitants are long-lived. The  
 soil is light, thin and loamy, but fertile; and pro-  
 duces oats and barley more than sufficient for the  
 use of the natives; though agricultural improve-  
 ments are at least a century behind those of the  
 southern counties, and services are still exacted. As  
 to sheep-farming, it is in a state perfectly barbar-  
 ous; for the rev. J. Alison says, "Instead of shear-  
 ing the fleece, it is pulled off the very skin; and to  
 undergo this cruel operation, they are caught  
 with dogs." (*Stat. Acc.* vol. V. p. 410.) The po-  
 pulation in 1792, stated by Mr Alison, in his re-  
 port to Sir J. Sinclair, was 700, and had decreased  
 438 since 1755; chiefly owing to the young men  
 being fond of a seafaring life; whence many of  
 them go abroad who never return. The inhabi-  
 tants manufacture flax and wool for their own ap-  
 parel. There are 3 corn mills but no lint mill.

(5.) *HOLME SOUND*, a beautiful and well fre-  
 quented frith, on the coast of Orkney, leading  
 to the German Ocean by Stromness. It has a  
 circular island in the middle, called LAMNOLME,  
 3 miles in circumference, on which there is a  
 farm, and which forms, with the main land, a  
 pretty safe place of anchorage for ships of 100 tons  
 burden. It has a small pier, along-side of which  
 vessels of 50 tons may be securely.

*HOLMESDALE*, a rough and woody tract in  
 Surrey, lying immediately beneath the hills to the  
 the S. and E. of that county, and extending into  
 Kent. Red deer are still found there; and it is  
 said to have taken its name from the holm oak  
 with which it abounds.

*HOLMSTRAND*, a town of Norway.

*HOLMS*, two of the Orkney isles, near Sanda.

*HOLO*, a town of Sweden, in Sudermania.

(1.) *HOLOCAUST*. *n. f.* [*holos* and *caust*.] A  
 burnt

burnt sacrifice; a sacrifice of which the whole was consumed by fire, and nothing retained by the offerer.—Isaac carried the wood for the sacrifice, which being an *holocaust*, or burnt offering, to be consumed unto ashes, we cannot well conceive a burthen for a boy. *Broom*.—Let the eye behold no evil thing, and it is made a sacrifice; let the tongue speak no filthy word, and it becomes an oblation; let the hand do no unlawful action, and you render it a *holocaust*. *Ray*.—Eumenes cut a piece from every part of the victim, and by this means he made it an *holocaust*, or an entire sacrifice. *Broom*.

(a) HOLOCAUSTS [from *an* whole, and *sum*, I consume with fire,] are often mentioned by the heathens as well as Jews; particularly by Xenophon, *Cyrus*, lib. viii. p. 464. ed. *Hutchins.* 1738, who speaks of sacrificing holocausts of oxen to Jupiter, and of horses to the sun: and they appear to have been in use long before the institution of the other Jewish sacrifices by the law of Moses: see Job i. 5. xlii. 8. and Gen. viii. 20. xxi. 13. On this account, the Jews, who would not allow the Gentiles to offer on their altar, any other sacrifices peculiarly enjoined by the law of Moses, admitted them by the Jewish priests to offer holocausts; because these were a sort of sacrifices prior to the law, and common to all nations. During their subjection to the Romans, it was no uncommon thing for those Gentiles to offer sacrifices to the God of Israel at Jerusalem. Holocausts were deemed by the Jews the most excellent of all their sacrifices. It is said, that this kind of sacrifice was in common use among the heathens, till Prometheus introduced the custom of burning only a part, and reserving the remainder for his own use. See SACRIFICE.

HOLOCZOWSCA, a town of Poland.

HOLOFERNES, a lieutenant general of the armies of Nabuchodonosor king of Assyria, who, having in a remarkable encounter overcome Arphaxad king of the Medes, sent to all the neighbouring nations requesting them to submit to his empire, and pretending that there was no power capable of resisting him. At the same time, he passed the Euphrates, at the head of a powerful army, entered Cilicia and Syria, and subdued almost all those provinces. Being resolved to conquer Egypt, he advanced towards Judaea, little expecting any resistance from the Jews. But he was soon informed that they were preparing to oppose him, and Achior, the commander of the Ammonites, who had already submitted to Holofernes, and was with some auxiliary troops in his army, represented to him that they were a people protected in a peculiar manner by God Almighty so long as they were obedient to him; and therefore he should not flatter himself with hopes of overcoming them, unless they had committed some offence against God, whereby they might become unworthy of his protection. Holofernes, disregarding this advice, commanded Achior to be conveyed within sight of the walls of Bethulia, tied to a tree, and left there, whither the Jews came and looked him. In the mean time Holofernes besieged Bethulia; and having cut off the water which supplied it, and set guards at the only

fountain which the besieged had near the wall, the inhabitants were soon reduced to extremity and resolved to surrender, if God did not send them succour in 5 days. Judith, being informed of their resolution, resolved to kill Holofernes in camp. She put on her finest clothes, and went out of Bethulia with her maid servant; and when brought to the general, she pretended that she could no longer endure the sins and cruelties of the Jews, and that God had inspired her with the sign of surrendering herself to him. As Holofernes saw her, he was taken with her beauty, and invited her to a great feast, which he prepared for her and his principal officers. But he drank much wine, that sleep and drunkenness hindered him from satisfying his passion. Judith, when the night was left alone in his tent, cut off his head with his own sword; and departing with her servant, returned to Bethulia with his head. Soon as it was day, the besieged made a sally, their enemies, who going into their general's tent, found his headless carcase weltering in its blood. They then fled with precipitation, leaving camp abounding with rich spoils: the Jews pursued them, killed a great number, and were loaded with booty. There is a great diversity of opinions concerning the time when this war between Holofernes and the Jews happened; some date it from the captivity of Manasseh, and others from the reign of Eliakim the high-priest; others at some time after the Babylonish captivity. Some doubt the truth of the whole transaction.

(1.) \* HOLOGRAPH. n. s. [of *an* all, and *grapho*, I write.] This word is used in the Scottish law to denote a deed written altogether by the grantor's hand.

(2.) HOLOGRAPH, } [of *an* all, and *grapho*, I write.] in the civil law chiefly used of a testament written wholly by the testator's own hand. The Romans did not make use of holographic testaments; and, though Justinian authorized them, they are not used in the civil law in full force.

HOLOMIN, an isle of Scotland, near Mull.

HOLOSIC, a town of Poland, in Lublin.

HOLOSTEUM, in botany; a genus of the gynia order, belonging to the triandria class of plants; and in the natural method ranking in the 22d order, *Caryophylli*. The calyx is phyllous; the petals five; the capsule sessile and nearly cylindrical, opening at top.

HOLOTHURIA, in zoology, a genus belonging to the order of vermes mollusca. They are detached, naked, gibbous, terminated by a head: Many tentacula at the other extremity rounding the mouth. There are 9 species, inhabitants of the ocean. The following description of 3 species are given by Mr Barbat:

1. HOLOTHURIA PENTACTES, the five-fingered holothuria, has the mouth encompassed with five tentacula, the body bearing five tentacles 5 ways. See *Plat.* 181, fig. 8. The animal is red colour, nearly oval, or somewhat cylindrical assuming various shapes. The mouth is fringed with ten rays bristly at the points; the body longitudinally dotted in 3 places with small hollow warts, situated two together. It is

of Norway, taking in and casting out a-  
the water, as it either swims or dives to the  
bottom.

**HOLOTHURIA, PHYSALIS**, the *bladder* *holo-*  
*thuria*. The body of this species is oval,  
changing to triangular, of a glossy transparen-  
ce, fig. 9. the back sharp edged, of a dark  
colour, whence run out a number of fi-  
c. anteriorly the body is of a reddish hue.  
mark spiral, reddish towards the thicker end.  
tentacula of unequal length under that  
end; the shorter ones are taper and thick-  
the middle ones capillary, the point clay-co-  
red in shape like a ball; the rest, which are  
and filiform, of which the middlemost is  
and twice as long. Brown, in his Jamai-  
it a diaphanous bladder with numerous  
representing a man's belly; above it is  
ed with a comb full of cells; under the o-  
extremity hang a number of branchy tenta-  
it inhabits the seas.

**HOLOTHURIA TREMULA**, the *quivering holo-*  
*thuria*, "commonly measures 8 inches in length  
dead; but alive it extends itself more than a  
contracts its body into a ball. Its figure is  
the, the diameter of which is every way equal  
ch and a few lines. The back of a dark  
proudly bears a variety of fleshy pyramidi-  
ples, of a dark colour likewise at their ba-  
white at their apex. See fig. 10. They  
erred to be of two different sizes; the lar-  
ppy the length of the back, in number 14  
side, at the distance of six lines one from  
er, when the holothuria is contracted, but  
evening space is full 8 lines when the ani-  
extended. Others like these are placed  
and there promiscuously. The less are scat-  
like manner, without order, in every part  
back. Out of them all exudes a whitish  
serving to lubricate the body. Hence all  
and nipples seem to be so many glands  
ed with an excretory duct, the aperture of  
is so minute as not to be discoverable by the  
a common glass. That they are moreover  
ed with various muscles follows hence, that  
thuria can raise and obliterate them at  
c. While the larger papillæ are quite erect,  
and the diameter of their base measures  
c. The belly or part opposite to the back in  
thuria is of a pale brown and set all over  
cylindric tentacula, in such numbers that  
ed of a pin could scarce find room between,  
diameter is not much above a line, and  
length is that of 4 lines. They are of a fil-  
mentous, except the extremity, which is of  
colour and shaped like a socket. By the  
d these tentacula the holothuria fixes its  
at the bottom of the sea, so as not to be car-  
ried away by tempests, which would other-  
wise happen the more frequently, as this zoophite  
near the shores where the water scarce rises  
to whom's height. Now if it adheres to other  
by means of its ventral tentacula, their  
must necessarily have the form of a socket,  
c. rattle fish, sea urchins, and star-fish have  
shaped, by which they lay hold of any o-  
body. From this situation of the holothuria  
the bottom of the sea, which it also retains  
... XL PART II.

when kept in a vessel filled with sea water, it must  
be evident to any one, that I have not groundless-  
ly determined which was its back, and which its  
belly, which otherwise in a cylindric body would  
have been a difficult task. But as all animals uni-  
formly walk or rest upon their bellies, and the ho-  
lothuria has likewise that part of its body turned to  
the earth on which the cylindric tentacula are to be  
seen, it is clear that part is the belly or abdomen  
of this zoophite. However, both the abdominal  
and dorsal tentacula are raised and obliterated at  
the animal's pleasure; from which it is no light  
conjecture to conclude, that they are furnished  
with elevating and depressing muscles, and parti-  
cularly because all the foresaid tentacula disappear  
after the animal's death: and hence it farther ap-  
pears, that all naturalists have given the repre-  
sentation of a dead holothuria, seeing they have  
assigned it no tentacula. I entertain some doubt  
whether the illustrious Linnæus himself did not  
draw his general character of the holothuria from  
a dead subject, as he makes no mention of these  
tentacula."

**HOLOWNE**, a town of Poland, in Chelm.

\* **HOLP**. The old preterite and participle of  
*help*.—

His great love, sharp as his spur doth *help* him  
To's home before us. *Shak.*

\* **HOLPEN**. The old participle passive of  
*help*.—In a long trunk the sound is *helpen*, though  
both the mouth and the ear be a handful from the  
trunk; and somewhat more *helpen* when the hear-  
er is near, than when the speaker. *Bacon.*

**HOLRAS**, a town of Norway.

**HOLSMUNDEN**, a town of Saxony, on the  
Werra, 21 miles W. of Eimbeck, and 28 NW.  
of Gottingen.

**HOLSTEBROE**, a town of North Jutland.

(1.) **HOLSTEIN**, a duchy of Germany, bound-  
ed by the German ocean on the W.; the Baltic,  
or the gulph of Lubeck on the E.; the duchy of  
Mecklenburg on the SE.; that of Bremen, with the  
Elbe, on the SW.; and Lauenburg, with the ter-  
ritory of Hamburg, on the S. Its greatest length  
is about 80 miles and its breadth 60. A great  
part of this country consists of rich marsh land,  
which being much exposed to inundations both  
from the sea and rivers, dykes have been raised at  
a great expence to defend them. In the pastures  
of the marshes cattle are bred in vast numbers, and  
great quantities of excellent butter and cheese  
made of their milk. The arable land is very fruit-  
ful in wheat, barley, pease, beans, and rape seed.  
In the barren and heathy parts of the country,  
large flocks of sheep are grazed. The woods are  
abound with game and wild fowl; and the sea and  
rivers with fish. Holstein is also noted for beauti-  
ful horses. The ponds and lakes are drained once  
in 3 or 4 years, and the carp, lampreys, pikes and  
perches, found in them, are sold; then sowed for  
several years after with oats, or used for pasture;  
and after that laid under water again, and fish  
bred in them. There are hardly any hills. The  
principal rivers are the Eyder, Stor, and Trave.  
The duchy contains about 30 towns. Most of the  
peasants are under villenage, being obliged to  
work daily for their lords, and not at liberty to  
quit their estates. The nobility and the proprie-  
tors

tors of manors are possessed of both civil and criminal jurisdictions, with other tyrannical privileges. Formerly there were diets, but now they are laid aside: meetings of the nobility are still held at Kiel. The predominant religion is Lutheranism. In several places the Jews are allowed the exercise of their religion. At Gluckstadt and Altena are both Calvinist and Popish churches; and at Kiel a Greek Russian chapel. At Altena is a gymnasium, and at Kiel an university. There are few manufactures and little trade in Holstein. Hamburg and Lubeck supply the inhabitants with foreign commodities: and from these places and Altena are exported grain, malt, butter, cheese, sheep, cattle, horses, fish, &c. Manufactures are chiefly carried on at Altena, Kiel, and Gluckstadt. The duchy consists of the ancient provinces of Holstein, Stormar, Ditmarsh, and Wagria. It belongs partly to the K. of Denmark and partly to the dukes of Holstein Gottorp and Ploen. Anciently the counts of Holstein were vassals of the dukes of Saxony; but now they receive the investiture of their territories from the emperor. The king of Denmark appoints a regency over his part of Holstein and the duchy of Sleswick. Its office is at Gluckstadt. The seat of the great duke's privy council and regency court is at Kiel. There are many inferior courts and consistories. The government of the convents and nobility is alternately in the king and duke from Michaelmas annually. In some cases an appeal lies from this court to the Aulic council, or chamber at Wetzelar. The duke's income, besides his ducal patrimony, is estimated at L. 75,000. The king usually keeps here some regiments of foot and one of horse. The duke's military force amounts to about 800 men. The king styles himself *duke of Holstein, Stormar, and Ditmarsh*. The dukes both of the royal and princely house style themselves *dukes of Norway, dukes of Sleswick, Holstein, Stormar, and Ditmarsh*, and counts of *Oldenburg, and Delmenhorst*. Both the king and the grand duke have a seat in the college of the princes of the empire, and in that of the circle. Together with Mecklenburg they also nominate an assessor for this circle in the Aulic chamber. The matricular assessment of the whole duchy is 40 horse and 80 foot, or 800 florins; to the chamber of Wetzelar both princes pay 289 rix-dollars, 31 krutzers. In 1735, Charles Frederic duke of Holstein Gottorp founded the order of knights of St Anne, the ensign of which is a red cross, enamelled, and worn pendent at a red ribbon edged with yellow.—The principal places of that part of the duchy belonging to the king of Denmark and the duke of Ploen, are Gluckstadt, Itzehoe, Mendeburg, and Ploen; and, those of that belonging to the great duke, are Kiel, Oldenburg, Preetz, and Altena.

(1.) **HOLSTON**, a navigable river of the United States in Tennessee, which rises in Virginia, joins the Wataga, and after running SW and W about 135 miles, falls into the Tennessee, 30 miles W. of Knoxville. It is 100 yards broad 100 miles above its mouth.

(2.) **HOLSTEN**, Luke, or } a learned German,  
**HOLSTENIUS**. Lucas, } born at Hamburg  
in 1596. He was bred a Lutheran, but being con-

verted to popery by F. Sirmond the Jesuit, he went to Rome, and attached himself to Cardinal Francis Barberini, who took him under his protection. Pope Urban VIII gave him a canonry of St Peter's; Innocent X. made him librarian of the Vatican; and Alexander VII sent him, in 1661, to Q. Christina of Sweden, whose formal profession of the Catholic faith he received at Inspruck. He spent his life in study, and was very learned both in sacred and profane antiquity. Though he was not the author of any great works, his notes and dissertations on the works of others have been highly esteemed for the judgment and precision with which they are drawn up.

\* **HOLSTER**. *n. f.* [*holster*, Saxon, a hide place.] A case for a horseman's pistol.—

In's rusty *holsters* put what meat  
Into his hose he could not get.

(1) **HOLT**, Sir John, eldest son of Sir Thomas Holt, sergeant at law, was born in 1642. He entered himself of Gray's Inn in 1658; and soon came a very eminent barrister. In the reign of James II, he was made recorder of London, an office he discharged with much applause for a year and a half; but lost his place for refusing to expound the law agreeably to the king's commands. On the arrival of the prince of Orange he was chosen a member of the convention parliament, which afforded him a good opportunity of displaying his abilities: so that, as soon as government was settled, he was made lord justice of the court of king's bench, and a privy counsellor. He continued chief justice 33 years with great repute for steadiness, integrity, and thorough knowledge in his profession. On great occasions he asserted the law with intrepidity, though he thereby ventured to incur by the imputation of both houses of parliament. He published some Reports, and died in 1709.

(2) **HOLT**, whether at the beginning or end of the name of any place, signifies that it hath been woody, from the Saxon *holt*, a wood, or sometimes possibly from the Saxon *hol*, a hollow, especially when the name ends in *me* or *Gibson*.

(3) **HOLT**, a town of England, in Norfolk 23 m. NW. of Norwich, and 122 NNE. of London.

(4) **HOLT**, a town of Germany, in the count palatine duchy of Cleves, now annexed to the Prussian republic by the treaty of Lunenburg, and in the dep. of the Roer. It is 27 m. SE. of Cologne. Lat. 51. 59. N.

(5) **HOLT**, a town of North Wales, in the county of Denbigh: 3 miles NE. of Wrexham.

(6) **HOLT**, a town of Norway, in the shire of Christianstad: 33 miles NNE. of Christianstad.

**HOLTALERN**, a town of Norway.

**HOLTZHAUSEN**, a town of Germany, in the principality of Munster, 9 miles NW. of Munster.

**HOLTZKIRCHEN**, a town of Bavaria.

**HOLTZMUNDEN**. See **HOLZMUNDEN**.

**HOLVAN**, a town of Turkey in Carmania.

**HOLWELL**. John Zephaniah, Esq. &c. a gentleman memorable on account of his literary merits, as well as from his being the survivor of the 23 who escaped the dreadful catastrophe in the Black Hole at Calcutta, in 1756. He was born in 1700, and at an early period



was sent to Bengal as a writer in the East India Company's service. In 1756, he was second council at Fort William, when an offence was done to the Nabob of Bengal by the governor's sending a fugitive native. In revenge for this, the nabob marched against the fort with a powerful army. Drake, the governor, who had given offence, deserted his station, and the command devolved on Mr Holwell, who, with the men he had, bravely defended the place to the last extremity. The melancholy consequences are related under CALCUTTA, § 3, 4. Mr Holwell's excellent constitution overcame all his ships, and soon after his release he returned to England. In 1758 he published a well written and affecting narrative of the sufferings of himself and his companions. From this time he resided in England, and wrote several tracts on Indian affairs, particularly a work in 2 parts, entitled, *Notes relative to Bengal and Hindostan. The manner of inoculating for the small pox in the East Indies. A new experiment for the prevention of it*; published in 1786. He also published a tract which contains some very singular sentiments on religious subjects, entitled "Dissertation on the origin, nature, and pursuits of intelligent beings, and on Divine Providence, religion, religious worship." Mr Holwell died at his house at Pinner, in Middlesex, 2 miles N. of Harrow, on the 5th of Nov. 1798, in the 98th year of his age. He was much respected by his acquaintance, and although much affected by bodily complaints, possessed a wonderful fund of spirits.

**HOLY.** *adj.* [*halig*, Saxon; *heyligh*, Dutch; *hal*, healthy, or in a state of salvation.] 1. pious; religious.—

See where his grace stands 'tween two clergymen!

And see a book of prayer in his hand;

True ornaments to know a *holy* man. *Sb. R. III.*

With joy he will embrace you; for he's honourable,

And, doubling that, most *holy*. *Sbak. Cymb.*

Hallowed; consecrated to divine use.—

State, *holy* or unhallow'd, what of that? *Sbak.*

Bare was his hoary head; one *holy* hand

held forth his laurel crown, and one his sceptre. *Dryden.*

Pure; immaculate.—Common sense could tell

that the good God could not be pleased with

anything cruel; nor the most *holy* God with any

thing filthy and unclean. *South. 4. Sacred.*—

An evil soul producing *holy* witness,

is like a villain with a smiling cheek. *Shaksp.*

He has deserv'd it, were it carbuncled

the *holy* Phœbus' car. *Sbak. Ant. and Cleop.*

**HOLYDAY.** *n. s.* [*holy* and *day*.] 1. The day

some ecclesiastical festival. 2. Anniversary feast.

This victory was so welcome unto the Persians,

that in memorial thereof they kept that day as

one of their solemn *holy days* for many years after.

*Milner's History.*—

Rome's *holydays* you tell, as if a guest

With the old Romans you were wont to feast.

*Waller.*

A day of gayety and joy.—What, have I escap'd

the letters in the *holyday* time of my beauty, and

am I now a subject for them? *Shakspere*

time that comes seldom—Courage is but a kind of virtue, to be seldom exercised. *D.*

(1.) **HOLY GHOST.** *n. s.* [*halig* a

Saxon.] The third person of the adorable

Trinity.—If strength of persuasion be the light

most guide us, I ask, how shall any one do

the inspirations of the *Holy Ghost*?

(2.) **HOLY GHOST.** See TRINITY.

(3.) **HOLY GHOST, ORDER OF THE,** a principal military order in France, instituted

Henry III in 1569. It consisted of 100

who were to make proof of their nobility and

descents. The king was the grand master

vereign; and, as such, took an oath on behalf

the knights wore a golden cross, but

their neck by a blue silk ribbon or collar

before they received the order of the Holy

that of St Michael was conferred as a high

degree; and for this reason their arms were

surmounted with a double collar.

**HOLYHEAD,** a town, cape, and port

Wales, on the isle of Anglesea, in the Irish

channel, where people usually embark for

there being regular packet-boats which

that city every Monday, Wednesday, and

It has a very convenient harbour for the

trade, when shut by contrary winds.

situated near the extremity of the isle, and

ed to the NW. part of it by a stone bridge

one arch. It has a market on Saturday

parish is about 6 miles long, and is

bounded nearly by the sea. The church

above the harbour, within an old quadrangle

tification, with a bastion at each corner built

450. On a mountain near it is another

citation called *Turris Munimentum*, which

stone wall without mortar; and in its

small turret, that contains a well of water

head was formerly visited by Irish rovers,

defended as a place of consequence. There

several remains of old fortifications, Druid

temples, and chapels, in its neighbourhood

church was built in the reign of Edward

is in the form of a cross, with a very antique

and steeple. The old chapel near it is now

verted into a school house. A salt house

rested on an island in the harbour in queen

reign, but it is now in ruins. The town

more than a fishing town, rendered con-

by being the place of passage to Ireland,

commonly performed in 12 hours. It has

inn, but no fresh water, except from the

nor any bread but what comes from Ireland

bath and assembly room were erected

Under the mountains that overhang the

large cavern in the rock, supported by

pillars, called the *Parliament-house*, access

by boats, and the tide runs into it. The

commodities are, butter, cheese, bacon, w

lobsters, crabs, oysters, razor-fish, shrim

rings, cod-fish, whittings, pollacks, coles

ches, turbot, soles, flounders, rays, and

fish. The rocks abound with seaweed, and

they make kelp. In the neighbourhood

a large vein of white tuffaceous earth, and

yellow. It lies 9 miles S. of the isle of

D d d 2

84<sup>1</sup> NW. of Caernarvon, 60 E. of Dublin, and 876 NW. of London. Lon. 4. 22. W. Lat. 53. 29. N.

**HOLY ISLAND**, a small island on the coast of England 20 miles SE. of Berwick, in Northumberland. Bede calls it a *semi island*, as being twice an island and twice continent in one day: for at the flowing of the tide, it is encompassed by water; and at the ebb, there is almost dry passage both for horses and carriages, to and from the main land; from which, if measured on a straight line, it is about 2 miles E. but, on account of some quicksands, passengers are obliged to make so many detours that the length of way is nearly doubled. The water over these flats at spring tides is only 7 feet deep.—This island was by the Britons called *Isis Medicante*, and *Lindisfarne*; and from its becoming the habitation of some of the first monks in this country, it afterwards obtained its present name of *Holy island*. It measures from E. to W. about 2 $\frac{1}{2}$  miles, and from N. to S. nearly 1 $\frac{1}{2}$ . At the NW. part runs out a spit of land of about a mile in length. The monastery is situated at the S. extremity; and a little N. of it stands the village, chiefly inhabited by fishermen. There is plenty of fish and fowls: but the air and soil are bad. The N. and E. coasts are formed of perpendicular rocks; the other sides sink by gradual slopes to the lands. There is a commodious harbour, defended by a block house; which last was surprised and taken in 1715, but was soon retaken. Holy island, though really part of Northumberland, belongs to Durham; and all civil disputes must be determined by the justices of that county. It was a very ancient episcopal seat. Aidan the first bishop, after presiding in it 14 years, died and was buried here A. D. 651. Finan, his successor, built a wooden church, thatched with reeds, but before the end of the century covered with lead by hishop Eadbert. St. Cuthbert, who from a poor shepherd became monk of Melrose 15 years, was prior here 18 more, when he retired to one of the barren Farne rocks; from whence he was called to this see, which he held only two years, and returned to his retirement, where he died, and was buried at the east end of his oratory, where his stone coffin is still shown. His body was found fresh 11 years after his death. Lindisfarne was ruined by the Danes, A. D. 793, when the monks carried his body about for 7 years, and at last settled at Chester-le street, whither the see was translated, and where it continued many years. On a destruction of the monastery by the Danes, they were removing to Rippon, but stopped at Durham, where the saint continued till the reformation, when his body was found entire, and privately buried in a wooden coffin. The entrochi, found among the rocks at Lindisfarne, are called St. Cuthbert's beads, and pretended to have been made by him in the night. Holy island had 18 bishops till the removal of the see to Chester, which had 8 more till the removal to Durham, A. D. 995. Lindisfarne became a cell to that Benedictine monastery, valued at 48. *per ann.* The N. and S. walls of the church are standing, & much inclined; part of the W. end remains, but the E. is down. The columns of the nave are of 4 different sorts, 22 feet high and 3 feet diameter, massy and richer

than those of Durham; the bases and capitals plain, supporting circular arches. Over each arch are large windows in pairs, separated by a short column; and over these are smaller single windows. In the N. and S. walls are some pointed arches. The length of the body is 138 feet, breadth of feet, and with the two aisles 56 feet. One end of the centre tower remains adorned, as is its entrance from the nave, with Saxon zigzag. Some what to the E. is the base of a cross, and to the W. the present parish-church. This island is 5 miles of *Bamborough*, or *Bréda*, a place also famous for its antiquities, built by E. Ida, about A. D. 560. The ruins of its castle are still to be seen, on a rock, almost perpendicular above the sea.

**HOLYOAK**, Francis, author of a *Latin Dictionary*, became rector of South ham in Warwickshire in 1604; and being greatly esteemed, was chosen member of the convocation in the first year of Charles I.'s reign. He suffered much for the king; and died in 1633, aged 87. His son, Thomas Holyoak, republished the Dictionary, & made many additions to it. He died in 1693.

**HOLY-ROOD DAY**, a festival observed by the Roman catholics, in memory of the exaltation of our Saviour's cross. See *CROSS*, § II, 615. **EXALTATION**, § 4.

**HOLY-ROOD-HOUSE**. See *EDINBURGH*, § 1.

**HOLY THISTLE**. See *CRUCIUS*.

**HOLY-THURSDAY**. *n. f.* The day on which the ascension of our Saviour is commemorated, 4 days before Whitsuntide.

**HOLY WEEK**. *n. f.* The week before Easter, in which the passion of our Redeemer is commemorated.

**HOLYWELL**, a town of North Wales, in Denbighshire chiefly celebrated for a spring, called *St. Wenefred's Well*, from whence it takes its name, and concerning which many fables have been told. It issues from the foot of a hill with great impetuosity, and turns several mills erected for working copper, making brass wire, paper, and twill, & winding cotton, &c. At the back of the town is a hill, in which lead ore is found. It is 15 miles NNW. of Shrewsbury, and 212 NW. of London.

(1.) **HOLYWOOD**, John, or *Jeannus Dr. de crabsro*. See *SACROSANCTO*.

(2.) **HOLYWOOD**, a parish of Scotland, in the dale Dumfriesshire, so named from a grove of oak trees, which surrounded a large Druidical temple formed of 12 very large moor stones, which inclose a circular piece of ground 80 yards in diameter, and are still standing within half a mile of the parish church. The oaks have all perished, but many of their roots have been dug up by the Rev. Dr. Bryce Johnston, the minister. It is 20 miles long, about 14 broad, and contains about 7500 acres in all. The *NITH* and the *CLUDEN* run along the E. and S. sides of it. (See these articles.) The air is dry and remarkably salubrious. The soil is long-lived. The soil is of 4 different kinds, all productive, and the greater part fertile; producing good crops of oats, barley, wheat, peas, beans, hemp, flax, turnips, potatoes, and grass. The population on the 31st. Dec. 1790, as stated by Dr. Johnston in his report to Sir J. Sinclair was 736, and had increased 124 since 1755. The number of sheep was about 1000, and of the black cattle

171000. Agriculture is much improved, but retarded by thirlage.

1. **HOLZAPSEL**, a county of Germany, on the banks of the Lahn, between the late electorates of Hesse and Nassau Dietz, erected into a principality by Ferdinand III.

2. **HOLZAPFEL**, the capital of the above county, seated on the Lahn, at the foot of a mountain, on which is an ancient castle the seat of the counts of Nassau. It is 4 miles NE. of Nassau.

3. 30. E. of Ferro. Lat. 50. 32. N.

**HOLZHAUSEN** a town of Austria.

**HOLZKIRCHEN**, a town of Suabia.

\* **HOMAGE**. *n. s.* [*hommage*, French; *homagium*, Latin.] 1. Service paid and fealty proffered to a sovereign or superior lord.—

Call my sovereign yours,

And do him *homage* as obedient subjects. *Shak.*

2. Chiefs, in a solemn manner, did their *homage*—made their oaths of fidelity to the earl of Devon. 3. Obedience; respect paid by action.—

The gods great mother, when her heavenly race.

*Homage* to her.

*Dramm.*

4. Tuft of daisies on a flow'ry lay

They saw, and thitherward they bent their way;

Thus both knights and dames their *homage* made,

And due obeisance to the daisy paid. *Dryden.*

5. To go, with *homage* your proud victors meet!

Be like dogs beneath your masters' feet.

*Dryden.*

6. **HOMAGE**. *v. s.* [from the noun.] To render by external action; to pay honour to; to fealty.

\* **HOMAGER**. *n. s.* [*hommager*, Fr. from *homage*.] One who holds by homage of some superior.

7. Thou blundest, Antony; and that blood of mine

Is Caesar's *homager*. *Shakespeare.*

8. Subjects, traitors, are received by the duke of Burgundy, his *homager*. *Baron's Henry VII.*

9. **HOMAGUES**, a people of South America, in America. See **AMAZONIA**.

10. **OMAN**, or **OMAN**, a town of Fez, in Habesh.

11. **HOMBERG**, William, a celebrated physician, chemist, and philosopher, born in Batavia, East Indies, in 1652. His father was a Saxon

physician, who, afterwards settling at Amsterdam, there prosecuted his studies; and thence

went to Jena, and to Leipzig, where he studied

law. In 1642 he was made advocate at Magdeburg, where he studied experimental philosophy.

12. Some after he travelled into Italy; and studied

medicine, anatomy, and botany, at Padua.

13. Afterwards studied at Bologna; and at Rome

in optics, painting, sculpture, and music.

14. Length travelled into France, England, and

Italy; obtained the degree of M. D. at Wittemberg; travelled into Germany and the North;

15. Visited the mines of Saxony, Bohemia, Hungary,

Sweden; and returned to France, where he

16. Won the esteem of the learned. M. Colbert

17. Formed of his merit, made him such advances,

18. As induced him to fix his residence at

19. M. Homberg, who was already well known

for his phosphorus, for a pneumatic machine of his own invention more perfect than that of Guericke, for his microscopes, for his discoveries in chemistry, and for the great number and variety of his curious observations, was received into the academy of sciences in 1691, and had the laboratory of that academy, of which he was one of its principal ornaments. The duke of Orleans, afterwards regent, made him his chemist, gave him a pension, and the most superb laboratory that was ever in the possession of a chemist, and in 1704 made him his first physician. He had abjured the Protestant religion in 1682, and died in 1725. There are many learned and curious pieces of his writing, in the memoirs of the academy of sciences, and in several journals. He had begun to give the elements of chemistry in them, and the rest were found among his papers fit for printing.

(1.) **HOMBURG**, a town of Franconia, in Wurzburg, 16 miles NNW. of Wurzburg.

(2.) **HOMBURG**, a town of Germany in Westphalia and duchy of Berg; 14 m. SE. of Cologne.

(3.) **HOMBURG**. See **HOMBURG**, N. 2

(4.) **HOMBURG**, a town of Germany, in the late duchy of Deux Ponts, now annexed to the French republic and included in the dept. of Sarre and Moselle. It is 4 miles NNW. of Deux Ponts and 36 WNW. of Landau. Lon. 7. 32. E. Lat. 49. 16. N.

(5.) **HOMBURG**, a town of Germany, in the circle of the Upper Rhine, and landgraviate of Hesse. It is 60 miles NW. of Frankfurt, and subject to a branch of the house of Hesse.

**HOMBY**, a town of Virginia, 20 miles SSE. of Leeds.

(6.) **HOME**, Henry, Lord Kames, an eminent Scottish lawyer, and author of many useful and ingenious works on various subjects, was descended of an ancient family, and born in 1696, in Berwickshire. His grandfather, Henry Home, was a younger son of Sir John Home of Renton, who was lord justice-clerk, in 1663. He received the estate of Kames from his uncle George Home. The family of Renton is descended from that of the earls of Home, the representatives of the ancient princes of Northumberland, as appears from the records of the Lyon Office. In early youth, he was lively, and eager in the acquisition of knowledge. He never attended a public school; but was instructed in the ancient and modern languages, as well as in several branches of mathematics, and the arts necessarily connected with that science, by Mr Wingate, a man of considerable parts and learning, who spent many years as private tutor to Mr Home. After studying the civil law and the municipal law of his country at Edinburgh, Mr Home early perceived that a knowledge of these alone is not sufficient to make an accomplished lawyer. An acquaintance with the forms and practical business of the courts, and especially of the supreme court, as a member of which he was to seek for fame and emolument, he considered as essentially necessary to qualify him to be a complete barrister. He accordingly attended for some time the chamber of a writer to the signet, where he had an opportunity of learning the styles of legal deeds, and the modes of conducting different species of business. This wise step, independently of his great genius and unwearied

unwearied application, procured him, after his admission to the bar, peculiar respect from the court, and proportional employment in his profession of an advocate. Whoever peruses the law-papers composed by Mr Home when a young man, will perceive an uncommon elegance of style, besides great ingenuity of reasoning, and a thorough knowledge of the law and constitution of his country. These qualifications, together with the strength and vivacity of his natural abilities, soon raised him to be an ornament to the Scottish bar; and, on the 2d of February 1751, he was advanced to the bench as one of the judges of the court of session, under the title of *Lord Kames*. Before this period, however, notwithstanding the unavoidable labours of his profession, he had become the author of several works. In 1728 he published *Remarkable Decisions of the courts of Session from 1716 to 1728*, in one vol. folio. — In 1731, appeared *Essays upon several subjects in law, viz. Jus tertii; Beneficium cedendum actionum; Vinculorum; and Prescription*; in one volume 8vo. The first produce of his original genius, and extensive views, excited not only the attention but the admiration of the judges, and other members of the court. This work was succeeded, in 1741, by *Decisions of the Court of Session from its first institution to the year 1740, abridged and digested under proper heads, in Form of a Dictionary*, in 2 vols. folio: a very laborious work, and of the greatest utility to the practical lawyers. In 1743 appeared *Essays upon several subjects concerning British Antiquities*, viz. 1. Introduction of the feudal law into Scotland. 2. Constitution of parliament. 3. Honour, Dignity. 4. Succession, or Descent; with appendix upon hereditary and indefeasible right, composed in 1743, and published in 1747, in one vol. 8vo. In a preface to this work, Lord Kames informs us, that in 1743 and 1746, when the nation was in great suspense and distraction, he retired to the country; and in order to banish as much as possible the uneasiness of his mind, he planned and executed these Essays. It may be proper, though not in strict chronological order, to continue the list of his writings on law, before we mention his works on other subjects. In 1757 he published, *The Statute Law of Scotland abridged, with historical notes*, in one vol. 8vo; a most useful work. In 1759 he produced a new work entitled *Historical Law Tracts*, in one vol. 8vo. It contains 14 interesting tracts, viz. History of the Criminal Law:—of Promises and Covenants:—of Property:—of Securities upon and for Payment of Debt:—of the Privilege which an Heir apparent in a feudal Holding has to continue the Possession of his Ancestor:—of Regalia, and of the Privilege of repledging:—of Courts:—of Breves:—of Process in Absence:—of Execution against Moveables and Land for Payment of Debt:—of Personal Execution for Payment of Debt:—of Execution for obtaining Payment after the Death of the Debtor:—of the limited and universal Representation of Heirs:—Old and New Extent. In 1760 he published, in one vol. folio, *The Principles of Equity*; a work which shows both the fertility of the author's genius and his indefatigable application. In 1766 he gave to the public another volume, in folio, of *Remarkable Decisions*

of the Court of Session, from 1750 to 1751. In 1777, appeared his *Emendations respecting the Common and Statute Law of Scotland*, in one vol. 8vo. This book contains many curious and interesting remarks upon some intricate and dubious points which occur in the law of Scotland. In 1762 he published a volume, in folio, of *Short Discourses of the Court of Session from 1752 to 1762*. Lord Kames was very much inclined to metaphysical disquisitions. When a young man, in order to improve himself in his favourite study, he corresponded with the famous Berkeley bishop of Cloyne, Dr Butler bishop of Durham, Dr Samuel Clarke, and many other ingenious and learned men in Britain and Ireland. The letters of correspondence are carefully preserved by his son George Home Drummond, Esq. In 1751 he published *Essays on the Principles of Morality and Natural Religion*, a small volume, but so replete with ingenuity and acute reasoning, as to give rise to much controversy. It contained, in the most explicit terms, the doctrine which then made much noise, under the appellation of *philosophical necessity*. Like some other great and good men, he continued a Necessarian to his death; but, in a subsequent edition of these essays, he evinced a remarkable spirit of his candour and liberality of sentiment, by altering certain expressions which, contrary to his intention, had given a general offence. In 1761 he published as his *Introduction to the Art of Thinking*, in one vol. 8vo. This small book consists of maxims collected from Rochefoucault and many other authors, illustrated in a variety of stories, fables, and brief anecdotes. His *Elements of Criticism* appeared in 1762, in 3 vols. 8vo. In this valuable work, he attempts to show, that the art of criticism is founded on the principles of human nature. As a plan, it might be thought, should have produced a dry and phlegmatic performance; but from the sprightliness of his manner of treating every subject, he has rendered the *Elements of Criticism* not only highly instructive, but one of the most entertaining books in our language. But his *Belles Lettres*, a dull performance, from which a student could derive little advantage, but which had till then been universally recommended as a standard, was wholly superseded by this popular publication. A farther evidence of the vigour and pursuits of his active mind was given in 1763, when he published a work in one volume, entitled *The Gentleman Farmer, being an attempt to improve Agriculture by subjecting it to the rational principles*. This book met with a very favourable reception in Scotland, where, as a practical farmer, its author gave many proofs of superior skill. After he succeeded, in right of his lady, to the ample estate of Blair-Drummond in Perthshire, he formed, and in part successfully executed, a plan for turning a large moor, consisting of at least 1500 acres, into arable land. In 1767 Lord Kames published *Sketches of the History of Man*, in 3 vols. 4to. This work consists of a great variety of facts and observations concerning the nature of man; the produce of much and profitable reading. His last work, entitled *Logic upon Education, chiefly concerning the Culture of the Heart*, was published in 1782, in one vol. 8vo.



His venerable author was in his 85th year. A diligent reader will perceive in this composition uncommon activity of mind at an age so advanced beyond the usual period of human life, and earnest desire to form the minds of youth to honour, to virtue, to industry, and to a love of the Deity. Lord Kames published many temporary and fugitive pieces in different periodical works. In the *Essays Physical and Mathematical*, published by a Society of gentlemen in Edinburgh, we find compositions of his Lordship on the *Laws of Motion*, On the *Advantages of Ploughing*, and on *Evaporation*; all of which exhibit evident marks of genius and original thinking. Lord Kames was remarkable for the spirit, to which he conjoined activity and exertion. He for a great length of time bore the principal management of all the societies formed for promoting the trade, fisheries, and manufactures, in Scotland. As conducive to the same end, he was a strenuous advocate for mending and repairing turnpike roads through every part of the country. He took likewise a chief share in the distribution and application of the funds from the estates in Scotland, which had lately been annexed to the crown. He was very active in supporting, both with his writings and personal influence, literary associations. In some measure the parent of what was called the *Physical and Literary Society*. This society afterwar's incorporated into the *Royal Society of Edinburgh*, which received a charter from the crown. As a private gentleman, Lord Kames was admired by both sexes. His vivacity, even when advanced in years, rendered him not only agreeable, but greatly solicitous of the literati, and esteemed by ladies of high rank and accomplishments. He told his friends; and rarely if ever, repeated the story to the same person. From the necessitating anecdotes, the miserable refuge of vanity, without genius attempt to shine in conversation, the abundance of his own mind set off his wit or his learning always suggested the occasion required. He could with ease and readiness combat the opinions of a physician, unravel the intricacies of law, and converse on improvements in agriculture, and with a lady the merits of the dress in vogue. Instead of being jealous of rivals, the possessor of little minds, Lord Kames fostered and encouraged every symptom of merit that appeared, whether in the scholar, or in the lowest mechanic. Before he succeeded to the estate of Drummond, his fortune was small. Notwithstanding this circumstance, he, in conjunction with his son-in-law, his respectable and accomplished daughter, did much more service to the improvement of many families of greater opulence. If necessity was pressing, they gave. They did more: When they discovered that or female petitioners were capable of doing any art or labour, they exerted themselves in procuring that species of work which they could perform. In cases of this kind, they were very frequent, the Lady took charge of the women and his Lordship of the men. From what has been said concerning the various produc-

tions of his genius, it is obvious that there could be few idle moments in his long protracted life. His mind was incessantly employed; either teeming with new ideas, or pursuing active and laborious occupations. At the same time, with all this intellectual ardour, one great feature in the character of Lord Kames, besides his literary talents and public spirit, was a remarkable innocency of mind. He not only never indulged in detraction, but when any species of scandal was mentioned in his company, he either remained silent, or endeavoured to give a different turn to the conversation. In consequence of this amiable disposition, he never meddled with politics, even when parties ran to indecent lengths in this country; and, what is still more remarkable, he never wrote a sentence, notwithstanding his numerous publications, without a direct and manifest intention to benefit his fellow creatures. In his temper he was naturally warm, though kind and affectionate. In the friendships he formed, he was ardent, zealous, and sincere. So far from being inclined to irreligion, as some ignorant bigots insinuated, few men possessed a more devout habit of thought. A constant sense of Deity, and a veneration for Providence, dwelt upon his mind. From this source arose that propensity which appears in all his writings, of investigating final causes, and tracing the wisdom of the Supreme Author of nature. Lord Kames, to the great regret of the public, died on the 27th day of December 1782. As he had no disease but the debility necessarily resulting from extreme old age, a few days before his death he went to the Court of Session, addressed all the Judges separately, told them he was speedily to depart, and took a solemn and an affectionate farewell.

(1.) \* HOME. s. f. [*home*, Saxon] 1. His own house; the private dwelling.—

I'm now from *home*, and out of that provision Which shall be needful for your entertainment.

Shak.

—Something like *home* that is not *home* is to be desired; it is found in the house of a friend. Temple.—

*Home* is the sacred refuge of our life,

Secur'd from all approaches but a wife. Dryden.

When Hector went to see

His virtuous wife, the fair Andromache,

He found her not at *home*, for she was gone.

Dryden.

Those who have *homes*, when *home* they do repair,

To a last lodging call their wand'ring friends.

Dryden.

2. His own country.—

How can tyrants safely govern *home*,

Unless abroad they purchase great alliance?

Shak.

—Their determination is to return to their *homes*, and to trouble you no more. Shak.—

With honour to his *home* let Theseus ride,

With love to friend.

Dryden.

At *home* the hateful names of parties cease,

And factious souls are weary'd into peace.

Dryden.

—They who pass through a foreign country, towards their native *home*, do not usually give up their

themselves to the pleasures of the place. *Atterbury.*

3. The place of constant residence.—

Flandria, by plenty made the *home* of war,  
Shall weep her crime, and bow to Charles re-  
stor'd. *Prior.*

4. *Home*, united to a substantive, signifies domestick, or of the same country.—Let the exportation of *home* commodities be more in value than the importation of foreign. *Bacon.*

(3.) \* *HOME*. *adv.* [from the noun.] 1. To one's own habitation.—One of Adam's children in the mountains lights on a glittering substance; *home* he carries it to Adam, who finds it to be hard, to have a bright yellow colour, and exceeding great weight. *Locke.* 2. To one's own country. 3. Close to one's own breast or affairs.—He that encourages treason lays the foundation of a doctrine, that will come *home* to himself. *L'Estrange.*—This is a consideration that comes *home* to our interest. *Addison.*—These considerations, proposed in general terms, you will, by particular application, bring *home* to your own concern. *Wake's Preparation for Death.* 4. To the point designed; to the utmost; closely; fully.—Crafty enough either to hide his faults, or never to shew them, but when they might pay *home*. *Sidney.*

With his prepared sword he charges *home*  
My unprovided body. *Shak.*

A loyal sir

To him thou follow'st; I will pay thy graces  
*Home* both in word and deed. *Shak.*

Accuse him *home* and *home*. *Shak.*

—Men of age object too much, adventure too little, and seldom drive business *home* to the full period; but content themselves with a mediocrity of success. *Bacon.*—That cometh up *home* to the business, and taketh off the objection clearly. *Sanderfon.*

Break through the thick array

Of his throng'd legions, and charge *home* upon  
him. *Addison.*

—He makes choice of some piece of morality; and, in order to press this *home*, he makes less use of reasoning. *Broome.*—I can only refer the reader to the authors themselves, who speak very *home* to the point. *Atterbury.* 5. United to a substantive, it implies force and efficacy.—

Poison may be false;

The *home* thrust of a friendly sword is sure.

*Dryden.*

—I am sorry to give him such *home* thrusts; for he lays himself so open, and uses so little art to avoid them, that I must either do nothing, or expose his weakness. *Stillingfleet.*

\* *HOME*. *adj.* [from *home* and *born*.] 1. Native; natural.—

Though to be thus elemented, arm

These creatures from *homeborn* intrinsic harm.  
*Donne.*

2. Domestick; not foreign.—

Num'rous bands

With *homeborn* lies, or tales from foreign lands.

*Pope.*

\* *HOME*. *adj.* [from *home* and *bred*.] 1. Native; natural.—God hath taken care to anticipate every man, to draw him early into his church, before other competitors, *homebred* lusts, or vicious customs of the world, should be able to pretend to

him. *Hammond on Fundamentals.* 2. Not polished by travel; plain; rude; artless; uncultivated. Only to me two *homebred* youths belong.

*Dryden.*

3. Domestick; not foreign.—

But of danger, which hereby doth dwell,  
And *homebred* evil, ye desire to hear,  
I can you tidings tell. *Fairy Queen*

This once happy hand,

By *homebred* fury rent, long groan'd. *Phil.*

\* *HOME*. *adj.* [from *home* and *felt*.] Intimate; private.—

Yet they in pleasing slumber lull'd the soul  
And in sweet madness robb'd it of itself;  
But such a sacred and *homefelt* delight,  
Such sober certainty of walking bliss,  
I never heard till now. *Miln.*

Happy next him who to these shades retires  
Whom nature charms, and whom the muse  
spires,

Whom humbler joys of *homefelt* quiet please  
Successive study, exercise, and ease.

*HOMELIN*, a town of Germany, in the  
derant bishopric of Liege, now annexed to  
French republic, and included in the department  
the Lower Meuse; 4 miles W. of Maastricht.

\* *HOMELILY*. *adv.* [from *homely*.] Rude; inelegantly.

\* *HOMELINESS*. *n. f.* [from *homely*.] Plainness; rudeness; coarseness.—Homer has opened a great field of railery to men of more delicacy than greatness of genius, by the *homeliness* of his sentiments. *Addison.*

(1.) \* *HOMELY*. *adj.* [from *home*.] Plain; homespun; not elegant; not beautiful; not refined; coarse; rude. It is used both of persons and things.—Each place handsome without curi-  
ous and *homely* without loathsomeness. *Sidney.*

Within this wood, out of a rock did rise  
A spring of water, mildly tumbling down;  
Whereto approached not in any wise  
The *homely* shepherd, nor the ruder clown.

Like rich hangings in an *homely* house,  
So was his will in his old feeble body.

Be plain, good son, and *homely* in thy dress;  
Riddling confession finds but riddling truth.  
Home-keeping youths have ever *homely* eyes.

Our stomachs will make what's *homely* sweet.

It is for *homely* features to keep home;  
They had their name thence. *Miln.*

—It is observed by some, that there is something *homely* but loves a looking-glass. *South.*

Their *homely* fare dispatch'd, the hungry  
Invade their trenchers next. *Dryden.*

Now Strephon daily entertains  
His Chloe in the *homeliest* strains, *South.*

—*Homely* persons, the more they endeavour to adorn themselves, the more they expose the defects they want to hide. *Clarendon.*

(2.) \* *HOMELY*. *adv.* Plainly; coarsely; rudely.—

Thus like the god his father, *homely* dress'd,  
He strides into the hall a horrid guest. *Dryden.*

\* *HOMELYN*. *n. f.* A kind of fish. *South.*

\* *HOMEMADE*. *adj.* [from *home* and *made*.] Made at home.

one; not manufactured in foreign parts.—A tax laid on your native product, and *homemade* commodities, makes them yield less to the first seller.

(1.) HOMER, the prince of the Greek poets, survived, according to Dr Blair, about 900 B. C. according to Dr Priestley 850; according to the ancient marbles 300 after the taking of Troy; and agreeable to them all, above 400 years before Plato and Aristotle. Seven cities disputed the glory of having given him birth, which are enumerated in the following distich:

*Smyrna, Rhodes, Colophon, Salamis, Chios, Argos, Athens;*

*Orbis de patria tertius, Homere, tuus.*

We have nothing very certain respecting the particulars of his life. The most regular account is that which goes under the name of Herodotus, who is usually printed with his history; and though it is supposed to be spurious, yet, as it is ancient, it is made use of by Strabo, and exhibits that idea which the later Greeks, and the Romans in the time of Augustus, entertained of Homer, we must conform ourselves with it. Menalippus, a native of Megara, went to settle at Cumæ, where he married the daughter of a citizen called Homyrus, and by her a daughter called Crithela. The father and mother dying, the young woman was under the tuition of Cleonax her father's friend, and, being deluded, was got with child. Her guardian, willing to conceal the misfortune, sent Crithela to Smyrna, which was then building, 70 years after the founding of Cumæ, and about 100 years after the destruction of Troy. Crithela being at her time, went one day to a festival, which the people of Smyrna were celebrating on the banks of the river Meles; where her pains coming upon her, she was delivered of Homer, whom she called *Ménestor*, because he was born on the banks of that river. Having nothing to maintain her, she was forced to spin; and a man of Smyrna called Phemius, who taught literature and music, having observed Crithela, who lodged near him, and being pleased with her housewifery, took her into his house to spin the wool he received from his scholars for their education. Here she behaved so modestly and discreetly, that Phemius married her; and adopted her son, in whom he discovered a wonderful genius, and the best natural disposition for the world. After the death of Phemius and Crithela, Homer succeeded to his father-in-law's house and school; and was admired, not only by the inhabitants of Smyrna, but by strangers, who resorted from all parts to that place of trade. A shipmaster called Mentès, who was a man of learning and a lover of poetry, was so taken with Homer, that he persuaded him to leave his school, and to travel with him. Homer, who had then composed his poem of the *Iliad*, and thought it of great consequence to see the places he should have occasion to treat of, embraced the opportunity. He embarked with Mentès, and during their several voyages never failed carefully to note down what he thought worth observing. He travelled into Egypt; from whence he brought into Greece the names of their gods, the chief ceremonies of their worship, and a more improved knowledge

in the arts than what prevailed in his own country. He visited Africa and Spain; in his return from whence he touched at Ithaca, where he was much troubled with a rheum falling into his eyes. Mentès being in haste to go to Laucadia his native country, left Homer well recommended to Mentor, one of the chief men of Ithaca, who took all possible care of him. There Homer was informed of many things relating to Ulysses, which he afterwards made use of in composing his *Odyssey*. Mentès returning to Ithaca, found Homer cured. They embarked together; and after much time spent in visiting the coasts of Peloponnesus and the islands, they arrived at Colophon, where Homer was again troubled with the distillation upon his eyes, which proved so violent, that he lost his sight. This misfortune made him return to Smyrna, where he finished his *Iliad*. Some time after, the low state of his finances obliged him to go to Cumæ, where he hoped to have found relief. Here his poems were highly applauded; but when he proposed to immortalize their town, if they would allow him a salary, he was answered, "that there would be no end of maintaining all the *deaf or blind men*; and hence got the name of *Homer*." He afterwards wandered through several places, and stopped at Chios, where he married, and composed his *Odyssey*. Some time after, having added many verses to his poems in praise of the cities of Greece, especially of Athens and Argos, he went to Samos, where he spent the winter, singing at the houses of the great men, with a train of boys after him. From Samos he went to Ios, one of the Sporades, with a design to continue his voyage to Athens; but landing by the way at Chios, he fell sick, died, and was buried on the sea-shore. The only incontestable works which Homer has left behind him are the *ILIAD* and *ODYSSEY*. The *BATACHOMOMACHIA*, or battle of the frogs and mice, has been disputed. The hymns have been disputed also, and attributed by the scholiasts to Cynæthus the rhapsodist; but Thucydides, Lucian, and Pausanias have cited them as genuine. Many other pieces are ascribed to him; viz. epigrams, the *Eartiges*, the *Cecropes*, and the destruction of *Oechalia*, of which only the names are remaining. Nothing can excel the clearness and majesty of Homer's style; the sublimity of his thoughts; the strength and sweetness of his verses. All his images are striking; his descriptions just and exact; the passions so well expressed, and nature so justly and finely painted, that he gives to every thing motion, life, and action. But he more particularly excels in invention, and in the different characters of his heroes, which are so varied, that they affect us in an inexpressible manner. In a word, the more he is read by a person of good taste, the more he is admired. Nor are his works to be esteemed merely as entertaining poems, or as the monuments of a sublime and varied genius. He was in general so accurate with respect to costume, that he seldom mentioned persons or things that we may not conclude to have been known during the time of which he writes; and it was Mr Pope's opinion, that his account of people, princes, and countries, was purely historical, founded on the real transactions of those times, and by far the most valuable piece

of history and geography left us concerning the state of Greece in that early period. His geographical divisions of that country were thought in exact, that we are told of many controversies concerning the boundaries of Grecian cities, which have been decided upon the authority of his poems. Alcibiades gave a rhetorician a box on the ear for not having Homer's writings in his school. Alexander was ravished with them and commonly placed them under his pillow with his sword: he inclosed the *Iliad* in the precious casket that belonged to Darius; "in order," said he to his courtiers, "that the most perfect production of the human mind might be inclosed in the most valuable casket in the world." And one day seeing the tomb of Achilles in Sigæa, "Fortunate hero!" cried he, "thou hast had a Homer to sing thy victories!" Lysurgus, Solon, and the kings and princes of Greece set such a value on Homer's works, that they took the utmost pains to procure correct editions of them, the most esteemed of which is that of Aristarchus. Didymus was the first who wrote notes on Homer; and Eustathius, Abp. of Thessalonica, in the 12th century, is the most celebrated of his commentators. Mr. Pope has given an elegant translation of the *Iliad*, adorned with the harmony of poetic number; and Mad. Dacier has translated both the *Iliad* and *Odyssey* into prose. Fabricius has enumerated the several editions of Homer, and the writers who have employed themselves on the works of that great poet, in the 11th volume of his *Bibliotheca Græca*. A very singular discovery, which was made a few years ago in Russia, deserves to be here mentioned. Ch. Sam. Frederick Martini, who had been educated by the learned Erasm. and directed to the instructions of that celebrated master by the great erudition he displayed, being invited to settle at Moscow, and to assist in a plan of literature for which his abilities and acquisitions eminently qualified him; on his arrival at that city was informed, equally to his astonishment and satisfaction, that a very copious treasure of Greek MSS. was deposited in the library of the Holy Synod, which no person in that country had either the abilities to make use of, or the curiosity to examine. Struck with the relation of a circumstance so unexpected, and at the same time so peculiarly agreeable to his classical taste, he immediately seized the opportunity that was fortunately offered him, to explore this repository of hidden treasure. After having examined several curious books, he discovered a MS. copy of the works of Homer, written about the end of the 14th century, but evidently a transcript from a very ancient and valuable copy, which, besides the *Iliad* and *Odyssey*, contains 16 of the hymns, which have been long published under Homer's name. Twelve lines of a lost hymn to Bacchus, and the hymn to Ceres, which was also lost, were likewise preserved in this curious and long unnoticed MS. The hymn to Ceres appears to be entire, excepting a few lines towards the close; and it is very remarkable that a Greek poem attributed to Homer, which had been lost for ages, should be at length discovered in Muscovy, the remotest and most uncivilized country in Europe. M. Martini, exulting in an acquisition so unexpected and valuable, communicated it, with singular dis-

interestedness, to his learned friend M. Ruhnkenius, with whose talents and extraordinary erudition he was well acquainted, that this gentleman might present it to the world without those delays which might attend the publication of it at Moscow. He was rather induced to employ M. Ruhnkenius in the publication of this curious and beautiful remnant of antiquity, because he knew that this gentleman had been particularly engaged in the study of the hymns of Homer, in order to give the public a complete edition of them. The hymn to Ceres, and the fragment of the hymn to Bacchus were printed in 1780 at Leyden, under the name of M. Ruhnkenius, who has added some very valuable notes and observations on the hymn to Ceres, which tend to illustrate its beauties, and to throw light on some of its obscurities. The learned editor observes, that nothing was more distant from his expectation than the discovery of this hymn to Ceres. He knew indeed that a poem bearing that title, ascribed to Homer, existed in the 12th century; but as it had long been considered as irretrievably lost, he had formed no hopes of ever seeing it rise from the obscurity to which it had been consigned. He acknowledges, that he has many doubts with respect to the high and illustrious origin ascribed to this hymn; but as no positive external evidence can be produced to determine the probabilities to rest his argument on what appears to him the more certain ground of internal proof, and observes, that though the poem be exquisitely beautiful, yet that it is evidently deficient in some of Homer's more striking and predominant characteristics. It wants his energy and spirit; that vigor, that inspiration, which animate and give irresistible power, as well as an enchanting beauty, to the poems of that sublime and immortal bard. This opinion has been given by other critics, of all the hymns of Homer. But though Ruhnkenius is not inclined to attribute the hymn of Ceres to Homer, he yet acknowledges, that the structure of its language is founded on the model of that great poet, and he hesitates not to give it the honour of very high antiquity. He is of opinion that it was written immediately after Homer, at least in the age of Hesiod; and he congratulates the age on the discovery of so curious a poem, rescued by mere accident from the darkest retreat of oblivion. He deems it to be an acquisition, not only calculated to gratify the curiosity of the connoisseurs in classic antiquity, and to entertain the lovers of Greek poetry whose studies are subservient to a refined and elegant species of amusement, but he also esteems it to be of peculiar use to the critic, as it tends to illustrate some obscure passages both in the Greek and Latin poets.

(2.) \* HOMER. *s. f.* A Hebrew measure of three pints.—An *omer* of barley seed shall be valued at fifty shekels of silver. *Lev. xxvii. 16*

(3.) HOMER, OMER, CHOMER, or CORUS, a Jewish measure, containing the 10th part of an epha. See MEASURE, and OMER.

HOMERITES. See ETHIOPIA, § 161 and SAMAEANS.

HOMERTON, a village in Middlesex.

HOMERUS. See HAMBORCH.

(1.) \* HOMERUS. *adj.* [home and *homer*]



spun or wrought at home; not made by regular manufacturers.—

Instead of *homespun* coifs were seen

Good pinner, edg'd with colberteen. *Swift.*

Not made in foreign countries.—He appeared in a suit of English broad cloth, very plain, but rich: every thing he wore was substantial, honest, *homespun* ware *Addison.* 3. Plain; coarse; rude; homely; inelegant.—They sometimes put on, when they go a shore, long sleeveless coats of *homespun* cotton. *Sandys's Travels.*—We say, in our *homespun* English proverb, He killed two birds with one stone. *Dryden.*—

Our *homespun* authors must forsake the field,  
And Shakespeare to the sott Scarlatti yield.

*Addison.*

(1.) \* *HOMESPUN.* *n. f.* A coarse, inelegant, untwisted, rustick man. Not in use.—

What hempen *homespuns* have we swaggering here,

To near the cradle of the fairy queen? *Shak.*

*HOMESTALL.* } *n. f.* [*ham* and *stede*, Saxon.]

*HOMESTEAD.* } The place of the house.—

Both house and *homestead* into seas are born,  
And rocks are from their old foundations torn.

*Dryden.*

*HOMEWARD.* } *adv.* [*ham* and *weard*, Sax.]

*HOMEWARDS.* } Towards home; towards the place; towards the place of residence.—

Then Urania *homeward* did arise,  
Singing in pain their well-fed hungry eyes

*Sidney.*

My affairs

Do even drag me *homeward*. *Shak.*

Since such love's natural station is, may still

My love descend, and journey down the hill,

Not parting after growing beauties; so

I shall ebb on with them who *homeward* go.

*Donne.*

Look *homeward*, angel now, and melt with rapture;

And, O ye dolphins, waft the hapless youth!

*Milton.*

Like a long team of snowy swans on high,

Which clap their wings, and cleave the liquid sky,

Which *homeward* from their wat'ry pastures borne,

They sing, and Asia's lakes their notes return.

*Dryden.*

What now remains,

But that once more we tempt the wat'ry plains,

And, wand'ring *homewards*, seek our safety hence.

*Dryden.*

*HOMFALISE.* See *HOMFALISE.*

*HOMFELD*, a town of Germany, in the circle of Westphalia, and county of Lippe, 9 miles E. of Lemgo.

(1.) \* *HOMICIDE.* *n. f.* [*homicidæ*, Fr. *homicide*, Lat.] 1. Murder; manquelling.—The apostles command to abstain from blood: construe this according to the law of nature, and it will seem,

in *homicide* only is forbidden; but construe it in reference to the law of the Jews, about which the question was, and it shall easily appear to have a

different sense, and a truer, when we expound of eating, and not of shedding blood. *Hooker.*

2. Destruction. In the following lines it is not proper.—

What wonder is't that black detraction thrives

The *homicide* of names is less than lives. *Dryd.*

3. [*Homicide*, Fr. *homicida*, Lat.] A murderer; a man-slayer.—

I'll undertake the death of all the world,

So might I live one hour in your sweet bosom.

—I thought that. I tell thee, *homicide*,

These nails should rend that beauty from my cheeks

*Shakespeare.*

Hector comes, the *homicide*, to wield

His conqu'ring arms, with corps to strew the field.

*Dryden.*

(2.) *HOMICIDE*, (§ 1, def 1.) in law, signifies in general the taking away of any person's life. It is of three kinds; *justifiable*, *excusable*, and *felonious*. The first has no share of guilt at all; the 2d very little; but the 3d is the highest crime against the law of nature that man is capable of committing.

1. *HOMICIDE*, *EXCUSABLE*, is of two sorts; either *per infortunium*, by misadventure; or *se defendendo*, upon a principle of self-preservation. We will first see wherein these two species of homicide are distinct, and then wherein they agree.

i. *HOMICIDE PER INFORTUNIUM*, or BY MISADVENTURE, is where a man, doing a lawful act, without any intention of hurt, unfortunately kills another: as where a man is at work with a hatchet, and the head thereof flies off and kills a stander-by; or, where a person, qualified to keep a gun, is shooting at a mark, and undesignedly kills a man: for the act is lawful, and the effect is merely accidental. So where a parent is moderately correcting his child, a master his apprentice or scholar, or an officer punishing a criminal, and happens to occasion his death, it is only misadventure; for the act of correction was lawful; but if he exceeds the bounds of moderation, either in the manner, the instrument, or the quantity of punishment, and death ensues, it is manslaughter at least, and in some cases (according to the circumstances) murder; for the act of immoderate correction is unlawful. Thus, by an edict of the emperor Constantine, when the rigour of the Roman law with regard to slaves began to relax and soften, a master was allowed to chastise his slave with rods and imprisonment, and if death accidentally ensued, he was guilty of no crime: but if he struck him with a club or a stone, and thereby occasioned his death, or if in any other yet grosser manner "*immoderate suo jure utatur, tunc reus homicidii fit.*" But to proceed. A tilt or tournament, the martial diversion of our ancestors, was however an unlawful act; and to are boxing and sword-playing, the succeeding amusements of their posterity: and therefore, if a knight in the former case, or a gladiator in the latter, be killed, such killing is felony of manslaughter. But if the king command or permit such diversion, it is said to be only misadventure; for then the act is lawful: In like manner as, by the laws both of Athens and Rome, he who killed another in the *pancratium*, or public games, authorised or permitted by the state, was not held to be guilty of homicide. Likewise to whip another's horse, whereby he runs over a child and kills him, is held to be accidental in the rider, for he has done nothing unlawful; but manslaughter

in the person who whipped him, for the act was a trespass, and at best a piece of idleness, of inevitably dangerous consequence. And in general, if death ensues in consequence of an idle, dangerous, and unlawful sport, as shooting or casting stones in a town, or the barbarous diversion of rock throwing; in these and similar cases, the slayer is guilty of manslaughter, and not misadventure only; for these are *unlawful acts*.

b. HOMICIDE *EX DEFENDENDO*, OR IN SELF-DEFENCE, upon a sudden affray, is also excusable rather than justifiable, by the English law. This species of self defence must be distinguished from that just now mentioned, as calculated to hinder the perpetration of a capital crime; which is not only a matter of excuse, but of justification. But the self-defence which we are now speaking of, is that whereby a man may protect himself from an assault, or the like, in the course of a sudden brawl or quarrel, by killing him who assaults him. And this is what the law expresses by the word *chance-medley*, or (as some rather choose to write it) *chance-medley*; the former of which in its etymology signifies a *casual* affray, the latter an affray in the heat of blood or passion: both of them of pretty much the same import; but the former is in common speech too often erroneously applied to any manner of homicide by misadventure; whereas it appears by Stat. 24 Hen. VIII. c. 4. and our ancient books, that it is properly applied to such killing as happens in self defence upon a sudden encounter. The right of natural defence does not imply a right of attacking: for, instead of attacking one another for injuries past or impending, men need only have recourse to the proper tribunals of justice. They cannot therefore legally exercise this right of preventive defence, but in sudden and violent cases; when certain and immediate suffering would be the consequence of waiting for the assistance of the law. Wherefore, to excuse homicide by the plea of self defence, it must appear that the slayer had no other possible means of escaping from his assailant. In some cases this species of homicide (upon *chance-medley* in self defence) differs but little from manslaughter, which also happens frequently upon *chance-medley* in the proper legal sense of the word. But the true criterion between them seems to be this: when both parties are actually combating at the time when the mortal stroke is given, the slayer is then guilty of manslaughter; but if the slayer hath not begun to fight, or (having begun) endeavours to decline any farther struggle, and afterwards being closely pressed by his antagonist, kills him to avoid his own destruction, this is homicide excusable by self-defence. For which reason the law requires, that the person, who kills another in his own defence, should have retreated as far as he conveniently or safely can, to avoid the violence of the assault, before he turns upon his assailant; and that not feintiously, or in order to watch his opportunity, but from a real tenderness of shedding his brother's blood. And though it may be cowardice, in time of war between two independent nations, to flee from an enemy; yet, between two fellow-subjects, the law countenances no such point of honour; because the king and his courts are the *vindices injuriarum*, and will give to the party wronged all the satisfaction he

deserves. In this the civil law also agrees, or perhaps goes rather farther; "*qui cum alter turpi non possunt, damni culpam dederint, immo sui*." The party assaulted must therefore flee as far as he conveniently can, either by reason of the wall, ditch, or other impediment; or as far as the fierceness of the assault will permit him; but may be so fierce as not to allow him to yield step, with manifest danger of his life, or corporal bodily harm; and then in his defence he may kill his assailant instantly. And this is the doctrine of universal justice, as well as of the municipal law. And, as the manner of the defence, so is also time to be considered: for if the person assaulted does not fall upon the aggressor till the assault is over, or when he is running away, this is retreat and not defence. Neither, under the colour of self-defence, will the law permit a man to turn himself from the guilt of deliberate murder: if two persons, A and B, agree to fight, and A gives the first onset, and B retreats as he safely can, and then kills A, this is murder; because of the previous malice and combat design. But if A upon a sudden quarrel strikes B first, and, upon B's returning the assault, really and bona fide flies; and, being driven to a wall, turns again upon B and kills him; this is *se defendendo*, according to some; though others have thought this opinion too favourable, inasmuch as the necessity, to which he is introduced, originally arose from his own fault. Under this excuse of self-defence, the principal and natural relations are comprehended: the master and servant, parent and child, husband and wife, killing an assailant in the defence of each other respectively, are excused, the act of the relation assisting being considered as the act of the party himself. There is also a species of homicide *se defendendo*, where the person slain is equally innocent as he who occasions death: and yet this homicide is also excused from the great universal principle of self preservation, which prompts every man to save his own life preferably to that of another, where both of them must inevitably perish. As, among others, in that case mentioned by lord Bacon, where two persons, being shipwrecked, and getting on the same plank, but finding it not able to live both, one of them thrusts the other from it, and by he is drowned. He who thus preserves his life, at the expense of another man's, is excused through unavoidable necessity, and the principle of self-defence; since their both remaining on the same weak plank is a mutual, though innocent attempt upon, and endangering of, each other's life. Let us next take a view of the circumstances wherein those two species of homicide, by misadventure and self-defence, agree; and shew what their blame and punishment. For the law sets a high value upon the life of a man, that it should not be taken away, unless by the command or express permission of the law. In the case of misadventure it presumes negligence, or at least a want of sufficient caution in him who was so unfortunate as to commit it; who therefore is not altogether blameless. And as to the necessity which excuses a man who kills another *se defendendo*, lord Bacon counts

as *culpabilis*, and thereby distinguishes it from the former necessity of killing a thief or a murderer. For the law intends that the quarrel or dispute arise from some unknown wrong, or some provocation, either in word or deed: and since in such both parties may be, and usually are, in fault, and it scarce can be tried who was only in the wrong: the law will not hold the offender entirely guiltless. But it is clear, in the case, that where I kill a thief who breaks my house, the original default can never be imputed to me. The law besides may have a farther view, to make the crime of homicide more heinous, and to caution men how they venture to determine upon their own private judgment; by requiring, that he who slays his neighbour, without express warrant from the law so to do, shall in no case be absolutely free from guilt. Nor is the law of England singular in this respect. The law of Moses required a solemn expiation among the Jews; which implies, that the death of a man, however it happens, will leave a stain behind it. And the Mosaic law appointed certain cities of refuge for him "who kill his neighbour unawares; as if a man goeth in a wood with his neighbour to hew wood, and the one fetcheth a stroke with the ax to cut down the tree, and the head flippeth from the helve, and fall upon his neighbour that he die, he shall flee to one of those cities and live." But it is not held wholly blameless, any more than the English law; since the avenger of blood might slay him before he reached his asylum, or he afterwards stirred out of it till the death of a high priest. In the imperial law likewise homicide was excused, by the indulgence of an emperor signed with his own sign-manual, *per principis*; otherwise, the death of a man however committed, was in some degree punishable. Among the Greeks, homicide by mistake was expiated by voluntary banishment for life. In Saxony a fine is paid to the kindred of the slain; which also, among the western Goths, was inferior to that of voluntary homicide; in France, (under the old government,) no person was absolved in cases of this nature, without a fine to the poor, and the charge of certain masses for the soul of the party killed. The penalty appointed by the English law is said by Sir Edward Coke to have been anciently no less than death; but, however, is with reason denied by later and more accurate writers. It seems rather to consist in a forfeiture, some say of all the lands and chattels, others of only a part of them, and of fine or *weregild*: which was probably introduced, as in France, *in pro usus*, according to the humane superstition of the times, for the redemption of the soul who was thus suddenly sent to the next world with all his imperfections on his head. But reason having long ceased, and the penalty (especially if a total forfeiture) growing more heinous than was intended, in proportion as property has become more considerable, the law has grown more lenient, and has had as early as the records will reach, a pardon and writ of *habeas corpus* of his goods as a matter of course and only paying for suing out the same. And, to prevent this expence, in cases where

the death has notoriously happened by misadventure or in self defence, the judges usually permit (if not direct) a general verdict of acquittal.

II. HOMICIDE, *PALAMIOUS*, is an act of a very different nature from the former, being the killing of a human creature, of any age or sex, without justification or excuse. This may be done either by killing one's self, or another man: for the consideration of which, see the articles *MANSLAUGHTER*, *MURDER*, and *SELF MURDER*.

III. HOMICIDE, *JUSTIFIABLE*, is of different kinds. i. Such as is owing to some unavoidable necessity, without any will, intention, or desire, and without any inadvertence or negligence, in the party killing, and therefore without any shadow of blame; as, for instance, by virtue of such an office as obliges one, in the execution of public justice, to put a malefactor to death, who hath forfeited his life by the laws and verdict of his country. This is an act of necessity, and even of civil duty; and therefore not only justifiable, but commendable, where the law requires it. But the law must require it, otherwise it is not justifiable: therefore wantonly to kill the greatest of malefactors, a felon, or a traitor, attainted or outlawed, deliberately, uncompelled, and extrajudicially, is murder. And farther, if judgment of death be given by a judge not authorized by lawful commission, and execution is done accordingly, the judge is guilty of murder. Also such judgment, when legal, must be executed by the proper officer, or his appointed deputy; for no one else is required by law to do it, which requisition it is that justifies the homicide. If another person doth it of his own head, it is held to be murder: even though it be the judge himself. It must farther be executed, *secundum juris ordinem*; it must pursue the sentence of the court. If an officer beheads one who is adjudged to be hanged, or *vice versa*, it is murder: for he is merely ministerial, and therefore only justified when he acts under the authority and compulsion of the law. But, if a sheriff changes one kind of punishment for another, he then acts by his own authority, which extends not to the commission of homicide: and besides, this licence might occasion a very gross abuse of his power. The king indeed may remit part of a sentence, as in the case of treason, all but the beheading; but this is no change, no introduction of a new punishment; and in the case of felony, where the judgment is *to be hanged*, the king (it has been said) cannot legally order even a peer to be beheaded. Again: In some cases homicide is justifiable, rather by the permission, than by the absolute command, of the law: either for the advancement of public justice, which without such indemnification would never be carried on with proper vigour; or, in such instances where it is committed for the prevention of some atrocious crime, which cannot otherwise be avoided. ii. Homicides, committed for the advancement of public justice, are, 1. Where an officer, in the execution of his office, either in a civil or criminal case, kills a person that assaults and resists him. 2. If an officer, or any private person, attempts to take a man charged with felony, and is resisted; and, in the endeavour to take him, kills him. 3. In case of a riot, or rebellious assembly,

the officers endeavouring to disperse the mob are justifiable in killing them, both at common law, and by the riot act, 1 Geo. I. c. 5. 4. Where the prisoners in a gaol, or going to a gaol, assault the gaoler or officer, and he in his defence kills any of them, it is justifiable, for the sake of preventing an escape. 5. If trespassers in forests, parks, chases, or warrens, will not surrender themselves to the keepers, they may be slain; by virtue of the statute 21 Edward I. stat. 2. *de malefactoribus in parvis*, and 3 & 4 W. & M. c. 10. But, in all these cases, there must be an apparent necessity on the officer's side; viz. that the party could not be arrested or apprehended, the riot could not be suppressed, the prisoners could not be kept in hold, the deer-stealers could not but escape, unless such homicide were committed: otherwise, without such absolute necessity, it is not justifiable. 6. If the champions in a trial by battle killed either of them the other, such homicide was justifiable, and was imputed to the just judgment of God, who was thereby presumed to have decided in favour of the truth. iii. In the next place, such homicide as is committed for the prevention of any forcible and atrocious crime, is justifiable by the law of nature; and also by the law of England, as it stood so early as the time of Bracton, and as it is since declared by stat. 24 H. VII. c. 5. If any person attempts a robbery or murder of another, or attempts to break open a house in the night time (which extends also to an attempt to burn it), and shall be killed in such attempt, the slayer shall be acquitted and discharged. This reaches not to any crime unaccompanied with force, as picking of pockets; or to the breaking open of any house in the day-time, unless it carries with it an attempt of robbery also. So the Jewish law, which punished no theft with death, makes homicide only justifiable in case of nocturnal house-breaking: "if a thief be found breaking up, and he be smitten that he die, no blood shall be shed for him: but if the sun be risen upon him, there shall blood be shed for him; for he should have made full restitution." At Athens, if any theft was committed by night, it was lawful to kill the criminal, if taken in the fact: and, by the Roman law of the XII tables, a thief might be slain by night with impunity; or even by day, if he armed himself with any dangerous weapon: which amounts very nearly to the same as is permitted by our constitution. The Roman law also justifies homicide, when committed in defence of the chastity either of one's self or relations: and so also, according to Selden, stood the law in the Jewish republic. The English law likewise justifies a woman killing one who attempts to ravish her: and so too the husband or father may be justified in killing a man, who attempts a rape upon his wife or daughter; but not if he takes them in adultery by consent; for the one is forcible and felonious, but not the other. And there is no doubt but the forcibly attempting a crime, of a still more detestable nature, may be equally resisted by the death of the unnatural aggressor. For the one uniform principle that runs through our own, and all other laws, seems to be this: That where a crime, in itself capital, is endeavoured to be committed by force, it is lawful to repel that

force by the death of the party attempting. But we must not carry this doctrine to the same length that Mr Locke does; who holds, "that all manner of force without right upon a man's person puts him in a state of war with the aggressor, of consequence, that, being in such a state, he may lawfully kill him that puts him under the unnatural restraint." However just this conclusion may be in a state of uncivilized nature, the law of England, like that of every other regulated community, is too tender of the public peace, too careful of the lives of the subject, to adopt so contentious a system; nor will it suffer with impunity any crime to be prevented by death, unless the same, if committed, would also be punished by death. In these instances of justifiable homicide, it may be observed, that the slayer is of kind of fault whatsoever, not even in the least degree: and is therefore to be totally acquitted and discharged, with commendation rather than blame. But that is not quite the case in such homicide, the very name whereof imports some fault, some error, or omission; so trivial, however, that the law excuses it from the guilt of crime, though in strictness it judges it deserving of a little degree of punishment. See § 1.

\* **HOMICIDAL.** *adj.* [from *homicide*.] Bloody; bloody.—

The troop forth issuing from the dark room  
With homicidal rage, the king oppress.

\* **HOMILETICAL.** *adj.* [from *homily*.] Sermon-like; sermon-like.—His life was holy, and when he retired for retirements, severe: his virtues were chiefly, and homiletical; not those lazy subtleties of the cloyster. *Atterbury*.

(1.) \* **HOMILY.** *n. f.* [*homilie*, French: from *homilia*, Greek.] A discourse read to a congregation.—*Homilies* is a third kind of readings usual in former times, most commendable institution, as well that to supply the casual, as now the necessary defect of sermons. *Hooker*—What tedious homily of love do you wearied your parishioners withal, and cryed have patience, good people! *Shakespeare*—*You like it*.—If we survey the homilies of the ancient church we shall discern that, upon festivals the subject of the homily was constantly the benefits of the day. *Hammond's Fundamentals*.

(2.) **HOMILY** [from *homilia*, an assembly,] a sermon upon some point of religion, delivered in plain manner, so as to be easily understood by people. The Greek homily, says M Fleury, differs a familiar discourse, like the Latin sermon, and discourses delivered in the church were termed, to intimate, that they were not bare matters of ostentation and flourish, like those of some orators, but familiar and useful discourses of a master to his disciples, or a father to his children. All the homilies of the Greek and Latin churches are composed by bishops. We have none but learned persons; because, in the first ages, none but bishops were admitted to preach. This privilege was not ordinarily allowed to presbyters toward the 5th century. St Chrysostom was the first presbyter that preached steadily. Origen and St Augustine also preached: but it was by a peculiar licence. Photius distinguishes homilies from sermons, in that the homily was performed in a



ore familiar manner, the prelate interrogating the people, and they in their turn asking and interrogating him, so that it was openy a conversation; whereas the sermon was larded with more form, and in the pulpit, after the manner of the orators. The practice of compiling homilies, to be committed to memory, decreed by ignorant or indolent priests, commenced towards the close of the 8th century; when Charlemagne ordered Paul Deacon and Alcuin to form homilies or discourses upon the Gospels and Epistles, from the ancient doctors of the church. This gave rise to that famous collection called the *Homiliarium of Charlemagne*, which was followed as a model by many productions of the same kind, composed by private persons, in a principle of pious zeal, contributed much (at Moheim) to nourish the indolence, and perpetuate the ignorance of a worthless clergy. There still extant several fine homilies, composed by ancient fathers, particularly St Chrysostom and Gregory. The *Clementine Homilies* are 19 in Greek, published by Cotelierus, with letters prefixed; one of them written in the name of Peter, the other in the name of Clement, bishop of Jerusalem; in which last letter is entitled *Clement's Epitome of the Preaching of Peter*. According to Le Clerc, these homilies were composed by an Ebionite in the 2nd century; but Montfaucon supposes that they were forged long after the age of St Athanasius. Dr Lardner apprehends, that they were the first edition of the *Recognitions*; and they are the same with the work censured by Irenaeus under the title of *Dialogues of Peter and Paul*.

**HOMINE REPLEGIANDO**, a writ for the bailing a man out of prison, when he is confined with the commandment of the king or his judges, or by cause that is replevable. But this writ is seldom used; a writ of *habeas corpus* being sent out on the necessary occasions.

**HOMME**, a river of the French republic, in dept. of Forets, and late prov. of Luxemburg, it runs into a lake near Rochefort.

**HOMMEDAL**, a town of Norway.

**HOMOC**, *n. s.* a name given by mariners to a peak or small eminence of land, resembling the top of a cone, and appearing on the sea coast of a country.

**HOMONA**, a town of Hungary.

**HOMO**, *n. s.* is ranked by Linnæus under the class of mammalia and order of primates, or *Cebifera*, characterised by having a parallel fore teeth in the upper and lower jaw, and two mammae in the breast. The only species is the

**HOMO SAPIENS**, or *Sapient Man*, so named for being endowed with wisdom far superior to, or exclusive of all other animals. See **MAN**. In early editions of Linnæus, the *Troglodytes* was added as a second species, but is now with more propriety arranged under the genus *Simia*. See **SIMIA**. Mankind, though originally sprung from one pair, vary much from difference of climate, education and habits. Hence the following varieties are enumerated by Linnæus. *Wild men, Americans, Europeans, Africans, and Monsters*. See § 1—6.

1. **HOMINES AFRICI, AFRICANS**. "Of black complexion, phlegmatic temperament, and relaxed fibre"—The hair is black and frizly; the skin soft and silky; the nose flat; the lips are thick; and the female has long lax breasts.—They are of crafty, indolent, and careless dispositions, and governed in their actions by caprice.—Anoint the skin with grease.

2. **HOMINES AMERICANI, AMERICANS**. "Of copper coloured complexion, choleric constitution, and remarkably erect"—Their hair is black, lank, and coarse; their nostrils are wide; their features harsh, and the chin is scantily supplied with beard. Are obstinate in their tempers, free and satisfied with their condition; and are regulated in all their proceedings by traditional customs. Paint their skins with red streaks.

3. **HOMINES ASIATICI, ASIATICS**. "Of sooty complexion, melancholy temperament, and rigid fibre." The hair is strong, black, and lank; the eyes are dark brown. They are of grave, haughty, and covetous manners; and are governed by opinions.—Dress in loose garments.

4. **HOMINES EUROPEI, EUROPEANS**. "Of fair complexion, sanguine temperament, and brawny form." The hair is flowing, and of various shades of brown; the eyes are mostly blue.—They are of gentle manners, acute in judgment, of quick invention, and governed by fixed laws. Dress in close vestments.

5. **HOMINES FERI, WILD MEN**, "walk on all fours, are dumb, and covered with hair." A youth found in Lithuania, in 1761, resembling a bear. 2. A youth found in Hesse, in 1544, resembling a wolf. 3. A youth in Ireland resembling a sheep. *Tulp. Obs. 19. 9.* 4. A youth in Bamberg resembling an ox. *Camerarius.* 5. A wild youth found in 1724, in Hanover. 6. Wild boys found in 1719 in the Pyrenees. 7. A wild girl found in 1747 in Overijssel. 8. A wild girl found in 1731 in Champagne. 9. A wild lad found near Leyden. *Boerhaave.*—These instances of wild men and their similitudes, (Mr Kerr justly observes,) are partly to be attributed to imposture, and in part to exaggeration: Most probably idiots who had strayed from their friends, and who resembled the above animals only in imitating their voices." See **PETER, THE WILD BOY**.

6. **HOMINES MONSTROSI, MONSTERS**. Of these there are several varieties: the first and second of which, in the following list, are occasioned by peculiarity of climate, while the rest are produced by artificial management. 1. *Alpini*: The inhabitants of the northern mountains; they are small in stature, active and timid in their dispositions. 2. *Patagonici*: The Patagonians of South America; of vast size, and indolent in their manners. 3. *Monorchides*: The Hottentots; having one testicle extirpated. 4. *Imberbes*: Most of the American nations; who eradicate their beards and the hair from every part of the body except the scalp. 5. *Macrocephali*: The Chinese; who have their heads artificially forced into a conical form. 6. *Plagiocephali*: The Canadian Indians; who have the fore part of their heads flattened when young by compression.

(II.) **HOMO SAPIENS, DR GMELIN'S ARRANGEMENT OF THE VARIETIES OF**. The following is offered

offered by Dr Gmelin as more convenient than that of Linnaeus; and it appears to be in many respects preferable:

1. *HOMO ALBUS, White*: Formed by the rules of symmetrical elegance and beauty; or at least what we consider as such. This division includes almost all the inhabitants of Europe; those of Asia on this side of the Ob, the Caspian, Mount Imax, and the Ganges; likewise the natives of the N. of Africa, of Greenland, and the Esquimaux.

2. *HOMO RADIUS, Brown*: Of a yellowish brown colour; has scanty hairs, flat features, and small eyes. This variety takes in the whole inhabitants of Asia not included in the preceding division.

3. *HOMO CUPREUS, Copper-coloured*: The complexion of the skin resembles the colour of copper not burnished. The whole inhabitants of America, except the Greenlanders and Esquimaux.

4. *HOMO FUSCUS, Tawny*: Chiefly of a dark blackish brown colour; having a broad nose, and harsh coarse straight hair. The inhabitants of the southern islands, and of most of the Indian islands.

5. *HOMO NIGER, Black*: Of black complexion; has frizzly hair, a flat nose, and thick lips. The whole inhabitants of Africa, excepting those of its more northern parts. This variety is ranked by Dr Gmelin 3d in order, though in the gradation of colour it certainly should be last.

**HOMOCENTRIC**, *adj.* See **CONCENTRIC**.

**HOMODROMUS VECTIS**, or **LEVER**, in mechanics, is a lever in which the weight and power are both on the same side of the fulcrum as in the lever of the 2d and 3d kind; being so called, because here the weight and power move both in the same direction, whereas in the heterodromus they move in opposite directions.

\* **HOMOGENEAL**. **HOMOGENEOUS**. *adj.* [*homogene*, Fr. *homogène*.] Having the same nature or principles; suitable to each other.—The means of reduction, by the fire, is but by congregation of *homogeneous* parts. *Bacon*—Ice is a similar body, and *homogeneous* concretion, whose material is properly water. *Brown's Vulgar Errors*.—An *homogeneous* mass of one kind is easily distinguishable from any other: gold from iron, sulphur from Alum, and so of the rest. *Woodward's Natural History*.—The light, whose rays are all alike refrangible, I call simply, *homogeneous*, and similar; and that, whose rays are some more refrangible than others, I call compound, *heterogeneous*, and dissimilar. *Newton*.

**HOMOGENEAL**, or **HOMOGENEOUS**, [from *homos* like, and *genos* kind,] is applied to various subjects, to denote that they consist of parts of the same nature and kind: in contradistinction to **HETEROGENEOUS**, which see.

\* **HOMOGENEALNESS**. } *s. f.* [from *homogeneous*, or  
\* **HOMOGENEITY**. } *homogeneous*, or  
\* **HOMOGENEOUSNESS**. } *homogeneous*.]

Participation of the same principles of nature; similitude of kind.—The mixtures acquire a greater degree of fluidity and similarity, or *homogeneity* of parts. *Arbutnot on Aliments*.—Upon this supposition of only different diameters, it is impossible to account for the *homogeneity* or similarity of the several liquors. *Chayne*.

\* **HOMOLOGENY**, *s. f.* [*homogen*.] Joint nature.

Not used.—By the driving back of the principal spirits, which preserve the confidence of the body, their government is dissolved, and every part returneth to his nature or *homogeneity*. *Boerhaave*.

**HOMOLIE**, a hill in Thessaly, near Othrys.

**HOMOLISM**, a town of Thessaly, in Macedonia.

**HOMOLOGATION**, [from *homologos*, conformed in the civil law, the act of confirming or making a thing more valid and solemn, by public repetition, or recognition thereof.

(1.) \* **HOMOLOGOUS**. *adj.* [*homologos*, Gr.] Having the same manner or proportion.

(2.) **HOMOLOGOUS**, in geometry, is applied to the corresponding sides and angles of similar figures, as being proportioned to each other.

\* **HOMONYMOUS**. *adj.* [*homonymus*, Fr. *homonyme*, Gr.] Denominating different things; vocal; ambiguous.—As words signifying the same thing are called synonymous, so equivocal words or those which signify several things, are called *homonymous*, or ambiguous; and when pointed out such ambiguous words, with a design to show it is called equivocation. *Watts's Logic*.

\* **HOMONYMY**. *s. f.* [*homonymie*, Fr. *homonymie*, Gr.] Equivocation; ambiguity.

**HOMOROD**, a town of Transylvania.

\* **HOMOTONOUS**. *adj.* [*homotonus*, Gr.] Equivocal of such distempers as keep a constant change of rise, state, and declension. *Quercy*.

**HOMS**, or **EMS**, a town of Syria, on the Euphrates, 6 miles NNE. of Damascus, and called **EMESSA**. See that article.

(1.) **HONAN**, a province of China, bounded on the N. by that of Petcheli and Chansi, on the W. by Chansi, on the S. by Honquang, and on the E. by Chantong. Every thing that contributes to render a country delightful is furnished in this province; the Chinese therefore call it *Tong hao*, or *the middle flower*: it is situated almost in the centre of China. The great emperors, invited by the mildness of the climate and the beauty of the country, fixed their residence here for a time. The abundance of fruits, pastures, and corn, the effluence of the inhabitants (who are accounted extremely numerous), and the cheapness of provisions, have prevented trade from being so flourishing here as in the other provinces. The whole country is excepting towards the W. where there is a chain of mountains, covered with thick forest, and the land is in such a high state of cultivation that those who travel through it imagine themselves walking in an immense garden. Besides the Yangtze, which runs through this province, it is watered by a great number of springs and rivers. It has also a valuable lake, which is frequented by a prodigious number of workmen, because its water has the property of communicating a lustre to silk, which cannot be made elsewhere. Exclusive of forts, castles, and places of strength, this province contains 8 *fu* or cities of the 1st class, and 102 of the 2d and 3d. In one of its cities named *Nanyang*, is found a kind of tree the skin of which is marked with small white spots: the Chinese physicians steep it in wine, and use it as a remedy against the palsy.

(2.) **HONAN**, a city of the above province, situated amidst mountains and between them.

They formerly believed this city to be the centre of the earth, because it was in the middle of the empire. Its jurisdiction is very extensive; it comprehends one city of the 1st class and 3d. One of these cities named *Tegucigalpa*, is famous for the tower erected by the Spaniards for an observatory. See *TEGUCIGALPA*. Honan is 360 miles SSW. of Canton. 129. 55. E. Ferro. Lat. 34. 44. N. N. 10, a town of Hungary, 10 miles N. of

**DA BAY**; v. a bay on the N. coast of Honduras. A bay on the E. coast of Honduras, N. of *Sancti Spiritus*.

**DEKOEGER**, Melchior, a famous Dutch painter at Utrecht, in 1637, who excelled in animals, and especially birds. His father and mother were of the same profession, and he was the same. He was trained up to the father; but surpassed not only him, but all of his contemporaries in a very high degree. Till he was 17 years of age, he continued in the direction of his father, and accustomed to paint cocks, hens, ducks, chickens, in an elegant variety of actions. After his father's death, in 1653, he received instruction from his uncle John Baptist; but his best instructor was nature, studied with intense application. His work was wonderfully neat and delicate; his colouring exceedingly natural, and remarkably transparent; and the feathers of his fowls were expressed with such a softness, as might readily and agreeably strike the eye of any spectator. It is reported that he trained up a cock to stand in any attitude wanted to describe, and that he used to create near his easel; so that at the command of his hand the bird would fix itself in the posture, and would continue in that position without the smallest perceptible alteration for several hours together. The landscapes which he introduces as the back grounds of his pictures, are adapted with peculiar judgment to the subject, and always increase the force and beauty of his principal objects. His touch is singular, in imitating the natural plumage of fowls he painted; which produced a soft effect, and may enable an intelligent person to distinguish his genuine works from imitations. His pictures sell at a high price, and he died at Utrecht in 1691.

**DE JESSE**, an eminent letter founder in France on copper and ivory, born in Flannes. He was author of a work entitled *Grammaire des lettres*, published in 1675. He died in 1681.

**SCHOOTE**, a town of France, in the North, and district of Bergues; 7½ miles S. of Dunkirk, and 10 NW. of Ypres. It was a part of the army of the allies, in 1793, was surprised and defeated by the French on the 6th Sept. 1793; the general himself, Adolphe of Great Britain, being killed, but soon after rescued.

**HONDURAS**, a large province of N. America.

merica, bounded on the N. by the Bay (N. 2.) on the E. by the Mosquito Shore, on the S. by Nicaragua, and on the W. by Chiapa and Guatemala. It is comprehended in the government of New Spain, although this province, and the peninsula of Yucatan, on the other side of the bay of Honduras, can hardly be said to have formed a part of the ancient Mexican empire. Honduras and Yucatan do not, like the other territories of Spain in the New World, derive their value either from the fertility of their soil, or the richness of their mines; but they produce, in greater abundance than any part of America, the LOGWOOD tree, which, is become an article in commerce of great value. During a long period, no European nation intruded upon the Spaniards in these provinces, or attempted to obtain any share in this branch of trade. But after the conquest of Jamaica by the English, one of the first objects of the settlers on that island, was the great profit arising from the logwood trade, and the facility of wresting some portion of it from the Spaniards. Their first attempt was made at Cape Catoche, the S. E. promontory of Yucatan. When most of the trees near this cape were felled, they removed to the island of Trist, in the bay of Campeche; and, in later times, their principal station has been in the bay of Honduras. The Spaniards, alarmed at this encroachment, endeavoured by negotiation, remonstrances, and open force, to prevent the English from obtaining any footing on that part of the American continent. But, after struggling against it for more than a century, the disasters of an unfortunate war extorted from the court of Madrid, in 1763, a reluctant consent to tolerate this settlement of foreigners in the heart of its territories. This privilege was confirmed by the definitive treaty of 1763; by which, however, it was stipulated, that nothing in this concession should be considered as derogating, in any respect, from the sovereignty of his catholic majesty; that if the English had erected any fortifications in the country, they should be demolished, and none erected in future; and that they should confine themselves within a certain district, lying between the rivers Wallis, or Belize, and Rio Hondo, taking the course of the said two rivers for unalterable boundaries, so as that the navigation of them be common to both nations; to wit, by the river Wallis, from the sea, ascending as far as opposite to a lake, which runs into the land, and forms an isthmus, with another similar inlet, which comes from the side of Rio Nuevo, or New River; so that the line of separation pass straight across the said isthmus, and meet another lake formed by the water of Rio Nuevo, as its current; the said line to continue with the course of Rio Nuevo, descending as far as opposite to a river, which enters Rio Hondo, and thence descending by Rio Hondo to the sea. But, by a convention signed in 1786, these limits were extended; the English line, beginning from the sea, was to take the centre of the river Sibon, or Jibon, and continue up to the source of the said river; thence to cross, in a straight line, the intermediate land, till it intersected the river Wallis; and by the centre of the same river, the said line was to descend to the point where it would meet the line already

settled in 1783. By this convention, the English were not only permitted to cut logwood, but mahogany, or any other kind of wood, and to carry away any other produce of the country; with certain exceptions, however, against the establishing of any plantations of sugar, coffee, &c. and they were likewise permitted, with certain restrictions, to occupy the small island called Casina, St George's Key, or Cayo Casina. The English settlement in this country had formerly been considered as foreign; but in 1790, by an act of parliament, they were allowed the same advantages, in their exports and imports, as a British colony. The capital is Valladolid. See MOSQUITO SHORES.

(2.) HONDURAS BAY, a bay on the coast of Honduras lying W. of the Caribbean Sea, between Cape Catoche, and Cape Honduras.

HONDUROS, a town of Cuba,  $\frac{1}{3}$  miles N. of Bayamo.

(1.) HONE, George Paul, a German lawyer, born at Nuremberg, in 1662. He was bailiff of Cobourg and counsellor to the duke of Meinungen. His chief works are, 1. *Lexicon Topographicum Franconie*. 2. History of the duchy of Saxe-Cobourg. He died at Cobourg, in 1747.

(2.) \* HONE. *n. f.* [This word *M. Casaubon* derives from *axon*; *Junius* from *hogsaen*, Welsh; *Skinner*, who is always rational, from *han*, Saxon, a stone; *benan*, to stone.] A whetstone for a razor. A bone and a parer, to pare away grafts.

*Tusser.*

\* To HONE. *v. n.* [*honzian*, Saxon.] To pine; to long for any thing.

HONBURG, a town, 1 mile N. of Osnaburg.

\* HONEST. *adj.* [*honeste*, Fr. *honestus*, Lat.]

1. Upright; true; sincere.—

What art thou?

—A very *honest* hearted fellow, and as poor as the king. *Shak.*

—An *honest* physician leaves his patient, when he can contribute no further to his health. *Temple* — The way to relieve ourselves from those sophisms, is an *honest* and diligent inquiry into the real nature and causes of things. *Watts* 2. Chaste.—

Wives may be merry, and yet *honest* too. *Shak.*

3. Just; righteous; giving to every man his due.

Tate will subscribe, but fix no certain day, He's *honest*, and as wit comes in, will pay. *Tate.*

\* HONESTLY. *adv.* (from *honest*.) 1. Uprightly; justly —

It doth make me tremble,

There should those spirits yet breathe, that when they cannot

Live *honestly*, would rather perish basely. *B. Jonf.*

—For some time past all proposals from private persons to advance the publick service, however *honestly* and innocently designed, have been called lying in the king's face. *Swift* 2. With chastity; modestly

(1.) \* HONESTY. *n. f.* [*honnesteté*, French; *honestas*, Lat.] Justice; truth; virtue; purity.—

Thou shalt not have thy husband's lands.

—Why, then mine *honesty* shall be my dower.

*Shak.*

—Goodness, as that which makes men prefer their duty and their promise before their passions or their interest, and is properly the object of trust, in our language goes rather by the name of

*honesty*; though what we call an *honest* man, the Romans called a *good* man; and *honesty* in the language, as well as in French, rather signifies composition of those qualities which generally require honour and esteem. *Temple.*

(2.) HONESTY, in botany. See LUNARIA.

(1.) \* HONEY. *n. f.* [*hony*, Saxon; *hony*, Dutch; *honer*, *bonag*, German] 1. A thick, viscid, fluid substance, of a whitish or yellowish colour, sweet to the taste, soluble in water; and becoming vinous on fermentation, inflammable, quiescent by a gentle heat, and of a fragrant smell. Of *honey*, the first and finest kind is virgin *honey*, not very firm, and of a fragrant smell: it is the first produce of the swarm, obtained by draining the combs without pressing. The second is almost solid, procured by pressure: and the third is the common yellow *honey*, extracted by boiling the combs, and then pressing them. In the centre of plants, by certain glands near the base of the petals, is secreted a sweet juice, which the bee, by means of its proboscis or trunk, sucks up, and discharges again from the stomach through the mouth into the comb. The *honey* deposited in the comb, is destined for the young of the hive; but in hard seasons the bees are reduced to the necessity of feeding on it themselves. *Hall.*

So work the *honey* bees,

Creatures that by a ruling nature teach

The art of order, to a peopled kingdom.

—Touching his education and first fostering,

affirm, that he was fed by *honey* bees. *Rom.*

In ancient time there was a kind of *hony*,

either of its own nature, or by art, worked

as hard as sugar, and was not so luscious as

*Bacon*.—When the patient is rich, there's talk

of physicians about him, as thick as water

*honey* pot. *L'Estrange*—*Honey* is the most

valuable production of the vegetable kind, the

most exquisite vegetable sopor, resolvent of the

balzamick and pectoral; *honey* contains so much

valuable spirit, before it has felt the force of fer-

mentation; for by distillation it affords nothing

will burn in the fire. *Arbuthnot*.—

New wine, with *honey* temper'd milk well

Then living waters from the crystal spring.

2. Sweetness; lusciousness.—

The king hath found

Matter against him, that for ever mair

The *honey* of his language.

A *honey* tongue, a heart of gall,

Is fancy's spring, but sorrow's fall.

3. Sweet; sweetness: a name of tenderness.

[*carculum*.]—

*Honey*, you shall be well desir'd in Cyprus

I've found great love amongst them. *Ob.*

\* Sweet,

I prattle out of fashion, and I dote

Why, *honey* bird, I bought him on purpose

for thee. *Dry.*

(2.) HONEY is a sweet vegetable juice, ex-

tracted by the bees from the flowers of various plants

and deposited in the cells of the comb; from which

it is extracted either by spontaneous percolation

through a sieve in a warm place, the comb being

separated and laid thereon, or by expressure. The

which runs spontaneously is purer than that which

is expressed, a quantity of the wax and other



being forced out along with it by the pressure. The sort of honey is of a thick consistence, a colour, inclining to yellow, an agreeable and pleasant taste: both the colour and flavour in some degree, according to the plants the bees collect it from. It is supposed that merely the juice of the flower perspiring, becoming inspissated thereon; and that the bee sits up with its proboscis, and carries it to be stored in its waxen cells, with which the bees are to be fed in summer, and the old in winter: but it is certain, that honey can be procured by no other method of collecting this than by the bees. The honey of old bees, which is forced from the comb by heat, is yellow, from the wax. Honey produced where the air is clear and hot, is better than where the air is variable and cold. The *Narbonne* in France, where rosemary abounds, is said to have a very manifest flavour of it, and to be imitable by adding to other infusion of rosemary flowers.

Honey, as a medicine, is a very useful deobstruent, powerfully dissolving viscid humours, and promoting the expectoration of tough mucus. In some particular constitutions it has a tendency of griping, or of proving purgative. It is said to be in some measure preventive of the cholera. Boiling the honey. This, however, in all constitutions, is by no means effective. The circumstance mentioned has had so much to do with the Edinburgh college, that they do not now employ it in any preparation, but have entirely rejected the *melis medicata*, and give syrups in their place: but honey is, in general, very useful in giving form to different preparations, although there be some individuals with whom it may disagree. In order, however, to procure the good effects of the honey itself, it must be used to a considerable extent, and as an article of diet.

The following remarkable instances of the effects of honey in some asthmatic cases are by Dr. Monro, in his *Medical and Pharmaceutical Chemistry*: "The late Dr. John Hume, Commissioner of the Sick and Hurt of the Navy, was for many years violently affected with the asthma. Having taken many medicines without receiving relief, he at last resolved to try the effects of honey, having long had a great opinion of its virtues as a pectoral. For two or three years he ate some ounces of it daily, and was entirely free of his asthma, and likewise of every complaint which he had long been afflicted with. About two years after he had recovered his health, when he was sitting one day in the office for the Sick and Hurt, a person labouring under a great difficulty of breathing, who said he could not live many days, came to him and asked him by what means he had been cured of his asthma? Dr. Hume told him the particulars of his own case, and mentioned to him the honey by which he had found relief. For two or three days he heard nothing of this person, who then came to him, and had seemed so had not imagined that he could have lived so long, and therefore had not even asked him what he was; but at the end of that period, a man in good health, and decently dressed,

came to the Sick and Hurt Office, and returned him thanks for his cure, which he assured him had been entirely brought about by the free use of honey."

\* **TO HONEY.** *v. n.* [from the noun.] To talk fondly.—

Nay, but to live

In the rank (sweat of an incessant bed,  
Stew'd in corruption, *honeying* and making love  
Over the nasty fly. *Shak.*

\* **HONEY-BAG** *n. s.* [*honey* and *bag*.] The *honey bag* is the stomach, which bees always fill to satisfy, and to spare, vomiting up the greater part of the honey to be kept against Winter. *Grew.*

**HONEY-BEE.** See *Apis*, § IV, 8; and *Bee*, § I, 3—4.

(1.) \* **HONEY-COMB.** *n. s.* [*honey* and *comb*.] The cells of wax in which the bee stores her honey.—

All these a milk-white *honey-comb* surround,  
Which in the midst the country banquet crown'd. *Dryden.*

(2.) **HONEY-COMB.** See *Bee*, § I, 8.

\* **HONEY-COMBED.** *adj.* [*honey* and *comb*.] Spoken of a piece of ordnance flawed with little cavities by being ill cast.—A mariner having discharged his gun, which was *honey-combed*, and loading it suddenly again, the powder took fire. *Wifeman.*

(1.) \* **HONEY DEW.** *n. s.* [*honey* and *dew*.] Sweet dew.—There is a *honey-dew* which hangs upon their leaves, and breeds insects. *Mortimer.*

How *honey dew* embalm the fragrant morn,  
And the fair oak with luscious sweets adorn.

*Garth.*

(2.) **HONEY-DEW**, a sweet saccharine substance found on the leaves of certain trees, of which bees are very fond, by the husbandmen supposed to fall from the heavens like common dew. This opinion hath been refuted, and the true origin of this and other saccharine dews shown, by the abbe Boissier de Sauvages, in a memoir read before the Society of Sciences at Montpellier. "Chance (says the abbe) afforded me an opportunity of seeing this juice in its primitive form on the leaves of the holm oak: these leaves were covered with thousands of small round globules or drops, which, without touching one another, seemed to point out the pore from whence each of them had proceeded. My taste informed me that they were as sweet as honey: the honey dew on a neighbouring bramble did not resemble the former, the drops having run together; owing either to the moisture of the air which had diluted them, or to the heat which had expanded them. The dew was become more viscous, and lay in large drops covering the leaves; in this form it is usually seen. The oak had at this time two sorts of leaves; the old, which were strong and firm; and the new, which were tender, and newly come forth. The honey-dew was found only on the old leaves; though these were covered by the new ones, and by that means sheltered from any moisture that could fall from above. I observed the same on the old leaves of the bramble, while the new leaves were quite free from it. Another proof that this dew proceeds from the leaves is, that other neighbouring trees not furnished with a juice of this kind had

no moisture on them; and particularly the mulberry, which is a very particular circumstance, for this juice is a deadly poison to silk worms. If this juice fell in the form of a dew, mist, or fog, it would wet all the leaves without distinction, and every part of the leaves, under as well as upper. Heat may have some share in its production: for though the common heat promotes only the transpiration of the more volatile and fluid juices, a sultry heat, especially if reflected by clouds, may so far dilate the vessels as to produce a more viscid juice, such as the honey dew. The second kind of honey-dew, which is the chief resource of bees after the spring-flowers and dew by transpiration on leaves are past, owes its origin to a small insect called a *vine-fretter*; the excrement ejected with some force by this insect makes a part of the most delicate honey known in nature. (See *APHIS*, § 1.) These vine-fretters rest during several months on the barks of particular trees, and extract their food by piercing that bark, without hurting or deforming the tree. These insects also cause the leaves of some trees to curl up, and produce galls upon others. They settle on branches that are a year old. The juice, at first perhaps hard and crabbed, becomes, in the bowels of this insect, equal in sweetness to the honey obtained from the flowers and leaves of vegetables; excepting that the flowers may communicate some of their essential oil to the honey, and this may give it a peculiar flavour, as happened to myself by planting a hedge of rosemary near my bees at Sauvages: the honey has tasted of it ever since, that shrub continuing long in flower. I have observed two species of vine fretters, which live unsheltered on the bark of young branches: a larger and a lesser. The lesser species is of the colour of the bark upon which it feeds, generally green. It is chiefly distinguished by 2 horns, or straight, immovable, fleshy substances, which rise perpendicularly from the lower sides of the belly, one on each side. This is the species which live on the young branches of bramble and elder. The larger species is double the size of the other; it is of a blackish colour; and instead of the horns which distinguish the other, have in the same part of the skin a small button, black and shining like jet. The buzzing of bees, in a tuft of horn oak, made me suspect that something very interesting brought so many of them thither. I knew that it was not the season for expecting honey dew, nor was it the place where it is usually found; and was surprised to find the tuft of leaves and branches covered with drops which the bees collected with a humming noise. The form of the drops drew my attention, and led me to the following discovery. Instead of being round like drops which had fallen, each formed a small longish oval. I soon perceived from whence they proceeded. The leaves covered with those drops of honey were situated beneath a swarm of the larger black vine fretters; and on observing these insects, I perceived them from time to time raise their bellies, at the extremity of which there then appeared a small drop of an amber colour, which they instantly ejected from them to the distance of some inches. I found by tasting some of these drops which I had caught on my hand, that it had the same flavour

with what had before fallen on the leaves. I afterwards saw the smaller species of these insects eject their drops in the same manner. This action is so far from being a matter of indifference to these insects themselves, that it seems to be wisely instituted to procure food for each individual, as well as to preserve the swarm from destruction; for pressing as they are upon another, they would otherwise soon be crushed together, and rendered incapable of feeding. The drops thus spouted out fall upon the ground if not intercepted by leaves or branches, and the spots they make on stones remain some time, unless washed off by rain. This is the only dew that falls: and this never falls from a greater height than a branch where these insects feed. It is now easy to account for a phenomenon formerly puzzled me greatly. Walking one fine morning in the king's garden at Paris, I felt my hand wetted with little drops, which I took for small rain. The tree indeed sheltered me from the rain, but I escaped going from under the tree. A few minutes after the tree shone with these drops. And being unacquainted with any thing of this kind, I was at a loss to conceive how a continuous substance could fall from the tree in small drops: for I knew that rain could not come its natural attraction to the leaves. I saw some pretty large drops; but I have since learned that the lime tree is very subject to this secretion. Bees are not the only insects that feed on this honey; ants are equally fond of it. I have been of this opinion by what naturalists have formerly believed, that the horns in the lesser species of these vine fretters had in their extremity a small hole, which the ants went in search of; but I have since discovered that what drew the ants after them was from elsewhere, both in the larger and lesser species, and that no liquor is discharged by them. There are two species of ants which feed on these insects. The large black ants follow them, which live on the oak and chestnut: the lesser attend those on the elder. But as the ants are like the bees, provided with the means of sucking up fluids; they place themselves near the insect, in order to seize the drop the moment it appears upon the anus; and as the insect remains some time at the small vine-fretter, they can catch it off, the ants have leisure to do it, and thereby prevent the bees from having any share; but the vine-fretters of the oak and elder being stronger, and perhaps more plentifully supplied with juice, dart the drop instantaneously, that the larger ants get very little of it. The lesser fretters, finding the greatest plenty of juice about the middle of summer, afford also at that time the greatest quantity of honey; and as the season advances, so that in the end the bees prefer it to the flowers than in the beginning. Though these insects pierce the tree in a thousand places, yet the trees do not suffer at all from them, nor do the leaves lose any of their verdure. The husbandman therefore acts injudiciously when he destroys them.

(1.) \* HONEY-FLOWERS. *s. f.* *Andromeda*. A plant.—It hath a perennial root, and the

pearance of a shrub. This plant produces large spikes of chocolate coloured flowers in May, in each of which is contained a large quantity of black sweet liquor, from whence it is supposed to derive its name. *Miller*.

(2.) HONEY FLOWER. See MELIANTHUS.

\* HONEY-GHAT. *n. f.* [*mellio*, Latin; *honey* and *ghat*.] An insect. *Asiaticus*.

HONEY-GUIDE. See CUCULUS, N° 6.

\* HONEYLESS. *adj.* [from *honey*.] Being without honey.—

But for your words, they rob the Hybla bees,  
And leave them *honeyless*. *Shak.*

HONEY LOCUST. See GLEDITSIA.

\* HONEY MOON. *n. f.* [*honey* and *moon*.] The first month after marriage, when there is nothing but tenderness and pleasure.—A man should keep his suety for the latter season of marriage, and not begin to dress till the *honey-moon* is over. *Addison*.

(1.) \* HONEY SUCKLE. *n. f.* [*caprifolium*, Lat.] Woodbine.—It hath a climbing stalk, which twists itself about whatsoever tree stands near it: the leaves are tubulous and oblong, consisting of a leaf, which opens towards the top, and is divided into two lips; the uppermost of which is divided into two, and the lowermost is cut into many segments; the tube of the flowers is long, somewhat resembling a huntsman's horn. They are produced in clusters, and are very sweet. *Miller* enumerates ten species, of which three grow wild in our hedges.—

Bid her steal into the pleached bower,  
Where *honey-suckles*, ripen'd by the sun,  
Forbid the sun to enter; like to favourites,  
Made proud by princes, that advance their pride  
Against the power that bred it. *Shak.*

Watch upon a bank  
With ivy canopied, and interwove  
; With haunting *honey-suckle*. *Milton.*

Then melloil beat and *honey-suckle* pound;  
With these alluring favours strew the ground. *Dryden.*

(1.) HONEY-SUCKLE. See LONICERA.

(2.) HONEY-SUCKLE, AFRICAN FLY. See HAL-  
MALL.

(3.) HONEY-SUCKLE, AMERICAN UPRIGHT.  
See AZALEA.

(4.) HONEY-SUCKLE, FRENCH. See HEDYSA-  
RUM.

(5.) HONEY-SUCKLE GRASS. See TRIFOLIUM.

(1.) \* HONEY-WORT. *n. f.* [*cerintho*, Latin.]  
A plant.

(2.) HONEY-WORT. See CERINTHE, and SI-  
MPL.

HONFALISE, a town of the French republic  
in the dep. of Forets, and ci-devant duchy of Lux-  
emburg, on a small river which runs into the Ourte,  
with an ancient castle: 23 miles NNW. of Lux-  
emburg, and 30 S. of Liege.

HONFLEUR, a considerable seaport of France,  
in the dep. of Calvados and late prov. of Norman-  
dy. It has a very capacious and safe harbour, at  
the mouth of the Seine; and its principal trade is  
in wine. It is 8 miles N. of point l'Eveque, and  
10 N. W. of Paris. Lon. 0. 15. E. Lat. 49. 25. N.

\* HONGIE, a town of Poland, in Red Russia.

HONG-TCHEOU, a town of Corea.

\* HONIED. *adj.* [from *honey*.] 1. Covered  
with honey.—

The bee with *honied* thigh,  
That at her flow'ry work doth sing. *Milton.*  
2. Sweet; luscious.—

When he speaks,  
The air, a charter'd libertine, is still;  
And the mute wonder lurketh in men's ears,  
To steal his sweet and *honied* sentences. *Shak.*

Look now for no enchanting voice, nor fear  
The bait of *honey'd* words; a rougher tongue  
Draws hitherward. *Milton.*

HONIMO, or ULIASSER. See ULIASSER.

HONINGDAEL, a town of Norway.

HONISIT QYMAL Y PENSB. See GARTER,  
§ 3, 4.

HONITON, a borough of Devonshire, with a  
market on Saturday, and a fair in July. A dread-  
ful fire happened there in July 1747, which con-  
sumed three parts of the town, and the damage  
was computed at 43,000 l. It has one church, half  
a mile from the town, with a chapel within it;  
and a large manufactory of bonelace. Just before  
the entrance into the town, from London, is a  
hill, which commands one of the most beautiful  
prospects in the kingdom. Honiton has sent 2  
members to parliament since the 28th of Edward  
I. It is seated on the Otter, 16½ miles E. of Ex-  
eter, and 136 WSW. of London. Lon. 3. 12. W.  
Lat. 50. 45. N.

HONNIKI, a town of Poland, in Red Russia.

HONNINGEN, a town of Germany, in the  
archbishopric of Treves, 15 miles NNW. of Cob-  
lantz.

HONOR. See HONOUR.

(1.) \* HONORARY. *adj.* [*honorarius*, Lat.] 1.  
Done in honour: made in honour.—There was  
probably some distinction made among the Romans  
between such *honorary* arches erected to emperors,  
and those that were raised to them on the account  
of a victory, which are properly triumphal arches.  
*Addison on Italy*.—This monument is only *honora-  
ry*; for the ashes of the emperor lie elsewhere.  
*Addison on Italy*. 2. Conferring honour without  
gain.—The Romans abounded with little *honorary*  
rewards, that, without conferring wealth and rich-  
es, gave only place and distinction to the person  
who received them. *Addison*.

(2.) HONORARY is often applied to persons  
who bear some title, or office merely for the name's  
sake, without performing any of its functions, or  
receiving any advantage from it; such as honora-  
ry counsellors, honorary fellows, &c. Honorary  
is also used for a lawyer's fee, or a salary given to  
public professors in any art or science.

HONORIACI, in antiquity, an order of soldiery  
in the eastern empire, who introduced the Goths,  
Vandals, Alani, Suevi, &c. into Spain. Diodorus  
and Verinianus, two brothers, had, with great  
vigilance and valour, defended the passages of the  
Pyreneans against the Barbarians for some time, at  
their own expence; but being at length killed, the  
emperor Constantine appointed the *honoriaci* to de-  
fend those passages, who, after laying them open  
to all the nations of the north then ravaging the  
Gauls, joined them themselves.

(1.) HONORIUS, the 2d son of Theodosius,  
the Great, was associated in the empire with his

brother Arcadius, A. D. 395. See ROMA. He died at Ravenna, A. D. 423, aged 39.

(2-5.) HONORATUS, the name of 4 Popes, in the 7th 12th and 13th centuries.

(1.) \* HONOUR. *n. s.* [*honneur*, French; *honor*, Latin.] 1. Dignity; high rank. 2. Reputation; fame.—A man is an ill husband of his *honour*, that entereth into any action, the failing wherein may disgrace him more than the carrying of it through can honour him. *Bacon*. 3. The title of a man of rank. Not now used.—

Return unto thy lord,  
Bid him not fear the separated councils:  
His *honour* and myself are at the one;  
And at the other is my good friend Catesby. *Shak.*

4. Subject of praise.—

Thou happy father,  
Think that the clearest gods, who make them  
*honours*  
Of man's impossibilities, have preserv'd thee.

*Shakespeare.*

5. Nobleness of mind; scorn of meanness: magnanimity.—

Now shall I see thy love; what motive may  
Be stronger with thee than the name of wife?  
—That which upholdeth him, that thee upholds,  
His *honour*. Oh, thine *honour*, Lewis; thine  
*honour*.

*Shakespeare.*

—If by *honour* is meant any thing distinct from  
conscience, 'tis no more than a regard to the cen-  
sure and esteem of the world. *Rogers*. 6. Revere-  
rence; due veneration. To do *honour* is to treat  
with reverence.—

They take thee for their mother,  
And every day do *honour* to thy grave. *Shakefp.*  
His Grace of Canterbury,  
Who holds his state at door, 'mongst pursuivants.  
—Ha! 'tis he indeed!

Is this the *honour* they do one another? *Shak.*

—This is a duty in the fifth commandment, re-  
quired towards our prince and our parent, under  
the name of *honour*; a respect, which, in the no-  
tion of it, implies a mixture of love and fear, and  
in the object, equally supposes goodness and pow-  
er. *Rogers*. 7. Chastity.—

Be the *honour* flav'd,  
I have three daughters, the eldest is eleven;  
If this prove true, they'll pay for't. *Shakefp.*

—She dwells so securely on the excellency of her  
*honour*, that the folly of my soul dares not present  
itself: she is too bright to be looked against. *Shak.*

8. Dignity of mien.—

Two of far nobler shape, erect and tall,  
Godlike erect! with native *honour* clad,  
In naked majesty, seem'd lords of all. *Milton*.

9. Glory boast.—A late eminent person, the *ho-  
nour* of his profession for integrity and learning.  
*Burnet's Theory*. 10. Publick mark of respect.—

He saw his friends, who whelm'd beneath the  
waves,

Their fun'ral *honour's* claim'd, and ask'd their  
quiet graves. *Dryden's Æn.*

—Such discourses, on such mournful occasions as  
these, were instituted not so much in *honour* of  
the dead, as for the use of the living. *Atterbury*.

—Numbers engage their lives and labours, some  
to heap together a little dirt that shall bury them in  
the end; others to gain an *honour*, that, at best,

can be celebrated but by an inconsiderable part of  
the world, and is envied and calumniated by more  
than 'tis truly given. *Wake's Preparation for Death*.  
11. Privileges of rank or birth.—

Henry the seventh, truly pitying  
My father's loss, like a most royal prince,  
Restor'd to me my *honours*; and, from ruin,  
Made my name once more noble.

—*Honours* were conferred upon Antonine by Ro-  
man in his infancy. *Wotton's Rom. Hist.* 12. Ci-  
vilites paid.—

Then here a slave, or if you will a lord,  
To do the *honours*, and to give the word. *Ap.*  
13. Ornament; decoration.—

The fire then shook the *honours* of his head,  
And from his brows damps of oblivion fell.

*Dryden*

14. Honour, or on my *honour*, is a form of pro-  
tation used by the lords in judicial decisions.

My hand to thee, my *honour* on my promise.

(2.) HONOUR (§ 1, def 6) is used for a senti-  
ment of esteem or submission, expressed by words, action,  
and exterior behaviour, by which we make known  
the respect we entertain for a person on account of  
his dignity or merit. The word is used in general  
for the esteem due to virtue, glory, and reputa-  
tion. It is also used for *virtue* and *probity* them-  
selves, and for an exactness in performing what-  
ever we have promised; and in this last sense we  
use the term a man of *honour*. But *honour* is  
particularly applied to two kinds of virtue; in-  
tegrity in men, and chastity in women.—Virtue and  
Honour were deified among the ancient Greeks  
and Romans, and had a joint temple consecrated  
to them at Rome: but afterwards each of them  
had separate temples, which were so placed, that  
no one could enter the temple of Honour without  
passing through that of Virtue; by which the Ro-  
mans were continually put in mind, that *virtue* was  
the only direct path to true glory. Pintarch tells  
us, that the Romans, contrary to their usual cus-  
tom, sacrificed to Honour uncovered; perhaps to  
denote, that wherever honour is, it wants no cov-  
ering, but shows itself openly to the world.

(3.) Honour, in the *beau monde*, has a mean-  
ing materially different from the above, and which  
it is easier to illustrate than define. It is, how-  
ever, subject to a system of rules, called the *law*  
of *honour*, constructed by people of fashion, or  
cultivated to facilitate their intercourse with one  
another, and for no other purpose. Consequently  
nothing is considered as inconsistent with *honour*,  
but what tends to incommode its intercourse.  
Hence, as Mr Paley states the matter, profane-  
ness, neglect of public worship or private devo-  
tion, cruelty to servants, rigorous treatment of  
tenants or other dependants, want of charity to  
the poor, injuries done to tradesmen by insolven-  
cy or delay of payment, with numberless exam-  
ples of the same kind, are accounted no breach  
of honour; because a man is not a less agreeable  
companion for these vices, nor the worse to deal  
with in those concerns which are usually transac-  
ted between one gentleman and another.—Again,  
the law of *honour* being constituted by men occu-  
pied in the pursuit of pleasure, and for the mu-  
tual convenience of such men, will be found, it  
might be expected from the character and dispo-



the law-makers, to be, in most instances, favorable to the licentious indulgence of the nations. Thus it allows of fornication, adultery, drunkenness, prodigality, duelling and revenge in the extreme; and lays no stress upon the more virtues.

**HONOUR or RANK;** § 1, *def. II.* The definition of honour observed in Britain may be compared under *nobiles majores* and *nobiles minores*.

Those included under the first rank are, bishops, dukes, marquises, earls, viscounts, barons, and bishops; which are all distinguished by respective ornaments of their escutcheons; and those of the last are baronets, knights, esquires, and gentlemen. Some authors will have knights to be left under the first rank, because honour is hereditary, and by patent, like that of the nobility. See **COMMONALTY**, § 2; and **KNIGHTS**.

**HONOUR** is particularly applied in the English to the more noble kind of feignories or fiefs, whereof other inferior lordships or manors hold or depend. As a manor consists of lands, tenements, services, customs, &c. so an honour contains divers manors, knights fees, &c. and is formerly called *beneficium*, or *royal fee*, and is always held of the king *in capite*.

**HONOUR, COURT OF.** See **CHIVALRY**, § 6.

**HONOUR, EXTRAORDINARY INSTANCES**

The Spanish historians relate a memorable instance of honour and regard to truth. A Spanish cavalier in a sudden quarrel slew a Moorish man, and fled. His pursuers soon lost sight of him, for he had unperceived leaped over a garden-wall. The owner, a Moor, happening to be in the garden, was addressed by the Spaniard on the spot, who acquainted him with his case, and desired concealment. "Eat this," said the Moor, giving him half a peach, "you now know I may confide in my protection." He then led him up in his garden telling him as he went that it was night he would provide for him a place of greater safety. The Moor then led him into his house, where he had but just retired himself, when a great crowd, with loud clamours, came to his gate, bringing the corpse of the man who had just been killed by a Spaniard. The first shock of surprise was a little over, and from the description given, that the fact was done by the very person then in his house. He mentioned this to no one; but, as it was dark, retired to his garden, as if to his usual place, giving orders that none should follow him. Then accosting the Spaniard, he said, "I am the person you have killed; he is my son, and he is now in my house. You ought to suffer for what you have eaten with me, and I have given you my faith, which must not be broken." He then led the astonished Spaniard to his stables, and showed him on one of his finest horses, and said, "Fly far while the night can cover you; I will be safe in the morning. You are indeed the murderer of my son's blood: but God is just and merciful, and I thank him I am innocent of yours, and my oath given is preserved." This point of honour is most religiously observed by the Africans, from whom it was adopted by the Spaniards of Africa, and by them was brought

into Spain. The following instance of Spanish honour may still be in the memory of many living, and deserves to be handed down to the latest posterity. In 1746, when Britain was at war with Spain, the Elizabeth of London, captain William Edwards coming through the Gulph from Jamaica, richly laden, met with a most violent storm, in which the ship sprung a leak, that obliged them, to run into the Havannah, a Spanish port, to save their lives. The captain went on shore, and directly waited on the governor, told the occasion of his putting in, and that he surrendered the ship as a prize, and himself and his men as prisoners of war, only requesting good quarter. "No, Sir," replied the Spanish governor, "if we had taken you in fair war at sea, or approaching our coast with hostile intentions, your ship would then have been a prize, and your people prisoners; but when, distressed by a tempest, you come into our ports for the safety of your lives, we, the enemies, being men, are bound as such by the laws of humanity to afford relief to distressed men who ask it of us. We cannot even against our enemies take advantage of an act of God. You have leave therefore to unload your ship, if that be necessary, and to stop the leak; you may refit her here, and traffic so far as shall be necessary to pay the charges; you may then depart, and I will give you a pass to be in force till you are beyond Bermuda: if after that you are taken, you will then be a lawful prize; but now you are only a stranger, and have a stranger's right to safety and protection." The ship accordingly departed, and arrived safe in London. A remarkable instance of honour is also recorded of an African negro, in Captain Snelgrave's account of his voyage to Guinea. A New England sloop, trading there in 1754, left a second mate, William Murray, sick on shore, and sailed without him. Murray was at the house of a black, named Cudjoe, with whom he had contracted an acquaintance, during their trade. He recovered; and the sloop being gone, he continued with his black friend till some other opportunity should offer of his getting home. In the mean time a Dutch ship came into the road, and some of the blacks coming on board her, were treacherously seized and carried off as slaves. The relations and friends, transported with sudden rage, ran to the house of Cudjoe, to take revenge by killing Murray. Cudjoe stopped them at the door, and demanded what they wanted. "The white men," said they, "have carried away our brothers and sons, and we will kill all white men. Give us the white man you have in your house, for we will kill him." "Nay," said Cudjoe the white men that carried away your relations are bad men, kill them when you can take them; but this white man is a good man, and you must not kill him."—"But he is a white man," they cried; "and the white men are all bad men, we will kill them all." "Nay," says he, "you must not kill a man that has done no harm, only for being white. This man is my friend, my house is his post, I am his soldier, and must fight for him; you must wait till you can kill him. What good man will ever come again under my roof, if I let my floor be stained with a good man's blood?" The negroes seeing his reso-

lution, and being convinced by his discourse that they were wrong, went away ashamed. In a few days Murray went abroad again with his friend Cadjoe, when several of them took him by the hand, and told him, "They were glad they had not killed him; for as he was a good man, their God would have been very angry, and would have spoiled their fishing."

(8.) **HONOURS, FOUNTAIN OF.** The king is so styled, as being the source of honours, dignities, &c. See **PREROGATIVE**. Although the origin of all sovereignty is in the people, yet it is absolutely impossible that government can be maintained without a due subordination of rank. The British Constitution has therefore entrusted the king with the sole power of conferring dignities and honours, in confidence that he will bestow them only upon such as deserve them. Hence all degrees of nobility, of knighthood, and other titles, are received by immediate grant from the crown: either expressed in writing, by writs or letters patent, as in the creation of peers and baronets; or by corporal investiture, as in the creation of a simple knight. From the same principle also arises the prerogative of erecting and disposing of offices; for honours are in their nature convertible and synonymous. All officers under the crown carry in the eye of the law an honour along with them; because they imply a superiority of parts and abilities, being supposed to be always filled with those that are most able to execute them. In fact, all honours, in their original, had duties or offices annexed to them; an earl, *comes*, was the conservator or governor of a county; and a knight, *miles*, was bound to attend the king in his wars. For the same reason therefore that honours are in the disposal of the king, offices ought to be so likewise; and as the king may create new titles, so may he create new offices: but with this restriction, that he cannot create new offices with new fees annexed to them, nor annex new fees to old offices; for this would be a tax upon the subject, which cannot be imposed but by act of parliament. Wherefore, in 13 Hen IV. a new office being created by the king's letters patent for measuring cloths, with a new fee for the same, the letters patent were, on account of the new fee, revoked and declared void in parliament. Upon the same or like ground, the king has also the prerogative of conferring privileges upon private persons: such as granting place or precedence to any of his subjects, or converting aliens, or persons born out of the king's dominions, into denizens; whereby some very considerable privileges of natural-born subjects are conferred upon them. Such also is the prerogative of erecting corporations; whereby a number of private persons are united together, and enjoy many liberties, powers, and immunities in their political capacity, which they were incapable of in their natural.

(9.) **HONOUR, MAIDS OF,** are young ladies in the queen's household, whose office is to attend the queen when she goes abroad, &c. In Britain they are six in number, and their salary is 300*l.* a-year each.

(10.) **HONOUR POINT,** in heraldry, is that next above the centre of the escutcheon, dividing the upper part into two equal portions.

(11.) **HONOURS, MILITARY.** All armies that crowned heads in the most respectful manner, drums beating a march, colours and standards dropping, and officers saluting. Their guards pay no compliment except to the princes of the blood; and even that by courtesy, in the absence of the crowned head. To the commander in chief the whole line turns out without arms, and the camp-guard beat a march, and salute. To generals of horse and foot, they beat a march, and salute. Lieutenant-generals of ditto, three ruffs, and salute. Major-generals of ditto, two ruffs, and salute. Brigadiers of ditto, rested arms, one ruff, and salute. Colonels of ditto, rested arms, and no beating. Sentinels rest their arms to all field officers, and shoulder to every officer. All governors that are not general officers, in all places where they are governors, have one ruff, and rested arms; but for those who have no commission as governors, no drum beats. Lieutenant-governors have the main guard turned out with shouldered arms.

(12.) **HONOURS OF WAR,** in a siege, is, the governor, having made a long and vigorous defence, is at last obliged to surrender the place to the enemy for want of men and provisions, and makes it one of his principal articles to march with the *honours of war*; that is, with shouldered arms, drums beating, colours flying, and all baggage, &c.

(13.) **HONOURS OF WAR, PRUSSIAN,** chiefly imitated by most powers in Europe, are. To the king, all guards beat the march, and all officers salute. Field-marshal received with the march and saluted in the king's absence. General of horse or foot, four ruffs; but if he commands in chief, a march and salute. Lieutenant-general of horse or foot, commanding or not, guards beat three ruffs. Major-generals of horse or foot, two ruffs. Officers, when their guards are under arms, and a general makes a signal, march to him, but not beat; when not going under arms, and a signal made, only stand by their arms. Village guards go under arms only to the king, field-marshal, generals of horse and foot, and the general of the day. Generals' guards go under arms only to the king, field-marshal, and general over whom they mount. Commanding officers of regiments and battalions, their quarter and rear guards to turn out; but not other field-officers, unless they are of the rank of Generals in foreign service, the same.

(14.) **HONOURS PAID BY SENTINELS.** For field-marshal; two sentinels, with ordered firelock at their tent or quarters. Generals of horse or foot; two sentinels, one with his firelock ordered, the other ordered. Lieutenant-generals; one, with firelock ordered. Major-generals; one with firelock shouldered. The first battalion guards go under arms to the king only; not stand by, nor draw up in the rear of their arms, any other; nor to give sentinels to foreigners. Second and third battalions draw up behind the arms to the princes, and to field-marshal, when on grenadier guards or out posts, they turn out as other guards do, to the officers of the line. They give one sentinel with shouldered arms.

the princes of the blood, and to field-marshal when they lie alone in garrison.

\* 7<sup>th</sup> HONOUR. *v. a.* [*honorer*, French; *honore*, Latin.] 1. To reverence; to regard with veneration.—He was called our father, and was *honoured* of all men, as the next person unto the king. *Eccl. vi. 11.*—The poor man is *honoured* for his skill, and the rich man is *honoured* for his riches. *Eccl. vi. 30.*—He that is *honoured* in poverty, how much ore in riches? *Eccl. x. 31.*—

How lov'd, how *honour'd* once, avails thee not.

*Pope.*

To dignify; to raise to greatness.—

We nourish 'gainst our senate

The cockle of rebellion, insolence, sedition,  
Which we ourselves have plow'd for, sow'd and  
scatter'd,

By mingling them with us, the *honour'd* number.

*Shakesp.*

To glorify.—I will harden Pharaoh's hear, that  
shall follow after them, and I will be *honoured*  
as Pharaoh, and upon all his host, that the E-  
gyptians may know that I am the Lord. *Ex. xiv.*

\* HONOURABLE. *adj.* [*honorable*, Fr.]  
Nobles; noble.—Who hath taken this coun-  
sell against Tyre, the crowning city, whose mer-  
chandise are princes, whose traffickers are the be-  
st of the earth? *Isa. xxiii. 2.* 2. Great;  
generous; generous.—

Sir, I'll tell you,

Since I am charg'd in honour, and by him  
that I think *honourable*.

*Shakespeare.*

Conferring honour.—

Think'st thou it *honourable* for a nobleman  
to remember wrongs?

*Shakespeare.*

Then warlike kings, who for their country  
fought,

Had *honourable* wounds from battle brought.

*Dryden.*

Any of those persons, who put this *honourable*  
on me, were more able to perform it them-  
selves. *Dryden.* 4. Accompanied with tokens of  
honour.—

With this wretched woman overcome,  
Anguish, rather than of crime hath been,  
Believe her cause to her eternal doom;  
And in the mean, vouchsafe her *honourable* tomb.

*Spenser.*

Not to be disgraced.—Here's a Bohemian Tartar  
in the coming down of thy fat woman:—let  
descend, my chambers are *honourable*. *Shake-  
sp.* 6. Free from taint; free from reproach.—  
He was *honourable* in all his acts, so in this, that  
he took Joppa for an haven. *1 Mac. xiv. 5.*—Me-  
thinks I could not die any where so contented as  
in king's company, his cause being just and  
quarrel *honourable*. *Shak.* 7. Honest; with-  
out mention of deceit. The earl sent again to  
ask if they would entertain their pardon, in case  
he should come in person, and assure it: they an-  
swered, they did conceive him to be so *honourable*,  
that from him if they would most thankfully em-  
brace it. *Hayward.*

If that thy bent of love be *honourable*,  
My purpose marriage, send me word to-mor-  
row.

*Shakespeare.*

Equitable.—

\* HONOURABLE, a title conferred on the  
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younger sons of earls, the sons of viscounts and  
barons; as also on such persons as have the king's  
commission, and upon those who enjoy places of  
trust and honour. Members of the king's privy  
council are styled *Right Honourable*.

\* HONOURABLENESS. *n. s.* [from *honour-  
able*.] Eminence; magnificence; generosity.

\* HONOURABLY. *adv.* [from *honourable*.] 1.  
With tokens of honour.—

The rev'rend abbot,

With all his convent *honourably* received him.

*Shakespeare.*

2. Magnanimously; generously.—After some six  
weeks, which the king did *honourably* interpose,  
to give space to his brother's intercession, he was  
arraigned of high treason, and condemned. *Bacon.*

3. Reputably; with exemption from reproach.—

'Tis just, ye gods! and what I well deserve;

Why did I not more *honourably* starve! *Dryden.*

\* HONOURER. *n. s.* [from *honour*.] One that  
honours; one that regards with veneration.—I  
must not omit Mr Gay, whose zeal in your con-  
cern is worthy a friend and *honourer*. *Pope.*

HONRUBIA, a town of Spain in New Castile.

HONSBROUCK, a town of the French republic,  
in the department of the Lower Meuse, and  
ci devant duchy of Limburg; 5 miles N. of Fau-  
quemont.

HONTHEIM, John Nicholas Dr., a learned au-  
thor, born at Treves in 1700. He was made suf-  
fragan to the Abp. elector, and was a man of great  
taste and erudition. He wrote, 1. *Historia Trevi-  
sensis diplomatica & pragmatice*; 3 vols. fol. 2.  
A Supplement to it, in 2 vols. fol. 3. *De present  
statu ecclesie liber singularis*; 3 vols. 4to. This work  
has made some noise among the Catholics. He  
died in 1790.

HONTHY, a river of Wales, which runs into  
the Usk, near Brecknock.

HONTORIA, a town of Spain, in O. Castile.

(1.) HOOD. Robert, or Robin, a famous outlaw  
and deer stealer, who chiefly harboured in Sherwood  
forest in Nottinghamshire. He was a man of fa-  
mily, which by his pedigree appears to have had  
some title to the earldom of Huntingdon; and  
played his pranks about the end of the 12th cen-  
tury. He was famous for archery, and for his  
treatment of all travellers who came in his way;  
levying contributions on the rich, and relieving the  
poor. Falling sick at last, and requiring to be  
bloused, he is said to have been betrayed and bled  
to death. He died in 1247; and was buried at  
Kirkstree in Yorkshire, then a Benedictine monas-  
tery, where his grave-stone is still shown.

(2) \* Hood, in composition, is derived from the  
Saxon *had*, in German *heit*, in Dutch *heid*. It de-  
notes quality; character; condition: as, *knight-  
hood*; *childhood*; *fatherhood*. Sometimes it is  
written after the Dutch, as *maidenhood*. Some-  
times it is taken collectively: as, *brotherhood*, a  
confraternity; *sisterhood*, a company of sisters.

(3) \* Hood. *n. s.* [*hod*, probably from *bepod*,  
head] 1. The upper covering of a woman's head.

I velvet, white as snow, the troop wangsown'd

Their *hoods* and sleeves the same. *Dryden.*

2. A ything drawn upon the head, and wrapping  
round it. He undertook to muffle himself in his  
*hood*, that none should discern him. *Wotton.*—The

*lacerna* came, from being a military habit, to be a common dress: it had a *hood*, which could be separated from and joined to it. *Arbuthnot on Coins*.  
3. A covering put over the hawk's eyes, when he is not to fly. 4. An ornamental fold that hangs down the back of a graduate to mark his degree.

(4.) HOOD. See CHAPTERON, § 1, 2; and COWL.

(5.) HOOD, in falconry (§ 3. *def.* 3.) See HAWKING, § 4.

\* To HOOD. *v. a.* (from the noun.) 1. To dress in a hood.—

The cobbler apron'd, and the parson gown'd,  
The friar hooded, and the monarch crown'd.

*Pope.*

2. To blind, as with a hood.—

While grace is saying, I'll hood mine eyes  
Thus with my hat, and sigh, and say, Amen.

*Shakespeare.*

3. To cover.—

An hollow crystal pyramid he takes,  
In firmamental waters dipt above;  
Of it a broad extinguisher he makes,  
And hoods the flames that to their quarry strove.

*Dryden.*

\* HOODMAN BLIND. *n. s.* A play in which the person hooded is to catch another, and tell the name; blindman's buff —

What devil was't,

That thus hath cozen'd you at hoodman blind?

*Shakespeare.*

HOOD'S ISLAND, one of the MARQUESAS ISLANDS, in the South Sea, discovered in April 1774 by Captain Cook. See COOK, N° III. § 9. It is the most northerly of the cluster, and lies in lon. 139. 13. W lat. 9. 26. S.

\* To HOOD-WINK, *v. a.* [*hood* and *wink*.] 1. To blind with something bound over the eyes.—They willingly hood-wink themselves from seeing his faults, he often abused the virtue of courage to defend his foul vice of injustice. *Sidney*.—We will bind and hood-wink him so, that he shall suppose he is carried into the leaguer of the adversaries. *Shakespeare* —

Then she who hath been hood-winked from  
her birth,

Doth first herself within death's mirror see.

*Davies.*

So have I seen, at Christmas sports, one lost,  
And hood-wink'd, for a man embrace a post.

*Ben Jonson.*

—Satan is fain to hood-wink those that start.  
*Decay of Piety*.—Prejudice so dextrously hood-winks men's minds as to keep them in the dark, with a belief that they are more in the light.  
*Locke*.—

Must I wed Rodogune?

Fantastick cruelty of hood-wink'd chance! *Rowe*.

On high, where no hoarse winds or clouds  
resort,

The hood-wink'd goddess keeps her partial court.

*Garib.*

4. To cover; to hide.—

Be patient; for the prize, I'll bring thee to,  
Shall hood-wink this mischance. *Shak.*

3. To deceive; to impose upon. She delighted in infamy, which often she had used to her husband's shame, filling all men's ears, but his, with

reproach; while he, hood-wink'd with kindness, least of all men knew who struck him. *Sidney*.

\* HOOF. *n. s.* [*hoof*, Saxon; *hoef*, Dutch.] The hard horny substance on the feet of gregarious animals.—With the hoofs of his horses he tread down all thy streets. *Ezek. xvi. 15*.—The bull and ram know the use of their horns as well as the horse of his hoofs. *Mare*.

\* HOOF-BOUND. *adj.* [*hoof* and *bound*.] A horse is said to be hoof-bound when he has a pain in the fore feet, occasioned by the dryness and contraction or narrowness of the horn of the quarter which straitens the quarters of the heels, and sometimes makes the horse lame. A hoof-bound horse has a narrow heel, the sides of which are too near one another, insomuch that the feet are kept too tight, and has not its natural extension. *Farrier's Dict.*

HOOF-BOUNDNESS. *n. s.* See FARRIERY, P. V. *Set.* vi.

\* HOOFEED. *adj.* [from *hoof*.] Furnished with hoofs.—Among quadrupeds, the roe-deer is swiftest; of all the hoofed, the horse is the beautiful; of all the clawed, the lion is the fiercest. *Gray*.

HOOFT, Peter Cornelius VAN, an eminent historian and poet, born at Amsterdam in 1631. was lord of Muyden, and judge of Goyland. died at the Hague in 1647. He wrote, 1. *Beeld der Nederlanden*, from the abdication of Charles V. to the year 1588: 2. *Several Comedies*: 3. *Historia Henrici IV.* for which Louis XIII. made him a knight of St Michael: 4. *translation of Tacitus into Dutch*. The French consider him as the Homer and Tacitus of the Netherlands.

HOOGEVEEN, Henry, a learned Dutch author, born at Leyden, in 1712. His poverty, though poor, gave him a good education, in consequence of which, he assisted them, by the fruits of his teaching, at 15 years of age. In 1728 he became assistant master in the academy of Gcum, and in 1738 removed to Culemburg. In 1745, he settled at Breda; in 1761 at Dordrecht; in 1764 at Delft; where he died in 1794. His works are, 1. An edition of *Vigerus de Lingua Græca*: 2. *Doctrina particularum Lingue Græcæ*: 2 vols. 4to. 3. *Several Latin Poems*. 4. *Dictionarium Analogicum Græcum* Cambridge 1800.

HOOGEWALUWE, a town of the Batavian republic, in the dep. of Delft, 5 miles W. of Leyden.

(1.) HOOGLY, the western arm of the Ganges, formed by the union of its 2 westernmost branches, the Collimbuzar and Yellughy. It is the port of Calcutta, and the only branch of the Ganges which is commonly navigated by ships.

(2.) HOOGLY, a small but ancient city of Hindoostan in Bengal. It is now nearly in ruins, but possesses many vestiges of its former greatness. At the beginning of the 18th century, it was the great mart of the export trade of Bengal to Europe. It is situated on the HOOGLY, (N° 1.) 26 miles N. of Calcutta. Lon. 88 28 E. Lat. 32. 30. N.

(3.) HOOGSTADTEN, David VAN, professor of belles lettres at Amsterdam, was born at Rotterdam.



sterdam in 1658. He published 1. Poems in Latin: 2. Poems in Flemish: 3. A Latin Flemish dictionary: 4. Notes upon Nepos and Terence: A fine edition of Phœdrus for the prince of Orange, in the manner of the classics in usum Delphici: 6. A similar one of James Broukhufius's works. In the evening of Nov. 13, 1724, he fell in a canal, and though immediately taken out, he was 8 days after, from the cold and the fatigue.

2. **HOOGSTRATEN**, a town of the Batavian republic, in the dep. of Dommel and Scheldt, and province of Dutch Brabant, capital of a district county of the same name, 10 miles S. of Amsterdam. Lon. 4. 42. E. Lat. 51. 45. N.

3. \* **HOOK**. *n. f.* [*hoce*, Saxon; *hoek*, Dutch.] anything bent so as to catch hold: as, a sheep-hook and put books.—This falling not, for they had not far enough undermined it, they went with great books and strong ropes to have it cut down. *Kneller*. 2. The curved wire which the bait is hung for fishes, and with which the fish is pierced.—

Like unto golden books,  
That from the foolish fish their baits do hide.

My bended book shall pierce  
Thy clammy jaws. *Shakespeare.*  
Thou divine Plato thus of pleasures thought,  
Thy us with books and baits, like fishes, caught.

A snare; a trap.—  
A shop of all the qualities that man  
wants woman for, besides that book of wiving,  
which strikes the eye. *Shak.*

3. A hook to seize the meat in the caldron.—  
About the caldron many cooks accoil'd,  
With books and ladles, as need did require;  
While the viands in the vessel boil'd. *F. & J.*  
A hook to reap corn.—Pease are commonly  
drawn with a book at the end of a long stick.  
4. 5. Any instrument to cut or lop with.—  
So that I'd lop the beauties from his book,  
Fishing Bentley with his desperate book.

*Pope.*  
The part of the hinge fixed to the post: whence  
the proverb, *off the books*, for in disorder.—

My doublet looks,  
I tell him that wears it, quite off o' the books.

*Cleveland.*  
He was horribly bold, meddling and expensive,  
put off the books, and monstrous hard to be  
pleased. *L'Estrange*.—

While Sheridan is off the books,  
I commend Delany at his books. *Swift.*

4. A hook. [*In husbandry.*] A field sown two years  
before. *diu. sw.* 9. **HOOK** or **CROOK**. One  
drawn by any expedient; by any means dishonest.  
10. Ludicrous.—

Which he by book or crook had gather'd,  
For his own inventions father'd. *Hudibras.*  
I would bring him by book or crook into his  
country. *Dryden.*

11. **HOOK**. (*§ 1, def. 2.*) See **FISHING-HOOK**.  
Hooks, in building, &c. are of various  
kinds, some of iron, and others of brass, viz. 1.  
2. Hooks, which are generally of brass, and  
are used to hang up arms upon, as guns, muskets, half-

pikes, pikes, javelins, &c. 3. Casement-hooks. 4. Chimney-hooks, which are made both of brass and iron, and of different fashions: their use is to set the tongs and fire shovel against. 5. Curtain-hooks. 6. Hooks for doors, gates, &c. 7. Double line-hooks, large and small. 8. Single line-hooks, large and small. 9. Tenter-hooks of various sorts. See **TENTER**.

(4.) **HOOKS OF A SHIP** are all those forked timbers which are placed directly upon the keel, as well in her run as in her rake. *Can-books* are those which being made fast to the end of a rope with a noose (like that which brewers used to sling or carry their barrels on), are made use of for slings. *Foot-books* are the same with *FUTROCKS*. *Loof-books* are a tackle with two hooks; one to hitch into a cringle of the main or fore-sail, in the bolt-rope at the leech of the sail by the clew; and the other is to hitch into a strap, which is spliced to the chesle tree. Their use is to pull down the sail, and succour the tackles in a large sail and stiff gale, that all the stress may not bear upon the tack. It is also used when the tack is to be seized more secure, and to take off or put on a bonnet or drab-ler.

\* **TO HOOK**. *v. a.* [from the noun.] 1. To catch with a hook.—The huge jack he had caught was served up for the first dish: upon our sitting down to it, he gave us a long account how he had hooked it, played with it, fouled it, and at length drew it out upon the bank. *Addison*. 2. To intrap; to insnare. 3. To draw as with a hook.—

But she  
I can hook to me. *Shak. Winter's Tale.*  
4. To fasten as with an hook. 5. To draw by force or artifice.—There are many branches of the natural law no way reducible to the two tables; unless hooked in by tedious consequences. *Norris*.

**HOOKAH**, among the Arabs and other nations of the East is a pipe of a singular and complicated construction, through which tobacco is smoked. Out of a small vessel of a bell or globular form, and nearly full of water, issue two tubes, one perpendicularly, on which is placed the tobacco; the other obliquely from the side of the vessel, and to that the person who smokes applies his mouth; the smoke by this means being drawn through water, is cooled in its passage and rendered more grateful: one takes a whiff, draws up a large quantity of smoke, puffs it out of his nose and mouth in an immense cloud, and passes the hookah to his neighbour; and thus it goes round the whole circle.—The hookah is known and used throughout the East; but in those parts of it where the refinements of life prevail greatly, every one has his own hookah; and it is frequently an implement of a very costly nature, being of silver, and set with precious stones: in the better kind, that tube which is applied to the mouth is very long and phiant; and for that reason is termed the snake: people who use it in a luxurious manner, fill the vessel through which the smoke is drawn with rose water, and it thereby receives some of the fragrant quality of that fluid. See *Plate 184, fig. 1.*

(1.) **HOOKE**, Nathaniel, author of an excellent Roman history and other works. Of this learned gentleman the earliest particulars to be met with

are furnished by himself, in the following modest but warmly addressed to the Earl of Oxford, dated Oct. 7, 1732, and published in Nichols's Anecdotes of Bowyer: "My lord, the first time I had the honour to wait upon your lordship since your coming to London, your lordship had the goodness to ask me, what way of life I was then engaged in? A certain *mauvaise honte* hindered me at that time from giving a direct answer. The truth is, my lord, I cannot be said at present to be in any form of life, but rather to live extempore. The late epidemical distemper seized me;" (alluding to the unfortunate adventure of the South Sea Scheme;) "I endeavoured to be rich; imagined for a while that I was, and am in some measure happy to find myself at this instant but just worth nothing. If your lordship, or any of your numerous friends, have need of a servant, with the bare qualifications of being able to read and write, and to be honest, I shall gladly undertake any employments your lordship shall not think me unworthy of. I have been taught, my lord, that neither a man's natural pride, nor his self-love, is an equal judge of what is fit for him; and I shall endeavour to remember, that it is not the short part we act, but the manner of our performance, which gains or loses us the applause of Him who is finally to decide of all human actions. My lord, I am just now employed in translating from the French, a History of the Life of the late Abp. of Cambray; and I was thinking to beg the honour of your lordship's name to protect a work which will have so much need of it. The original is not yet published. 'Tis written by the author of the 'Discourse upon Epic Poetry,' in the new edition of *Telemaque*. As there are some passages in the book of a particular nature, I dare not solicit your lordship to grant me the favour I have mentioned, till you first have perused it. The whole is short, and pretty fairly transcribed. If your lordship could find a spare hour to look it over, I would wait upon your lordship with it, as it may possibly be no unpleasant entertainment. I should humbly ask your lordship's pardon for so long an address in a season of so much business. But when should I be able to find a time in which your lordship's goodness is not employed? I am, with perfect respect and duty, my lord, your lordship's most obliged, most faithful, and most obedient humble servant, NATHANIEL HOOKE." The translation here spoken of was afterwards printed in 1730, 1733. From this period till his death, Mr Hooke enjoyed the confidence and patronage of men not less distinguished by virtue than by titles. He published a translation of Ramsay's *Travel's of Cyrus*, in 4to; in 1733 he revised a translation of "The History of the Conquest of Mexico by the Spaniards, by Thomas Townsend, Esq;" printed in 3 vols. 8vo; and in the same year he published, in 4to, the first volume of "The Roman History, from the building of Rome to the ruin of the Commonwealth; illustrated with maps and other plates." In the dedication to this volume, Mr Hooke took the opportunity of "publicly testifying his just esteem for a worthy friend, to whom he had been long and much obliged," by telling Mr Pope, that the displaying of his name at the head of those sheets was "like

the hanging out a splendid sign, to catch the traveller's eye, and entice him to make trial of the entertainment the place affords. But," he proceeds, "when I can write under my sign, that Mr Pope has been here, and was content, who will question the goodness of the house?" The volume is introduced by "Remarks on the History of the Seven Roman Kings, occasioned by Sir Isaac Newton's objections to the supposed 144 year duration of the royal state of Rome." His next pen was next employed in digesting "An Account of the conduct of the Dowager Duchess of Marlborough, from her first coming to Court in the year 1710, in a Letter from herself to Lord — in 1742," 8vo. The circumstances of the action are related by Dr Mary, in his *Memoirs of Lord Chesterfield*, vol. I. p. 116. "The duchess, the great duke of Marlborough, being desirous of submitting to posterity her political conduct, as well as her lord's, applied to the earl of Oxford for a proper person to receive her dictation, and put the memoirs of her life into a proper dress. Mr Hooke was recommended by the earl for that purpose. He accordingly waited on the duchess, while she was still in bed, oppressed by the infirmities of age. She delivered to him without any notes, her account, in the most plain as well as the most connected manner. He began with the completion of the work, she insisted upon Mr Hooke's not leaving her till he had finished it. This was done in a short time; and her Grace was so well pleased with his performance, that she complimented him with a present of 5000 l. a sum which far exceeded his expectations. He hastened to thank him, and communicated to him his good fortune. The perturbation of mind he was then occasioned by the strong sense of his obligations plainly appeared in his hammering out acknowledgments: and he, who had succeeded so well as the interpreter of her Grace's sentiments, scarcely utter his own." The 2d volume of the Roman History appeared in 1745; when Mr Hooke embraced the occasion of congratulating his friend the earl of Marchmont, on "that true glory, consistent praise of the honest and the virtuous, which his lordship had so early acquired. To the 2d volume Mr Hooke added "The Capital Marbles, or Consular Calendars, an ancient monument accidentally discovered at Rome in the year 1543, during the Pontificate of Paul III. In 1752, he published "Observations on, &c. the Answer of M. l'Abbe de Vertot to the late Earl Stanhope's Inquiry concerning the Senate of ancient Rome: dated December 1719. II. A Dissertation upon the Constitution of the Roman Senate, by a Gentleman: published in 1745. III. A Dissertation on the Roman Senate, by Dr Oakes: published in 1747. IV. An Essay on the Roman Senate, by Dr Thomas Chalmers: published in 1750;" which he with great propriety inscribed to Mr Speaker Onslow. The 3d volume of Mr Hooke's Roman History, to the end of the Gallic war, was printed under his dictation before his last illness; but did not appear after his death, which happened in 1764. The 4th and last volume was published in 1771. Mr Hooke left two sons; of whom one was

of the church of England; the other, a doctor of the Sorbonne, and professor of astronomy at a formerly illustrious seminary.

1. Hooke, Robert, a very eminent English mathematician and philosopher, was the son of John Hooke minister of Freshwater, in the county of Wight, where he was born in 1635. He early discovered a genius for mechanics, and was curious toys with great art and dexterity.

He was educated under Dr Busby in Westminster school, where he acquired Greek and Latin with Hebrew and some other oriental languages; and made himself master of a great part of Euclid's elements. About 1653 he went to a church in Oxford, and in 1655 was introduced to the Philosophical Society there; who employed him to assist Dr Willis in his operations in chemistry, and afterwards recommended him to the Hon. Robert Boyle, whom he served six years in the same capacity. He was also assisted in astronomy about this time by Dr Ward, and henceforward distinguished himself by many mechanical inventions and improvements. He invented several astronomical instruments, for making observations both at sea and land, and was particularly serviceable to Mr Boyle in completing the invention of the air-pump.

Mr Cutler having founded a mechanic school in 1662, he settled an annual stipend on Mr Hooke for life, intrusting the president, council, and members, of the Royal Society to direct him with respect to the number and subject of his lectures; on the 12th Jan. 1664-5. he was elected by the Society curator of experiments for life, with a substantial salary. In 1666 he produced to the Society a model for rebuilding the city of London after the dreadful fire, with which the city was well pleased; and the lord mayor and council preferred it to that of the city surveyor, which happened not to be carried into execution. The rebuilding of the city according to the plan of parliament requiring an able person to set out the ground to the proprietors, Mr Hooke was appointed one of the surveyors; in which employment he got most part of his estate, as appears from a large iron chest of money found at his death, locked down with a key in it, and a note of the time, which showed it to have been shut up above 30 years.—Mr Oldenburgh, secretary to the Royal Society, dying in 1677, Hooke was appointed to supply his place, and continued to take minutes at the meeting in October, 1677, but did not publish the Transactions. In the beginning of 1687, his brother's daughter, Mrs Grace Hooke, who had lived with him several years, died, and he was so affected with grief at her death, that he hardly ever recovered it, but from that time became less active, more melancholy, and more cynical than ever. At the same time, a law-suit in which he was concerned with Mr Cutler, on account of his salary for reading the Cretarian lectures, made him very uneasy, and increased his disorder. In 1691 he was employed in forming the plan of the hospital near St Dunstons, founded by Robert Aisk Alderman of London, who appointed Abp. Tillotson one of the governors; and in December the same year,

Hooke was created M. D. by a warrant from that prelate. In July 1696 the chancery suit with Sir John Cutler was determined in his favour, to his inexpressible satisfaction. His joy on that occasion was found in his diary thus expressed: D. O. M. S. M. L. O. I. S. S. A.; that is, *Deo Optimo Maximo sit honor, laus, gloria, in secula seculorum, Amen.* "I was born on this day of July 1635, and God hath given me a new birth: may I never forget his mercies to me! while he gives me breath may I praise him!"—In the same year 1696, an order was granted to him for repeating most of his experiments at the expense of the Royal Society, upon a promise of his finishing the accounts, observations, and deductions from them, and of perfecting the description of all the instruments contrived by him; but his increasing illness and general decay rendered him unable to perform it. He continued some years in this wasting condition, till he was quite emaciated. He died March 3d, 1703, at his lodgings in Gresham college, and was buried in St Helen's church, Bishopsgate street; his funeral being attended by all the members of the Royal Society then in London. As to his person, he was short of stature, very crooked, pale, lean, and of a meagre aspect, with dark brown hair, very long, and hanging over his face uncut and lank. His temper was peevish, melancholy and mistrustful, but in his religious character he was exemplary. He always expressed a great veneration for the Deity; and seldom received any remarkable benefit in life, or made any considerable discovery in nature, without setting down his acknowledgment to God, as many places in his diary show. He frequently studied the sacred writings in the original languages. He wrote, 1. *Lectures Cretarianae.* 2. *Micrographia*, or Descriptions of minute bodies made by magnifying glasses. 3. A description of helioscopes. 4. A description of some mechanical improvements of lamps and water poises, &c. 5. Philosophical collections. After his death were published, 6. Posthumous work collected from his papers by Richard Waller, Secretary to the Royal Society. He also made a great number of discoveries and improvements in mathematics, the merits of which have been since claimed by others, particularly respecting the barometer; the double barrelled air-pump; the engine for cutting clock and water wheels; the chief phenomena of capillary attraction; the method of supplying air to a diving bell; the measurement of a degree of the meridian by a zenith sector; the steam-engine; the quadrant by reflection; the marine barometer; the gage for sounding unfathomable depths; the air being the sole source of heat in burning; the wheel barometer; the universal joint; the manometer; the screw-divided quadrant; telescopic sights for astronomical instruments, &c. &c. And in 1684, he read a paper before the Society, in which he asserted that some years before, he had proposed a method of discoursing at a distance, not by sound but by sight. He then proceeds to describe a very complete telegraph, equal to those now in use; whence it appears that he had discovered this instrument before M. Amontons. See TELEGRAPH.

\* HOOKED. *adj.* [from hook.] Bent; curved.

*Græc.*—*Gryps* signifies eagle or vulture; from whence the epithet *gryps*, for an *hooked* or *aquiline* nose. *Brown.*—

Now thou threaten'st, with unjust decree,  
To seize the prize which I so dearly bought;  
Mean match to thine; for still above the rest,  
Thy *hook'd* rapacious hands usurp the best.

*Dryden.*

—Caterpillars have claws and feet: the claws are *hooked*, to take the better hold in climbing from twig to twig, and hanging on the back-sides of leaves. *Green.*

\* **HOOKEDNESS.** *s. f.* [from *hooked*.] State of being bent like a hook.

(1.) **HOOKER**, John, *alias* Vowell, was born in Exeter, about 1524, the 2d son of Robert Hooker, who in 1529 was Mayor of that city. He was instructed in grammar by Dr Moreman, vicar of Menhinit in Cornwall, and thence removed to Oxford. He next travelled to Germany, and resided some time at Cologne, where he kept exercises in law, and probably graduated. Thence he went to Strasburg, where he studied divinity under the famous Peter Martyr. He now returned to England, and soon after visited France, intending to proceed to Spain and Italy; but was prevented by a declaration of war. Returning therefore again to England, he fixed his residence in his native city, where, having married, he was in 1554 elected chamberlain, being the first person who held that office, and in 1571 represented his fellow citizens in parliament. He died in 1601, and was buried in the cathedral at Exeter. He wrote, among other works, 1. Order and usage of keeping of parliaments in Ireland. 2. The events of comets or blazing stars, made upon the sight of the comet Pagonia, which appeared in November and December 1577. 3. An addition to the chronicles of Ireland from 1546 to 1568; in the 2d volume of Holinshed's Chronicle. 4. A description of the city of Exeter, and of the sundrie assaults given to the same; *Holinsh. Chron.* vol. iii. 5. A book of enigma. 6. Translation of the history of the conquest of Ireland, from the Latin of Giraldus Cambrensis; in *Holinsh. Chron.* vol. ii. 7. *Synopsis chorographica*, or an historical record of the province of Devon; never printed.

(2.) **HOOKER**, Richard, a learned divine, nephew to the preceding, (N<sup>o</sup> 1.) born at Heavytree, near Exeter, in 1553. By his uncle he was first supported at the University of Oxford, with the addition of a small pension from Dr Jewel, bishop of Salisbury, who in 1561 got him admitted one of the clerks of Corpus Christi college. In 1573 he was elected scholar. In 1577 he took the degree of M. A. and was admitted fellow. In July 1579 he was appointed deputy professor of the Hebrew language. In 1581 he took orders; and, being appointed to preach at St Paul's cross, he came to London, where he was unfortunately drawn into a marriage with Joan Churchman, the fermagant daughter of his hostess. Having thus lost his fellowship, he continued in the utmost distress till 1584, when he was presented by John Cheney, Esq. to the rectory of Drayton-Beauchamp, in Buckinghamshire. In this retirement he was visited by Mr Edwin Sandys, and Mr George

Cranmer, his former pupils. They found him with a Horace in his hand, tending some sheep in the common, his servant having been ordered home by his sweet Xantippe. They attended him to his house; but were soon deprived of his company by an order from his wife Joan, for him to come and rock the cradle. Mr Sandys's representation to his father, of his tutor's situation, procured him the mastership of the Temple. In this situation he met with considerable opposition from one Travers, lecturer of the Temple, and a bigoted Puritan, who in the afternoon endeavoured to confute the doctrine he had delivered in the morning. From this disagreeable situation he was removed by Abp. Whitgift to some country retirement, where he might prosecute his studies in tranquillity. Accordingly in 1592 he obtained the rectory of Boscomb in Wiltshire, together with a prebend in the church of Salisbury, of which he was also made sub dean. In 1594 he was promoted to the rectory of Bishopsbourne in Kent, where he died in 1600. He was buried in the parish church, and a monument erected to his memory by William Cooper, Esq. He was a pious, and learned divine. He wrote, 1. *Ecclesiastical Politic*, in 8 books, fol. 2. *A discourse of justification*, &c. with two sermons, Oxford 4to. 3. Several other sermons printed with *Ecclesiastical Politic*.

(3.) **HOOKER**, in naval architecture, is much used by the Dutch, built like a packet, rigged and masted like a boy. Hookers will nearer a wind than vessels with cross sails. They are from 50 to 200 tons burden, and a few hands will sail to the East India.

\* **HOOKNOSED.** *adj.* [*hook* and *nose*.] Having an aquiline nose rising in the middle.—I may say with the *hook-nosed* fellow of Rome thou, far, I came, saw, and overcame. *Shak.*

**HOOK PINS**, in architecture, are tapering only with a hook head, to pin the frame of a roof or floor together.

**HOOLA**, a town of Norway, in Agderhus.

**HOOLAIVA**, one of the *HAPARE* islands.

**HOOLEADROOG**, or *OLIADURGUM*, a town of Hindoostan, in Mysore, taken by the British June 13, 1791. It is 22 miles NNE. of Seringapatam, and 24 WSW. of Bangalore.

**HOOLY ONDRA**, a town of Hindoostan, in Mysore, at the conflux of the Tum and the *Indra*; taken by the British under Capt. Larkins, June 19, 1791. It is 26 miles W. of Seringapatam, and 36 NW. of Seringapatam.

**HOONGA-HAPARE**, } Two of the *FILIPINE*  
**HOONGA-TONGA**, } *ISLANDS*, about  
leagues N. of Tongataboo.

(1.) \* **HOOP.** *s. f.* [*hoop*, Dutch.] 1. A thing circular by which any thing else is bound, particularly casks or barrels.—

Thou shalt prove a shelter to thy friends  
A *hoop* of gold to bind thy brothers in,  
That the united vessel of their blood  
Shall never leak.

If I knew  
What *hoop* would hold us staunch from rupture  
O' th' world, I would pursue it.



A squirrel, ho, already! what's the matter?  
—About a *hoop* of gold, a paltry ring. *Shak.*  
To view so lewd a town, and to refrain,  
What *hoops* of iron could my spleen contain!

*Dryden's Juvenal.*

And learned Athens to our art must stoop,  
Could she behold us tumbling through a *hoop*.

*Pope.*

The whalebone with which women extend their  
bosoms; a farthingale.—

At coming in you saw her stoop;  
The entry brush'd against her *hoop*. *Swift.*

All that *hoops* are good for is to clean dirty  
it, and to keep fellows at distance. *Clarissa.*  
Any thing circular.—I have seen at Rome an  
effigie of Time, with a wheel or *hoop* of  
iron in his hand. *Addison on Italy.*

HOOP, a town of Norway, in Wardhuys.

1. \* To HOOP. *v. a.* [from the noun.] 2. To  
enclose with hoops.—The three *hoop'd* pot  
have ten *hoops*, and I will make it felony to  
sell small beer. *Shak.*—The casks for his Majes-  
ty's shipping were *hooped* as a wine cask, or *hoop-*  
mon. *Raleigh.* 2. To encircle; to clasp;  
to surround.—

If ever henceforth thou  
shalt *hoop* his body more with thy embraces,  
I'll devise a death. *Shak.*

*Hoop* the firmament, and make  
my embrace the zodiack. *Cleveland.*

But shelly guard, which *hoops* in the eye, and  
the greater part of it, might occasion his  
fall. *Crow.*

1. \* To HOOP. *v. n.* [from *woop* or *woop*;  
or *houpper*, French, derived from the  
same.] This word is generally written *woop*,  
is more proper if we deduce it from the  
French; and *hoop* if we derive it from the English;  
but; to make an outcry by way of call or  
cry.

2. \* To HOOP. *v. a.* 1. To drive with a shout.

Daftard nobles

shout'd me, by the voice of slaves, to be  
driv'd out of Rome. *Shak.*

2. To shout.

HOOPER, George, a learned author, born

in Worcester, about 1640. He

studied at Westminster; studied at Oxford,

and was well skilled in mathematics, and the east-

Indiaman. In 1672, he became chaplain to

Bp. of Winchester; and soon after to Abp.

of Bath and Wells. He often refused a

privy council, and could not be pre-

vented to accept of the bishopric of London

on the death of Bp. Compton. He wrote, 1. The

state of England free from the imputation of

heresy: 2. A discourse concerning Lent: 3. New

of Presbytery: 4. An inquiry into the state

of the ancient measures: 5. *De Valentinianorum*

*measures*: 6. Several sermons: and 7. An

account of the state of the ancient measures; the

of the Roman, and Jewish: with an appendix,

of our old English money and measures:

8. &c. He died in 1727. All his works were

in one vol. fol. at Oxford, 1757.

(1.) HOOPER, John, Bp. of Worcester, and a  
martyr for the Protestant cause, was born in So-  
merfetshire, and educated at Oxford. In 1518 he  
took the degree of A. B. and afterwards became  
a Cistercian monk; but, disliking his fraternity,  
returned to Oxford, and became tinctured with  
Lutheranism. In 1539 he was made chaplain and  
reward to Sir John Arundel, who afterwards suf-  
fered with the protector in the reign of Edward  
VI. But *that very Catholic knight*, as Wood calls  
him, discovering him to be a heretic, he was obli-  
ged to leave the kingdom. After continuing some  
time in France, he returned to England, and lived  
with a gentleman called *Seintlow*: but being a-  
gain discovered, he escaped in the habit of a sailor  
to Ireland; thence embarked for the continent,  
and fixed his abode in Switzerland. Upon Ed-  
ward's accession, Mr Hooper returned once more to  
his native country. In 1550, by his old patron Sir  
John Arundel's interest with the earl of Warwick,  
he was consecrated Bp. of Gloucester; and in  
1552 was nominated to the see of Worcester, which  
he held in *commendam* with the former. But Ma-  
ry had scarce ascended the throne, before he was  
imprisoned, tried, and condemned to the flames.  
He suffered at Gloucester on the 9th Feb. 1554,  
being then near 60 years of age. He was an a-  
vowed enemy to the church of Rome, and not  
perfectly reconciled to what he thought remnants  
of Popery in the church of England. In the for-  
mer reign he had been one of Bonner's accusers.  
He was a man of good parts and learning.

(3.) \* HOOPER. *n. s.* [from *hoop*, to enclose  
with hoops.] A cooper; one that hoops tubs.

HOOPER'S ISLAND, an island of Maryland, in  
the Chesapeake, 43 miles SSE. of Annapolis.

(1.) \* HOOPING COUGH. *n. s.* [or *whooping-cough*,  
from *hoop*, to shout.] A convulsive cough, so called  
from its noise; the chincough.

(2.) HOOPING COUGH. See MEDICINE, Index.

HOPOE. See UPUPA.

HOORINGOTA, a river of Hindoostan, one of

the mouths of the GANGES. It runs into the

Bay of Bengal.

(1.) HOORN, a sea port town of the Batavian

republic, in the depart. of the Texel, and late

prov. of W. Friesland. In 1226, it was surround-

ed with the walls, and in 1508 greatly enlarg-

ed; but in 1557, it was almost destroyed by a

storm and inundation which broke down the dams.

In 1577, the harbour was built, which is reckon-

ed the best on the Zuyder Zee. The adjacent

lands are fertile and famed for fattening cattle.

The town is fortified and has 5 gates, several

churches and hospitals. It is seated on the W.

side of the Zuyder Zee, 11 miles from Alkmaar,

and 13 NE. of Amsterdam. Lon. 4. 59. E. Lat.

52. 38. N.

(2.) HOORN or HOAN, a town of the French re-

public, in the dep. of the Lower Meuse, and late

bishopric of Liege; 3 miles W. of Ruremond, and

12 S. of Venlo. Lon. 5. 55. E. Lat. 51. 12. N.

(3.) HOORN, a ci-devant county of Liege, now

included in the French republic, and dep. of the

Lower Meuse.

HOORNBECK, JOHN, professor of divinity in

the universities of Leyden and Utrecht, was born

at Haarlem in 1617. He understood the Latin,

Hebrew,

Hebrew, Chaldaic, Syriac, Rabbinical, Dutch, German, English, French, and Italian languages, and published many works: among which are, 1. A refutation of Socinianism, in 3 vols 4to. 2. A treatise for the conviction of the Jews: 3. Of the conversion of the Heathens: 4. *Institutiones Theologicae*, &c. Mr Bayle represents him as a complete model of a good pastor and divinity professor.

HOOSACK, a river of Massachusetts, which joins the Walloomschack in New York, and running W. falls into the Hudson.

\* HOOT, *n. s.* [*huée*, French, from the verb] Clamour; shout; noise.—Its assertion would be entertained with the *hoos* of the rabble. *Glanville's Scops*.

(1) \* *To HOOT*, *v. n.* [*hoet*, Welsh; *huer*, Fr.] 1. To shout in contempt. A number of country folks happened to pass thereby, who hollowed and *hooted* after me as at the arrantest coward. *Sidney*.—

Matrons and girls shall *hoot* at thee no more.

*Dryden*.

2. To cry as an owl.—

Some keep back

The clamorous owl, that nightly *hoots* and wonders

At our quaint sports.

*Shaks*

(2) \* *To HOOT*, *v. a.* To drive with noise and shouts.—

We lov'd him; but, like beasts,  
Our coward nobles gave way to your cluſters,  
Who did *hoot* him out o' th' city.

*Shaks*

The owl of Rome, whom boys and girls will  
*hoot*!

That were I set up for that wooden god  
That keeps our gardens, could not fright the  
crows,

Or the least bird from muting on my head.

*Ben Jonson*.

—Partridge and his clan may *hoot* me for a cheat  
and impostor, if I fail in any particular of moment.

*Swift*.

\* *To HOP*, *v. n.* [*hoppa*, Sax. *hoppa*, Dutch.]

1. To jump; to skip lightly.—

I would have thee gone,

And yet no further than a wanton's bird,

That lets it *hop* a little from her hand,

And with a silk thread plucks it back again.

*Shakespeare*.

Go, *hop* me over every kennel home;  
For you shall *hop* without my custom, sir.

*Shaks*

Be kind and courteous to this gentleman,  
*Hop* in his walks, and gambol in his eyes.

*Shaks*

The painted birds, companions of the Spring,  
*Hopping* from spray to spray were heard.

*Dryd*

Your Ben and Fletcher, in their first young  
flight,

Did no Volpone, nor no Arbaces write;

But *hopp'd* about, and short excursions made

From bough to bough, as if they were afraid.

*Dryden*.

—Why don't we vindicate ourselves by trial or  
deal, and *hop* over heated ploughshares blindfold?  
*Collier on Dueling*.—I am highly delighted to see  
the jay or the thrush *hopping* about my walks.  
*Spectator*. 2. To leap on one leg.—Men with  
heads like dogs, and others with one huge foot 2-

lone, whereupon they did *hop* from place to place.

*Abbot*. 3. To walk lamely, or with one leg  
nimble or strong than the other; to limp; to hobble.

The limping smith observ'd the sadden'd fall

And *hopping* here and there, himself a jest,

Put in his word.

*Dryden's Essay*

4. To move; to play.—

Softly feel

Her feeble pulse, to prove if any drop

Of living blood yet in her veins did *hop*.

*Fairfax*

(1.) \* *HOP*, *n. s.* [from the verb.] 1. A jump  
a light leap. 2. A jump on one leg.—When  
wings are on, I can go above a hundred yards  
a *hop*, step, and jump. *Addison*. 3. A place  
where meaner people dance. *Ainsworth*.

(11. 1.) \* *Hop*, *n. s.* [*hop*, Dutch; *lupulus*, Lat.]  
A plant.—It has a creeping root; the leaves  
rough, angular, and conjugated; the stalks  
and twist about whatever is near them; the  
are male and female on different plants: the  
flower consists of a calyx divided into five  
which surrounds the stamina, but has no part  
the flower: the female plants have their  
collected into squamose heads, which grow  
bunches: from each leafy scale is produced  
horned ovary, which becomes a single round  
seed. *Miller*.—

If *hop* yard or orchard ye mind for to have

For *hop* poles and crotches in hopping to have

—The planting of *hop* yards is profitable for  
planters, and consequently for the kingdom.

—Beer hath malt first infused in the liquor, and  
afterwards boiled with the *hop*. *Bacon*.—Net  
thistles are *hop* strings, cut after the flowers  
gathered. *Derham*.—Have the poles without  
otherwise it will be troublesome to part the  
vines and the poles. *Mortimer*.—When you  
*hops*, on the top of every hill put dissolved  
which will enrich your *hop* bills. *Mortimer*.  
Kent they plant their *hop* gardens with apple  
and cherry trees between. *Mortimer*.—The  
of hoeing of *hop* ground is forty shillings an acre.  
*Mortimer*.—*Hop* poles, the largest sort, should  
be about twenty foot long, and about nine inches  
in compass. *Mortimer*.

(2.) *HOP*, in botany. See HUMULUS. They  
were first brought into England from the Netherlands  
in the year 1524. They are first mentioned  
in the English statute-book in 1352. viz. in  
5 and 6 of Edw. VI cap. 5. And by an act of  
parliament of the first year of king James I. in  
1603, cap. 18. it appears that hops were then  
produced in abundance in England. The *hop* is  
a plant of great importance, we shall conclude  
what relates to the culture and management of it  
under distinct heads.

(3.) *HOPS*, CHOICE OF SOIL AND SITUATION  
FOR. The hop-planters esteem the richest and  
strongest ground the most proper; and if it is  
rocky within 2 or 3 feet of the surface, the  
will prosper well; but they will not thrive in  
stiff clay or spongy wet land. The Kentish  
planters esteem new land best for hops; they  
their hop gardens with apple trees at a large  
distance, and with cherry trees between; and when  
the land has done its best for hops, which they  
reckon it will in about 20 years, they remove  
to

to bear. The cherry trees last about 30 years, and by that time the apple trees are large, and cut down the cherry trees. The Essex plantation a moory land the most proper for hops, to the situation of a hop ground, one that inclines to the S. or W. is the most eligible; but if exposed to the NE. or SW. winds, there should be a shelter of some trees at a distance, because the NE. winds are apt to nip the tender plants in the spring; and the SW. winds frequently cut and blow down the poles at the end of May, and very much endanger the hops. In May provide soil and manure for the hop-ground all the following spring. If the dung be rotten mix it with 2 or 3 parts of earth, and let it separate together till you have occasion to use it in making your hop hills; but if it be new dung, let it be mixed as before till the spring in the year, for new dung is very injurious to hops. Of all sorts was formerly more commonly used, but it is now, especially when rotted and laid to mould, and they who have no other must use it; which if they do, cows or horses, or human ordure mixed with mud, is a proper compost, because hops delight in manure that is cool and moist.

**METHOD OF PLANTING AND DRESSING.** Hops require to be planted in a situation such that the air may freely pass round and between them, to dry up and dissipate the moisture, whereby they will not be so subject to fire, which often destroy the middle of large plantations, while the outskides remain unhurt. In the preparation of the ground for planting, and in the preceding winter, be ploughed and sowed even; and then lay upon it in heaps a quantity of fresh rich earth, or well rotted mud and earth mixed together, sufficient to put a bushel in every hole to plant the hops in, the natural ground be very fresh and good. In the place where the hops are to be planted should be 9 feet asunder, that the air may freely pass between them; for, in close plantations, they are subject to what the hop planters call the fire. If the ground is intended to be ploughed between the hills, it will be best to do them in squares checkerwise; but if it be such that it may be done with the breast-plough, the holes should be ranged in a quincunx. Which way soever is adopted, a stake should be stuck down at all the places where the hills are to be made. Great caution should be used in the choice of the plants, as to the sort of hops; for if the hop-garden be planted with a mixture of several sorts of hops that ripen at different times, it will cause a great deal of trouble, and be a great detriment to the owner. The best sorts are the white and the grey; the latter is a large square hop, more plentiful, and is a more plentiful bearer, and ripens earlier than the former. There is another sort of hop, the bind, which ripens a week or ten days earlier than the common; but this is tenderer, and a less plentiful bearer; but it has this advantage, it comes first to market. But if 3 grounds, or 3 parts of one ground, be planted with 3 sorts, there will be this convenience, that they may be picked successively as they become ripe. **XL. PART II.**

The sets should be 5 or 6 inches long, with 2 or more joints or buds on them. If there be a sort of hop you value, and would increase plants and sets from, the superfluous kinds may be laid down when the hops are tied, cutting off the tops, and burying them in the hill; or when the hops are dressed, all the cuttings may be saved; for almost every part will grow, and become a good set the next spring. As to the seasons of planting hops, the Kentish planters prefer October and March, both which sometimes succeed very well; but the sets are not to be had in October, unless from some ground that is to be destroyed; and likewise there is some danger that the sets may be rotted, if the winter prove very wet; therefore the most usual time of procuring them is in March, when the hops are cut and dressed. As to the manner of planting the sets, there should be five good sets planted in every hill, one in the middle, and the rest round about sloping, the tops meeting at the centre; they must stand even with the surface of the ground; let them be pressed close with the hand, and covered with fine earth, and a stick should be placed on each side the hill to secure it. The ground being thus planted, all that is to be done more during that summer, is to keep the hills clear from weeds, and to dig up the ground in May, and to raise a small hill round about the plants. In June you must twist the young binds or branches together into a bunch or knot; for if they are tied up to small poles the first year, in order to have a few hops from them, it will not countervail the weakening of the plants. A mixture of compost or dung being prepared for hop ground, the best time for laying it on, if the weather prove dry, is about Michaelmas, that the wheels of the dung cart may not injure the hops, nor furrow the ground; if this be not done then, you must wait till the frost has hardened the ground, so as to bear the dung-cart; and this is also the time to carry on your new poles, to recruit those that are decayed, and to be cast out every year. If you have good store of dung, the best way will be to spread it in the alleys all over the ground, and to dig it in the winter following. The quantity they will require will be 40 loads to an acre, reckoning about 30 bushels to the load. If you have not dung enough to cover all the ground in one year, you may lay it on one part one year, and on the rest in another, or a third; for there is no occasion to dung the ground after this manner oftener than once in three years. Those who have but a small quantity of dung, usually content themselves with laying on about 20 loads upon an acre every year; this they lay only on the hills, either about November, or in the spring; which last some account the best time, when the hops are dressed, to cover them after they are cut; but if it be done at this time, the compost or dung ought to be very well rotted and fine. As to the dressing of the hops, when the hop ground is dug in January or February, the earth about the hills, and very near them ought to be taken away with a spade, that you may come the more conveniently at the stock to cut it. About the end of February, if the hops were planted the spring before, or if the ground be wet, they ought to be dressed in dry weather; but else, if

the ground be strong and in perfection, the middle of March will be a good time; and the latter end of March, if it be apt to produce over rank binds, or the beginning of April may be soon enough. Then having with an iron picker cleared away all the earth out of the hills, so as to clear the stock to the roots, with a sharp knife you must cut off all the shoots which grew up with the binds the last year; and also all the young suckers, that none be left to run in the alley, and weaken the hill. It will be proper to cut one part of the stock lower than the other, and also to cut that part low that was left highest the preceding year. By pursuing this method you may expect to have stronger buds, and also keep the hill in good order. In dressing those hills that have been planted the year before, you ought to cut off both the dead tops and the young suckers which have sprung up from the sets, and also to cover the stocks with fine earth a finger's length in thickness.

(5.) HOPS, METHOD OF POLING. About the middle of April the hops are to be poled, when the shoots begin to sprout up; the poles must be set to the hills deep into the ground, with a square iron picker or crow, that they may the better endure the winds; 3 poles are sufficient for one hill. These should be placed as near the hill as may be, with their bending tops turned outwards from the hill to prevent the binds from entangling; and a space between two poles ought to be left open to the south to admit the sun beams. The poles ought to be in length 16 or 20 feet, more or less according as the ground is in strength; and great care must be taken not to overpole a young or weak ground, for that will draw the stock too much, and weaken it. If a ground be overpoled, you are not to expect a good crop from it; for the branches which bear the hops will grow very little till the binds have over-reached the poles, which they cannot do when the poles are too long. Two small poles are sufficient for a ground that is young. If you wait till the sprouts or young binds are grown to the length of a foot, you will be able to make a better judgment where to place the largest poles; but if you stay till they are so long as to fall into the alleys, it will be injurious to them, because they will entangle one with another, and will not clasp about the pole readily. Maple or aspen poles are accounted the best for hops, on which they are thought to prosper best, because of their warmth; or else, because the climbing of the hop is promoted by means of the roughness of the bark. But for durability, ash or willow poles are preferable; but chestnut poles are the most durable of all. If after the hops are grown up you find any of them have been underpoled, taller poles may be placed near those that are too short to receive the binds from them.

(6.) HOPS, METHOD OF TYING, GATHERING, DRYING, AND BAGGING. As to the tying of hops, the buds that do not clasp of themselves to the nearest pole when they are grown to 3 or 4 feet high, must be guided to it by the hand, turning them to the sun, whose course they always follow. They must be bound with withered rushes, but not so close as to hinder them from climbing up the pole. Continue to do this till all the poles are furnished with binds, of which 2 or 3 are enough for a pole; and all the sprouts and binds

that you have no occasion for, are plucked up; but if the ground be young, then none of the useless binds should be plucked up, but should be wrapped up together in the middle of the hill. When the binds are grown beyond the reach of your hands, if they forsake the poles, you should make use of a stand ladder in tying them up. Towards the end of May, when you have made an end of tying them, the ground must have the last dressing: this is done by casting up with the fork some fine earth into every hill. A month after this, hoe the alleys with a Dutch hoe, and rake the hills up to a convenient height. About the middle of July hops begin to blow, and are ready to gather about Bartholomew's eve. A judgment may be made of their ripeness by their colour, their hardness, and the brownness of their seed. When by these tokens they appear to be ripe, they must be picked with all the expedition possible; for if at this time a storm of wind should come, it would do them great damage by breaking the branches, and bruising and discoloring the hops; and it is very well known that hops picked green and bright, will sell for a third more than those which were discoloured and bruised. The most convenient way of picking them is by a long square frame of wood, called a bin, a cloth hanging on tenter hooks within it, upon which the hops as they are picked. The frame is composed of 4 pieces of wood joined together and supported by 4 legs, with a prop at each end to support up another long piece of wood, placed at a convenient height over the middle of the bin, which serves to lay the poles upon, which are to be picked. This bin is commonly 8 feet long, and 6 or 8 feet broad; two poles may be laid on it at a time, so that 6 or 8 persons may work at it, 1 or 2 on each side. It will be best to begin to pick the hops on the E. or N. side of the ground, if you can do so conveniently; this will prevent the SW. wind from blowing into the garden. Having made choice of a plot of the ground containing 12 hills, place the bin upon the hill which is in the middle, having five hills on each side; and when the hops are picked, remove the bin into another part of the ground of the same extent, and so proceed till the whole hop ground is finished. When the hops are drawn up to be picked; take care not to draw the binds too near the hills, especially when the hops are green, because it will make them blow excessively. The hops must be picked clean, i. e. free from leaves and stalks; and there shall be occasion, 2 or 3 times in a day, the bin must be emptied into a hop-bag made of coarse linen cloth, and carried immediately to the east or wind to be dried; for if they should lie in the bin or bag, they will be apt to heat and become discoloured. If the weather be hot, there should be more poles be drawn than can be picked in an hour, and they should be gathered in frequently, if it can be, and when the hops are thus dried, this will save some expence in drying, and will preserve their colour better when they are dried. The crops of hops being thus bestowed, the poles should be laid up in a shed, having first stripped off the haulm from them; but if you have not this convenience, set up 3 poles in the form of a triangle,



poles (or you please) wide at bottom; and let them into the ground, with an iron band, and bound them together at the top, set a row of your poles about them; and being thus set, none but those on the outside will be exposed to the injuries of the weather, for all the poles will be kept dry, unless at the top; and, if they were on the ground, they would do more damage in a fortnight than by standing the rest of the year. The best method of drying hops is with charcoal on an oast or kiln, lined with hair-cloth, of the same form and fastening as is used for drying malt. There is no need of particular directions for making these, as a carpenter and bricklayer in those countries where hops grow, or malt is made, knows how to make them. The kiln ought to be square, and the top of 10, 12, 14, or 16 feet over at the top, and the hops are laid, as the plantation requires, in rows as will allow. There ought to be a due proportion between the height and breadth of the kiln, and the beguile of the fiddle where the fire is, so that if the kiln be 12 feet square on the top, it ought to be 9 feet high from the fire, and the fiddle ought to be 6 feet  $\frac{1}{2}$  square, and so proportionable in other dimensions. The hops should be spread even upon the oast a foot thick or so, and the depth of the curb will allow it; but care must be taken not to overload the oast if the hops are green or wet. The oast ought to be first dried with a fire before the hops are laid on, when an even steady fire must be kept under it; it must not be too fierce at first, lest it singe the hops, nor must it be suffered to sink or stop, but rather be increased till the hops be dried, lest the moisture or sweat which the hops raised fall back and discolour them. When the hops have lain about 9 hours they must be turned, and in 2 or 3 hours more they may be taken off the oast. It may be known when they are well dried by the brittleness of the stalks and the easy breaking off of the hop leaves. It is found by experience that the turning of hops, though it be after the most easy and best manner, is not only an injury to the hops, but also a waste of fuel and time, and that they require as much fuel and as long a time to dry a small quantity, by turning them, as to dry one. Now this may be prevented by having a cover (to be let down and raised at pleasure) over the upper bed whereon the hops lie. This cover may also be tinned, by nailing single tin plates over the face of it; so that when the hops are to dry, and are ready to burn, i. e. when the greatest part of their moisture is evaporated, the cover may be let down within a foot or so of the hops (like a reverberatory), which will reflect the heat upon them, so that the top will be as dry as the lowermost, and every hop equally dried. As soon as the hops are taken from the kiln, lay them in a room for 3 or 4 weeks to grow, and toughen; for if they are bagged immediately they will powder, but if they lie a while, and the longer they lie the better, provided they are covered close with blankets to secure them from the air, they may be bagged with more safety, and being liable to be broken to powder in the bag; and this will make them bear treading the better, and the harder they are trodden

the better they will keep. The common method of bagging is as follows: they have a hole made in an upper floor, either round or square, large enough to receive a hop-bag, which consists of 4½ ells of ellwide cloth, and also contains ordinarily two hundred and a half of hops; they tie a handful of hops in each lower corner of the bag to serve as handles to it; and they fasten the mouth of the bag, so placed that the hoop may rest upon the edges of the hole. Then he that is to tread the hops down into the bag, treads the hops on every side, another person continually putting them in as he treads them till the bag is full; which being well filled and trodden, they undo the fastening of the bag to the hoops, let it down, and close up the mouth of the bag, tying up a handful of hops in each corner, as was done in the lower part. Hops being thus packed, if they have been well dried, and laid up in a dry place, will keep good several years; but care must be taken that they be not spoiled by the mice making their nests in them.

(7.) HOPS, PROPORTIONAL CHARGES AND PRODUCE OF. The charge of an acre of hop ground, in most parts of England where hops are cultivated, is computed thus: 3l. for the husbandry, 4l. for the wear of the poles; 5l. for picking and drying; 30s. for dung, 20s. for rent, though in some places they pay 4 or 5l. an acre yearly for the rent of the land, and 10s. for the tythe; in all 15l. a year. The hop-planters in England reckon that they have but a moderate return, when the produce of an acre of hops does not sell for more than 30l. They frequently have 50, 60, 80, or 100l. and in a time of general scarcity considerably more; so that, upon the whole, if the total charge of an acre of hops is computed at 15l. a year, and its average produce at 30l. the clear profit from an acre will be 15l. a year. But the plantation of hops has lately so much increased, and the average produce so much exceeded the consumption, that hops have been with many planters rather a losing than a very profitable article.

(8.) HOPS, STATUTES RESPECTING. By 9 Anne, cap. 22. an additional duty of 3d. a pound is laid on all hops imported, over and above all other duties; and hops landed before entry and without payment of duty, or without warrant for landing, shall be forfeited and burnt; the ship also shall be forfeited, and the person concerned in importing or landing shall forfeit 5l. per cwt. 7 Geo. II. cap. 19. By 9 Anne, cap. 22. there shall be paid a duty of 1d. for every pound of hops grown in Great Britain, and made fit for use, within six months after they are cured and bagged; and hop grounds are required to be entered on pain of 4s. an acre. Places of curing and keeping are also to be entered, on pain of 50l. which may be visited by an officer at any time without obstruction, under the penalty of 20l. All hops shall, within six weeks after gathering, be brought to such places to be cured and bagged, on pain of 5s. a pound. The re-bagging of foreign hops in British bagging for sale or exportation, incurs a forfeiture of 20l. per cwt. and defrauding the king of his duty by using twice or oftener the same bag, with the officer's mark upon it, is liable to a penalty of 40l. The removal of hops before they have been bagged

ged and weighed, incurs a penalty of 50*l*. Concealment of hops subjects to the forfeiture of 50*l*. and the concealed hops; and any person who shall privately convey away any hops with intent to defraud the king and owner, shall forfeit 5*0*. a pound. And the duties are required to be paid within six months after curing, bagging, and weighing, on pain of double duty, two thirds to the king, and one third to the informer. No common brewer, &c. shall use any bitter ingredient instead of hops, on pain of 50*l*. Hops which have paid the duty may be exported to Ireland; but by 6 Geo. II. cap. 11. there shall be no drawback; and by 7 Geo. II. cap. 19. no foreign hops shall be landed in Ireland. Notice of bagging and weighing shall be sent in writing to the officer, on pain of 50*l*. 6 Geo. cap. 11. And by 14 Geo. III. cap. 68. the officer shall, on pain of 5*l*. weigh the bags or pockets, and mark, on them the true weight or tare, the planter's name, and place of abode, and the date of the year in which such hops were grown; and the altering or forging, or obliterating such mark, incurs a forfeiture of 50*l*.—The owners of hops shall keep at their oasts &c. just weights and scales, and permit the officer to use them, on pain of 50*l*. 6 Geo. cap. 11. And by 10 Geo. III. cap. 44. a penalty of 100*l*. is inflicted for false scales and weights. The owners are allowed to use casks instead of bags, under the same regulations, 6 Geo. cap. 11. If any person shall mix with hops any drug to the alter colour or scent, he shall forfeit 5*l*. per cwt. If any person shall unlawfully and maliciously cut hop-binds growing on poles in any plantation, he shall be guilty of felony without benefit of clergy. 6 Geo. II. cap. 37. By a late act, five *per cent*. is added to the duties on hops.

(9.) Hops, uses of. In spring while the bud is yet tender, the tops of the plant being cut off, and boiled, are eaten like asparagus, and found very wholesome, and of service to loosen the body. The heads and tendrils are good to purify the blood in the scurvy, and most cutaneous diseases; decoctions of the flowers, and syrups thereof, are of use against pestilential fevers; juleps and apozems were formerly made with hops for hypochondrical and hysterical affections, and to promote the menses. A pillow stuffed with hops and laid under the head, is said to procure sleep in fevers attended with a delirium. But the principal use of hops is in the brewery, for the preservation of malt liquors; which, by the superaddition of this balsamic, aperient, and diuretic bitter, become less viscid, less apt to turn sour, more palatable, more disposed to pass off by urine, and in general more salubrious. They are said to contain an agreeable odoriferous principle, which promotes the vinous fermentation. When slightly boiled or infused in warm water, they increase its spirituousity.

\* To Hop. v. s. [from the noun.] 1. To impregnate with hops.—Brew in Otober, and hop it for long keeping. *Martimer*.—To increase the milk, diminished by flesh meat, take malt drink not much hopped. *Arbutnot on Aliments*.

(1.) HOPE, Dr JOHN, professor of botany in the university of Edinburgh, was born at Edinburgh on the 10th of May 1715. He was the son

of Mr Robert Hope a respectable surgeon, whose father, Lord Rankellar, made a distinguished figure as one of the senators of the college of justice in the kingdom of Scotland. By his mother he was descended from the ancient family of Dalrymple of Sauchie in Stirlingshire. After finishing the usual course of education, he studied medicine at the university of Edinburgh. Having finished his academical education, he visited other medical schools, and upon his return obtained the degree of M. D. from the university of Glasgow, in 1741. A few months after that he was admitted a member of the royal college of physicians in Edinburgh and entered upon the practice of medicine in that city. After he had continued about ten years in practice, discharging the duties of his profession with a degree of judgment, attention, and humanity, which did him great honour; by the death of Dr Alston the botanical chair in the university became vacant; when Dr Hope, by a commission from his majesty, dated 13th April 1761, was appointed king's botanist for Scotland, and superintendent of the royal garden at Edinburgh. A few weeks after this he was elected, by the town-council of Edinburgh, successor to Dr Alston in the professorships of botany and materia medica. After he had continued for about six years in lectures on these subjects, with credit to himself and benefit to his hearers, teaching the one in summer, and the other in winter, he found his health considerably impaired; which induced him to resign the materia medica, and confine his labour as a teacher to his favourite science of botany. By a new commission from the king, 6th May, he was nominated regius professor of medicine and botany in the university, and the offices of king's botanist and superintendent of the royal garden conferred upon him for life, which till that time had been granted during pleasure only. Dr Hope's predecessor, although a learned and worthy man, could never obtain sufficient public funds for the establishment of a proper botanical garden at Edinburgh. The chief field for improvement, therefore, to the botanical student, was the environs of Edinburgh, which indeed abounds in a very great variety of indigenous plants. The establishment of a new garden was therefore a grand and important object; and it was accomplished by the zeal and industry of Dr Hope, aided by the munificence of his present majesty. The first assistance was obtained from the administration of Lord Bute; and afterwards under that of the duke of Portland, a permanent fund for the support of the botanical garden was established, which may render it not inferior to any in Europe. Dr Hope's unwearied exertions in procuring for the garden the vegetable productions of every climate, could not be overrated. His endeavours were constantly directed not to the show, but to the riches of the garden, and they were employed with such success, that in a very short time the intelligent botanist might gratify his curiosity, in contemplating the plants of every country which has yet been explored. Nor were his industrious exertions less assiduously bestowed in forming and curbing the garden, than in cherishing and promoting it for botanical studies. From but a very small

of lectures, which were all that his predecessor gave; he gradually prolonged the course till it was as complete as any one delivered at this age; and during all this extended course, he was in such a manner as clearly demonstrated force of ardour and enthusiasm in himself, he could hardly fail to inspire similar emotions in others. But even such precept, and such example, were not the only means he employed for attracting the attention of the industrious, ingenious, and ambitious student, to this branch of study. By bestowing, entirely at his own expense, an annual gold medal, as a testimony of merit, he gave a spur to exertion, from which the toils of study were alleviated by the pleasure, and the labours of industry converted into pleasures of emulation. Dr Hope married the daughter of Dr Stevenson, an eminent physician in Edinburgh; by whom he had four sons and one daughter. He died in November 1704. He was a member not only of the Royal Society of London, but also of several foreign societies; and at the time of his death he held the office of President of the royal college of physicians.

**Sir Thomas, of Craighall, bart.** an eminent Scottish lawyer, in the 17th century, of whom it is surprising, that no memoir has yet been inserted in any of the 3 editions of the *Encyclopædia Britannica*, nor in the supplement to that work in the Biographical Dictionary, or any other biographical publication, that we have met with. By a brief memoir inserted in an old periodical publication, we find, that he was the son of Henry Hope, merchant in Edinburgh, by Anne de Tott, a French lady; and that after passing through the usual forms of grammar and logic with great applause, he was at a very early age called to the bar. In Sir J. Sinclair's *Account of Scotland*, Vol. XIX. p. 106; Mr. J. Wilson, M. A. minister of Falkirk, relates the following characteristic anecdotes of Sir Thomas Kerse, as well as many other estates in Scotland, were purchased by Sir T. Hope, who, as an advocate, made a conspicuous figure. In the revolutionary period of the Scotch church, 1637, who had denied that the king had any authority in ecclesiastical affairs, were committed to prison at Black Nef, and for high treason, brought to trial at Linlithgow, Jan. 30, 1606. A scholar of eminence, not even Sir Thomas Hope, the procurator for the church, could be induced upon to stand forward as their advocate at the bar. Mr Tho. Hope, for he was not then a baronet, undertook, though but a young man, to plead their cause. His forcible elocution, and serious, though unsuccessful exertions, procured him admiration and brought him into notice. He was not only consulted in all difficult cases by the Presbyterians, but was esteemed by the royal party, and was king's advocate, both in the reign of James VI, and Charles I. He had three sons who were lords of session, and two of them sat on the bench as judges, while he himself was lord advocate. The lord advocate has a right to plead in his own cause, and tradition says, that this privilege was introduced in the time of Sir Thomas Hope, as it was thought unbecoming the dignity

of a father in his situation, to plead with his head uncovered before his sons. But it is probable, the custom was introduced as a mark of respect to the king's advocate."—"Sir Thomas" (adds Mr Wilson) was the only person not honoured with a title of nobility, who, at any time, in the character of lord high commissioner represented his majesty in the General Assembly." Mr Hope in the defence of the six clergymen abovementioned, notwithstanding the reiterated endeavours of the court to perplex and browbeat him, conducted it in so masterly a manner, that he made a deep impression on the jury, who were all gentlemen of landed property. However, some of the lords of council having illegally procured admittance to the jurors after they were inclosed, and assured them that no harm was intended against the persons or goods of the ministers, 9 of the 25 jurymen were prevailed on, to bring in a verdict of *emity*, and the ministers were accordingly banished out of Scotland. But the fame acquired by Mr Hope, at this important trial, for abilities, intrepidity and knowledge of the law, rendered him so great a favourite with the Presbyterians, that they never afterwards undertook any business of importance without consulting him; and he was employed in almost every private cause brought by individuals before the court. By this extensive practice, he in a few years acquired one of the most considerable fortunes ever made at the Scottish bar; so that between 1613 and 1642, he purchased the estates of Grantoun, Edmondston and Cauldcots, in Mid Lothian; Prestongrange in Stirlingshire; Merton in the Merse; Kinninmont, Arnydie, Craighall, Ceres, Hill-Tarvet, &c. in Fife. With a view to draw him off from the popular party, K. James VI. appointed him Lord Advocate, in 1626, conjunctly with Sir William Oliphant; and in 1628, on Sir William's death, sole advocate and a Bart. of Nova Scotia. But though Sir Thomas discharged the duties of his high office with attention and propriety, he was too firmly engaged, by principle as well as inclination and gratitude, to desert his first friends and benefactors. He therefore continued steadily attached to their cause till his death. In 1645 he was appointed a Commissioner of Exchequer; but died in 1646. Sir George MacKenzie, in his *Characteres Advocatorum*, and Dr Arthur Johnston, physician to K. Charles I. in his Latin poems, give him a high character for learning and probity. Sir Thomas wrote 1. *Carmen seculare in Carolum I. Britanniarum monarcham*; Edin. 1626. 2. *Psalmi Davidis; et Canticum Salomonis, Latino carmine redditum*, MS. 3. *Paratilla ex universo Juris Corpore*; 4. *A Genealogy of the Earls of Mar*; MS. 5. "Practical Observations upon divers Titles of the Law of Scotland," commonly called *Minor Practicks*; and 6. *Major Practicks*, a more extensive work on the same subject; both of which have been often printed.

(1.) Hope, Sir Thomas, of Kerse, Bart. 2d son to the preceding, (N<sup>o</sup> 2.) was also "eminent in the law, and" (says the rev. Mr Wilson,) is "the only commoner, who has ever been Lord Justice General of Scotland." This gentleman is styled by John Wood, Esq; in his *Statistical Account of the parish of Cramond*, (Vol. I. p. 214.) "Sir Thomas

Thomas Hope of Grantoun," and he adds, that he was "well known as one of the ablest and most successful lawyers at the Scottish bar, to whose unremitting exertions, and sound advice, the firm establishment of the Presbyterian mode of worship is in a great measure owing."

(4.) HOPE, Sir William, grandson of the preceding, (N<sup>o</sup> 3.) "was distinguished (says Mr Wood) for superior proficiency in all the fashionable accomplishments of the times in which he lived, particularly for great skill in *Fencing*, on which he published a celebrated treatise."

(5.) \* HOPE. *n. f.* [*bopa*, Sax. *hope*, Dutch.] 1. Expectation of some good; an expectation indulged with pleasure.—*Hope* is that pleasure in the mind which every one finds in himself, upon the thought of a profitable future enjoyment of a thing which is apt to delight him. *Locke*.—There is *hope* of a tree, if cut down, that it will sprout again. *Jab*, xiv. 7.—

When in heav'n she shall his essence see,  
This is her sov'reign good, and perfect bliss;  
Her longing, wishings, *hopes*, all finish'd be;  
Her joys are full, her motions rest in this.

*Davies.*

Sweet *hope*! kind cheat! fair fallacy? by thee  
We are not where or what we be;  
But what and where we would be: thus art thou  
Our absent presence, and our future now.

*Crashaw.*

—Faith is opposed to infidelity, and *hope* to despair. *Taylor*.—

He sought them both, but wish'd his hap might find

Eve separate: he wish'd, but not with *hope*  
Of what so seldom chanc'd: when to his wish,  
Beyond his *hope*, Eve separate he spied. *Milt.*

The Trojan dames

To Pallas' fane in long procession go,  
In *hopes* to reconcile their heav'nly foe. *Dryd.*

—Why not comfort myself with the *hope* of what may be, as torment myself with the fear on't. *L'Estrange*.—To encourage our *hopes*, it gives us the highest assurance of most lasting happiness, in case of obedience. *Tillotson*.—The deceased really lived like one that had his *hope* in another life; a life which he hath now entered upon, having exchanged *hope* for light, desire for enjoyment. *Astlebury*.—Young men look rather to the past age than the present, and therefore the future may have some *hopes* of them. *Swift*. 2. Confidence in a future event, or in the future conduct of any person.—It is good, being put to death by men, to look for *hope* from God, to be raised up again by him. 2 *Mac*. vii. 14.—Blessed is he who is not fallen from his *hope* in the Lord. *Ecclef*. xiv. 2. 3. That which gives hope; that on which the hopes are fixed, as an agent by which something desired may be effected.—I might see from far some forty truncheoners draw to her succour which were the *hope* of the Strand, where she was quarter'd. *Shak*. 4. The object of hope.—

Thy mother felt more than a mother's pain,  
And yet brought forth less than a mother's *hope*;  
To wit, an indigested deform'd lump. *Shak*.  
She was his care, his *hope*, and his delight,  
Most in his thought, and ever in his sight.

*Dryden.*

(6.) HOPE, in ethics, is the desire of some good attended with a belief of the possibility, a idea of obtaining it, and enlivened with joy, great or less, according to the greater or less probability of our possessing the object of our hope. Alexander, preparing for his Asian expedition, distributed his hereditary dominions among his friends, allotting to some villages, to others boroughs, others cities; and being asked what he had reserved for himself, replied, Hope.

(7.) \* HOPE. *n. f.* Any sloping plain between the ridges of mountains. *Answeerb.*

(8.) HOPE, a small river of Essex, which rises near Landon Hills, waters Stain-ford-le-Hope, entering the Thames below Mucking, gives name to a noted reach of that river.

(9.) HOPE, a river of Jamaica, which runs to the sea, 5 miles S. of Kingston.

(10.) HOPE, an island, near Rhode Island.

(11—17.) HOPE, the name of 7 villages, in Derby, Hereford, Kent, Gloucester, Salop, Staffs and Yorkshires.

(1.) \* To HOPE. *v. n.* [from the noun.] To live in expectation of some good.—*Hope* for success, according to the efficacy of the cause, the instrument; and let the husbandman *hope* a good harvest. *Taylor*.—

My muse, by storms long tost,  
Is thrown upon your hospitable coast;  
And finds more favour by her ill success,  
Than she could *hope* for by her happiness.

Who knows what adverse fortune may befall  
Arm well your mind, *hope* little, and leave all.

2. To place confidence in another.—Be strengthened your heart, all ye that *hope* in the Lord. *Psal* lxxi. 24.

(1.) \* To HOPE. *v. a.* To expect with desire.—The sun shines hot, and if we use delay,  
Cold-biting Winter mars our *hop'd* for day.

So stands the Thracian herdsman with  
spear,  
Full in the gap, and *hopes* the hunted bear.

HOPEA, in botany: a genus of the polyadelphia order, belonging to the polyadelphia of plants. The calyx is quinquefid, superior; corolla pentapetalous; the stamina are many, coadited into five pencils; there is one style; fruit is a plum, with a trilocular kernel. There is only one species, viz.

HOPEA TINCTORA, a native of Carolina.

(1.) HOPE BAY, a bay on the coast of Kent, between Sandwich and Ramsgate.

(2.) HOPE BAY, a bay on the NE. of Nootka Sound.

HOPE, FORLORN. See FORLORN, N<sup>o</sup> II. and N<sup>o</sup> III.

\* HOPEFUL. *adj.* [*hope* and *full*.] 1. Full of qualities which produce hope; promising; likely to obtain success; likely to come to maturity; likely to gratify desire, or answer expectation.

He will advance thee:  
I know his noble nature, not to let  
Thy *hopeful* service perish.  
—You serve a great and gracious master, and the



most *hopeful* young prince whom you must select. *Ben.*—

What to the old can greater pleasure be,  
an *hopeful* and ingenious youth to see?

*Denham.*

They take up a book in their declining years,  
grow very *hopeful* scholars by that time they  
breechore. *Addison.* 2. Full of hope; full of  
expectation of success. This sense is now almost  
lost to Scotland, though it is analogical, and  
in good writers.—Men of their own natural  
temperament *hopeful* and strongly conceited, what-  
ever they took in hand. *Hosker.*—I was *hopeful*  
of your first attempts would encourage  
to make trial also of more nice and difficult  
subjects. *Bayle.*—

Whatever ill the friendless orphan bears,  
reared of parents in his infant years,  
If most the wrong'd Telemachus sustain,  
*hopeful* of your aid, he hopes in vain. *Pope.*

HOPEFULLY. *adv.* [from *hopeful*] 1. In  
manner as to raise hope; in a promising way.  
I left all his female kindred either matched  
peers of the realm actually, or *hopefully* with  
sons and heirs. *Watson.*—They were ready  
new the war, and to prosecute it *hopefully*, to  
induction or suppression of the Irish. *Clarendon.*

2. With hope; without despair. This sense  
rare.—From your promising and generous en-  
couragements we may *hopefully* expect a considerable  
progress of the history of nature. *Glanville.*

HOPEFULNESS. *n. s.* [from *hopeful*.] Pro-  
spect of good; likelihood to succeed.—Set down  
certain signatures of *hopefulness*, or char-  
acters, whereby may be timely described what the  
I will prove in probability. *Watson.*

HOPE, GOOD, CAPE OF. See GOOD HOPE,  
2. By the preliminaries of peace, between  
Britain and the French republic, signed on  
1st Oct. 1801, this country was agreed to be  
ceded to the Batavian republic.

1.) HOPE ISLAND. See HOPE, N° 10.

2.) HOPE ISLANDS, two small islands on the  
coast of New Holland. Lat. 15. 41. S.

HOPELESS. *adj.* [from *hope*.] 1. Without  
hope; without pleasing expectation; despairing.  
They indifferent, being used as signs of im-  
mortal and *hopeless* lamentation for the dead?  
*W.*—

Alas! I am a woman, friendless, *hopeless*!

*Shak.*

He watches with greedy hope to find  
his wish, and best advantage, us asunder;  
*hopeless* to circumvent us join'd, were each  
another speedy aid might lend at need. *Milt.*

The fall'n archangel, envious of our state,  
and *hopeless* to prevail by open force,  
yet hid advantage. *Dryden.*

*Hopeless* of ransom, and condemn'd to lie  
in distance, doom'd a ling'ring death to die.

*Dryden.*

Living no hope; promising nothing pleasing.

The *hopeless* word of never to return,  
renew'd against thee upon pain of life. *Shak.*

HOPER. *n. s.* [from *hope*.] One that has  
high expectations.—I except all *hoppers*, who  
are the scale, because the strong expectation of

a good certain salary will outweigh the loss by  
bad rents. *Swift.*

HOPETOWN HOUSE, an elegant seat of the  
noble family of Hopetown, in Linlithgowshire,  
founded, by Charles, first earl of Hopetown in  
1696; much admired by travellers.

(1.) HOPEWELL, a town of the United States,  
in New Jersey, 20 miles NNW. of Trenton.

(2.) HOPEWELL HEAD, a cape in Hudson's bay.

HOPFENBACH, a town of Carniola.

HOPFGARTEN, a town of Bavaria, in Salz-

burg, 38 miles SW. of Salzburg.

HOPHRAM, Pharaoh. See AFRIMS, and E-  
GYPT, § 10.

\* HOPINGLY. *adv.* [from *hoping*.] With  
hope; with expectation of good.—One sign of  
despair is the peremptory contempt of the condi-  
tion which is the ground of hope; the going on  
not only in terrors and amazement of conscience,  
but also boldly, *hopingly*, and confidently in wil-  
ful habits of sin. *Hammond.*

HOPITAL, a town of France, in the dept. of  
the Rhone and Loire, 17 miles S. of Roanne.

(1.) HOPKINS, Ezekiel, bishop of Derry in  
Ireland, was the son of an obscure clergyman in  
Devonshire; and was for some time chorister of  
Magdalen college, Oxford, and usher of the ad-  
joining school. He was afterwards a Presbyterian  
minister, and was extolled as an excellent preach-  
er. John, lord Roberts, happening to hear him  
preach, was so pleased with his discourse and his  
manner, that he retained him as his chaplain,  
when he was sent in quality of lord lieutenant in-  
to Ireland, and preferred him to the deanery of  
Raphoe; and on his being recalled, so strongly re-  
commended him to his successor that he was soon  
preferred to the bishopric at Raphoe, whence he  
was translated to Derry. During the war under  
the earl of Tyrconnel at the revolution, he with-  
drew into England; and was chosen minister of  
St Mary, Aldermanbury, in London, where he  
died in 1690. His sermons, his exposition of the  
ten commandments, and that of the Lord's pray-  
er, are much esteemed. His works were printed  
together, in 1710, folio.

(2.) HOPKINS, Charles, son of the bishop, (N°  
2.) was born at Exeter, in 1664, and educated at  
Dublin, and afterwards at Cambridge. In 1694,  
he published several poems and translations; and  
in 1695, a tragedy entitled *Pyrrhus King of Epi-  
rus*. He also translated Ovid's Art of Love, and  
was much esteemed by Dryden, who inserted some  
of his poems in his Miscellanies. He died in 1699,  
aged 36.

(3.) HOPKINS, John, brother to the above, (N°  
2.) was born in 1675, and had likewise a turn for  
poetry. He published a Collection of Poems en-  
titled *Amalia, or the Works of the Muses*: 3 vols.  
in 1700.

HOPLITE, or } [from *hopos* armour,] in anti-  
HOPLITES } quity, were such of the can-

dilates at the Olympic and other sacred games as  
ran races in armour. One of the finest pieces of  
the famous Parrhasius was a painting which re-  
presented two hoplites: the one running, and  
seeming to sweat large drops; the other laying his  
arms down, as quite spent and out of breath.

**HOPLOTODROMOS**, [from *ῥολον*, armour, and *δρομω*, I run,] in the ancient gymnastic sports, a term applied to such persons as went through those toilsome and robust exercises in complete armour; by which the exercise became much more violent, and the wearing of armour in the time of battle much more easy.

**HOPLOMACHI**, [*ὀπλομαχοι*, of *ὀπλον*, and *μαχομαι*, I fight,] in antiquity, a species of gladiators who fought in armour; either completely armed from head to foot, or only with a casque and cuirass.

(1.) \* **HOPPER**. *n. s.* [so called because it is always *hopping*, or in agitation. It is called in French, for the same reason, *tremie* or *tremuc*] 1. The box or open frame of wood into which the corn is put to be ground.—The salt of the lake Asphaltites shooteth into perfect cubes. Sometimes they are pyramidal and plain, like the *hopper* of a mill. *Grow*—Granivorous birds have the mechanism of a mill; their maw is the *hopper* which holds and sifts the grain, letting it drop by degrees into the stomach. *Arbuthnot on Aliments*—

Just at the *hopper* will I stand,  
Is my whole life I never saw grist ground,  
And mark the clack how justly it will sound.

*Betterton.*

2. A basket for carrying feed. *Ainsworth.*

(2.) \* **HOPPER**. *n. s.* [from *hop*.] He who hops or jumps on one leg. *Ainsworth.*

(3.) \* **HOPPERS**. *n. s.* [commonly called *Scotch Hoppers*.] A kind of play in which the actor hops on one leg.

**HOPTON**, the name of 7 English villages; viz. of one each in Derby, Northumberland, and Staffordshire; and of two each in Suffolk and Shropshire: one of the latter is named *Hopton in the Hale*.

**HOR**, a mountain, or mountainous tract of Arabia Petraea, situated in that circuit which the Israelites took to the S and SE. of Edom in their way to the borders of Moab. Aaron died on it. It was called *Seir*, either from a native Horite, or from Esau, by way of anticipation from his hairy body, as his posterity drove out the HORITES.

**HORADNIC**, a town of Red Russia.

**HORÆ**, *ὥραι*, the Hours, in ancient mythology, were esteemed goddesses, the daughters of Jupiter and Themis; at first only 3 in number, *Minerva*, *Dice*, and *Irene*; to whom were afterwards added 2 more, *Carpo*, and *Thallos*. Homer makes them the door-keepers of heaven. Ovid allots them the employment of harnessing the sun's horses;

*Iungere equos Titan velocibus impetat Horis;*  
and speaks of them as standing at equal distances, about the throne of Sol;

—*et posite spatium equalibus, Horæ.*

The poets represent them as dressed in fine coloured or embroidered robes, and gliding on with a quick and easy motion. They presided over the seasons, and were worshipped at Athens.

**HORÆA**, in antiquity, solemn sacrifices, consisting of fruits, &c. offered in spring, summer, autumn, and winter; that heaven might grant cold and temperate weather. These, according to Mourin, were offered to the goddesses called *Horæ*.

\* **HORAL**. *adj.* [from *hora*, Lat.] Relating to the hour.—

How'er reduc'd and plain,  
The watch would still a watch remain;  
But if the *horal* orbit crases,  
The whole stands still, or breaks to pieces. *Pope.*

**HORAPOLLO**, or *Horus Apollo*, a god married of Panopolis in Egypt, according to some who first taught at Alexandria, and then at Constantinople under Theodosius. There are, under his name, two books on the history of the Egyptians; which Aldus first published in Greek in 1505, in folio; and they have often been published since, with a Latin version added. It is not certain, however, that the grammarian Alexandria was the author of these books, being rather thought to belong to another Horapollus of more ancient date: on which best, *Fabricius's Bibliotheca Græca*.

\* **HORARY**. *adj.* [*horaire*, Fr. *horaria*, Lat.] 1. Relating to an hour.—

I'll draw a figure that shall tell you  
What you perhaps forgot befell you,  
By way of *horary* inspection,  
Which some account our worst erection.

—In his answer to an *horary* question, at the hour of the night to set a fox-trap, he answered, under the character of Reynard, the story of surprising all sharpers. *Tatler*. 2. Continuing for an hour.—When, from a basket of figs, God by Amos foretold the destruction of his people, thereby was declared the period of their desolation, and that their tranquillity of no longer duration than those *horary* or decaying fruits of Summer. *Brown's Fables*.

**HORATII**, three Roman brothers, who, in the reign of Tullus Hostilius, fought against the CURIATII, who belonged to the army of the Latins. The two armies being equal, 3 men on each side were chosen to decide the combat by superiority. Two of the Horatii were first killed, but the third, by his address, successively slew three Curiatii, and by this victory rendered the city of Alba subject to the Romans. See *Rome*.

(1.) **HORATIUS**, surnamed *Cocles* from losing an eye in combat, was nephew to the famous Horatius Pulvillus, and descended from the living brother who killed the Curiatii. During the laying siege to Rome, drove the Romans from the navel; and pursued them to the wooded hill over the Tiber, which joined the city to Janiculum. Largius, Herminius, and Horatius Cocles sustained the shock of the enemy on the bridge, and prevented their entering the city with the Romans; but Largius and Herminius having fallen, the bridge, Horatius Cocles was left alone, and pushed the enemy till the bridge was broken under him: he then threw himself armed into the Tiber, swam across the river, and entered Rome in triumph.

(2.) **HORATIUS FLACCUS**, Quintus, the most excellent of the Latin poets of the lyric and satirical kind, and the most judicious critic in the age of Augustus, was the grandson of a freed man and was born at Venusium 64 B. C. He had the best masters in Rome, after which he completed his education at Athens. Having taken up arms

embraced the party of Brutus and Cassius, but he died at the battle of Philippi. Some time after, he gave himself up entirely to the study of poetry. His talents soon made him known to Augustus and Mæcenæ, who had a particular esteem for him, and loaded him with favours. Horace contracted a strict friendship with Agrippa, Virgil, and all the other great men of his age. He lived without ambition, and led a tranquil and agreeable life with his friends; but was seized with a defluxion in his eyes. He died at the age of 57. There are still extant his Odes, Epistles, Satires, and Art of Poetry; of which there have been a great number of editions. The best of the Louvre, in 1642, folio; of Paris, 1701, quarto; of Cambridge, 1699; that with Virgil's emendations, printed at Cambridge in 1703. Fowles' immaculate edit. Glasgow, 1744: we may add, as at least equal to any, the edition printed by the publishers of this Encyclopædia, in 1796, under the care of the late Dr Hunter, who, in correcting it, compared the text with those of above 40 other copies; which no errors have yet been discovered.

**HAZDIOWIZ**, a town of Bohemia.

**HAZ**, a town of Austrian Suabia.

**HAUBURG**, a town of France, in the dep. of Moselle; 6 miles NW. of New Brisch.

**HAJBY**, a town of Sweden in Skone.

**HAJADA**, a town of Spain, in Leon.

**HAJO**, a town of Spain, in New Castile.

**HAJSEIM**, a town of Germany, in the late Electorate of Worms, 3 miles S. of Worms; now ceded to the French republic, by the treaty of 1795, and included in the department of Moselle.

**HAJSEBERG**, a town of Upper Saxony.

**\* HORDE**. *s. f.* A clan; a migratory crew of men. It is applied only to the Tartars.—

Of lost mankind, in polish'd slavery sunk,  
The martial *horde* on *horde* with dreadful sweep,

Have given the vanquish'd world another form.

*Thomson.*

**HORDE**, or **HORD**, is used for a wandering crew, who have no settled habitation, but stroll about, dwelling in waggons or under tents, to be ready to shift as soon as the herbage, fruit, &c. of the province they are in, is eaten bare: such are the tribes of the Tartars, particularly those who habit beyond the Wolga, in Astracan and Georgia. A *hord* consists of 50 or 60 tents, ranged in a circle, and leaving an open place in the middle. The inhabitants in each *hord* usually form a military company or troop, the eldest of which is commonly the captain, and depends on the great prince of the whole nation.

**\* HORDEUM**, **BARLEY**, in botany: A genus of the 12th order, belonging to the triandria class; and in the natural method ranking under the 4th order, *Gramineæ*. The calyx is lateral, 1, unisporous, and triple. The involucre consists of 6 leaves, and contains 3 flowers. There are 3 stamens; on 1 of which, *vim.*

**HORDEUM MURINUM**, or wall-barley grass, is common in Britain.

**HORDEUM VULGARE**, or common barley, is common in our fields. Its native place is not known.

**\* HORDEUM**, **BARLEY**, in botany: A genus of the 12th order, belonging to the triandria class; and in the natural method ranking under the 4th order, *Gramineæ*. The calyx is lateral, 1, unisporous, and triple. The involucre consists of 6 leaves, and contains 3 flowers. There are 3 stamens; on 1 of which, *vim.*

known. For the culture, &c. of common barley, see **HUSBANDRY**.

**HORDICALIA**, or **HORDICIDIA**, in antiquity, a religious feast held among the Romans, wherein they sacrificed cattle, hie with young. This feast fell on April 15; on which day they sacrificed 30 cows with calf to the goddess Tellus, or the Earth; part of them were sacrificed in the temple of Jupiter. The calves taken out of their bellies were burnt at first by the pontifices, afterwards by the eldest vestal virgin.

**HOREB**, or **ORAB**, a mountain of Arabia Petraea, contiguous to and on the S. side of mount Sinai; the scene of many miraculous appearances.

(1.) **HOREHOUND**. See **MARRUBIUM**.

(2.) **HOREHOUND**, **BARK**. See **STACHYS**, N° 2.

(3.) **HOREHOUND**, **BASTARD**. See **SIDRITIS**.

(4.) **HOREHOUND**, **WATER**. See **LYCOPUS**.

(5.) **HOREHOUND**, **WHITE**. See **BALLOTA**.

**HORESTI**, an ancient nation of North Britain, beyond Solway Frith, mentioned by Tacitus. Their country according to Camden, is now called **ESKDALE**. But if Eskdale was a part of their dominions, they must have been very extensive; for the rev. J. Playfair, in his *Stat. Acc. of Bendorthy* (XIX, 368. *Note*.) shows, that "the boundary or *finis* of the province of the Horesti extended to the shore and the fleet, from which Agricola returned again through the territory of the newly conquered people;" and adds that "this cannot accord with any other place than Angus, and part of Perthshire, E. of the Tay." He further observes, that "as the Roman camp stood on the grounds of the Horesti, the latter part of the word *Mickle-bour* is the word aimed at by Tacitus. The Roman camp of **MICKLEHOUR** is formed by the confluence of the Tay and Isla; it lies 2 miles along the Tay, 3 along the Isla, and 2½ along *Clearven dike*. It contains a great town," &c.

**HORJA**, a town of Sweden, in W. Gothland.

**HORINGEN**, a town of Hesse Cassel.

**HORITES**, an ancient people, who at first dwelt in the mountains of Seir beyond Jordan. (Gen. xiv 6.) They had princes, and were powerful, even before Isaac made a conquest of their country. (Id. xxxvi. 10—30.) The Horites, the descendants of Seir, and the Edomites, seem afterwards to have been confounded, and to have composed but one people. (Deut. ii. 3. xxxiii. 3. and Judg. v 4.) They dwelt in Arabia Petraea, and Arabia Deserta, to the SE. of the promised land. We find the Hebrew word *choren* *Choren*, which in the book of Genesis is translated *Horites*, used in an appellative sense in several other passages of scripture, and to signify nobles, or great and powerful men (1 Kings xxi. 8, 11. and Neh. ii. 16. iv. 14. v 7. vi. 17. vii. 5. xii. 17. Eccl. x. 17. Isa. xxxiv. 13. Jer. xxvii. 30. xxxix. 6.); and it is very probable, that the Greeks derived from hence their **HEROES** in like manner as they derived **ANAX**, a king, from the sons of **ANAX**, the famous giant.

(1.) **\* HORIZON**. *s. f.* [ὁρίζων.] The line that terminates the view. The *horizon* is distinguished into sensible and real: the sensible horizon is the circular line which limits the view; the real is that which would bound it, if it could take in the hemisphere. It is falsely pronounced by *Sham-Sparr horizon*.—

When the morning sun shall raise his car  
Above the border of this *horizon*,  
We'll forward towards Warwick and his mates.

*Shakespeare*

—She began to cast with herself from what coast  
this blazing star should first appear, and at what  
time it must be upon the *horizon* of Ireland. *Bacon*.

In his East the glorious lamp was seen,  
Regent of day: and all th' *horizon* round  
Invested with bright rays.

*Milton*.

The morning lark, the messenger of day,  
Saluted in her song the morning gray;  
And soon the sun rose with beams so bright,  
That all th' *horizon* laugh'd to see the joyous  
fight.

*Dryden*.

—When the sea is worked up in a tempest, so that  
the *horizon* on every side is nothing but foaming  
billows and floating mountains, it is impossible to  
describe the agreeable horror that rises from such  
a prospect. *Addison*.

(1.) The *HORIZON*, in geography and astronomy,  
is a great circle of the sphere, dividing the world  
into two parts or hemispheres; the one upper and  
visible, the other lower and hid. The word literally  
signifies *bounding the sight*; being formed of  
*apo*, I bound. See ASTRONOMY and GEOGRAPHY.

(2.) *HORIZON*, RATIONAL, TRUE, or ASTRONOMICAL, also called simply an *absolutely the horizon*, is a great circle, whose plane passes through  
the centre of the earth, and whose poles are the  
zenith and nadir.

(4.) *HORIZON*, SENSIBLE, VISIBLE, or APPARENT, is a lesser circle of the sphere, which divides the visible part of the sphere from the invisible. Its poles, too, are the zenith and nadir: and consequently the *sensible horizon* is parallel to the *rational*: and it is cut at right angles, and into two equal parts, by the verticals. The *sensible horizon* is divided into *eastern* and *western*.

i. *HORIZON*, EASTERN, or ORTIVE, is that part of the horizon wherein the heavenly bodies rise.

ii. *HORIZON*, WESTERN, or OCCIDUAL, is that wherein the stars set. The altitude or elevation, of any point of the sphere, is an arch of a vertical circle intercepted between it and the sensible horizon.

(5.) *HORIZON*, SENSIBLE, or PHYSICAL, is also frequently used for a circle, which determines the segment of the surface of the earth, over which the eye can reach. In this sense we say, a spacious *horizon*, a narrow scanty *horizon*.

(8.) \* *HORIZONTAL* *adj.* [*horizontal*, Fr. from *horizon*.] i. Near the horizon.—

As when the sun, new risen,  
Looks through the *horizontal* misty air,  
Shorn of his beams; or from behind the moon,  
In dim eclipse, disastrous twilight sheds  
On half the nations.

*Milton*.

2. Parallel to the horizon; on a level.—An obelisk erected, and golden figures placed *horizontal* about it, was brought out of Egypt by Augustus. *Brown*—The problem is reduced to this; what perpendicular height is necessary to place several ranks of rows in a plane inclined to a *horizontal* line in a given angle? *Arbutnot on Coins*.

(2.) *HORIZONTAL*, is applied to any thing that relates to the horizon, or is taken in the horizon.

(3.) A *HORIZONTAL* Dial, is that drawn on

a parallel to the horizon: having its gnomon, of style, elevated according to the altitude of the pole of the place it is designed for. *Horizontal* dials are, of all others, the most simple and easy. See DIALLING, *Index*.

(4.) *HORIZONTAL* LINE, in perspective, is a right line drawn through the principal point, parallel to the horizon: or, it is the intersection of the horizontal and perspective planes. See PERSPECTIVE.

(5.) *HORIZONTAL* MOON. See ASTRONOMY.

(6.) *HORIZONTAL* PLANE, is that which is parallel to the horizon of the place, or working inclined thereto. The business of levelling is to find whether two points be in the horizontal plane; how much the deviation is. See LEVELLING.

(7.) *HORIZONTAL* PLANE, in perspective, is a plane parallel to the horizon, passing through the eye, and cutting the perspective plane at an angle.

(8.) *HORIZONTAL* PROJECTION. See GEOGRAPHY, S. S. IX; and PROJECTION.

(9.) *HORIZONTAL* RANGE, or LEVEL RANGE of a piece of ordnance, is the line it describes when directed parallel to the horizon or horizontal line. See PROJECTILES.

(10.) *HORIZONTAL* SPECULUM. See SPECULUM, and TELESCOPE.

\* *HORIZONTALLY* *adv.* [from *horizon*.] In a direction parallel to the horizon.—As it does not sink into the bottom, so will it neither rise above, like lighter bodies; but, being near weight, lie superficially, or almost *horizontally* to it. *Brown*.—The ambient ether is too light and empty to impel them *horizontally* with any force. *Bentley*.

(1.) *HORLA*, a river of Sillesia, in Oech.

(2.) *HORLA*, a town of Saxony in Mansfeld.

*HORLE*, a town of Norway in Drontheim.

*HORLOFA*, a town of Sweden, in Skone.

*HORMANS*, and } two towns of Germany

*HORMANSTORF* } Austria.

*HORMINUM*, CLARY, in botany: A genus of the gymnospermia order, belonging to dicotyledonia class of plants; and in the natural method ranking under the 42d order, *Verticillata*. The calyx is campanulate, with 4 segments unequal, the 4th larger, and emarginated; the upper lip of the corolla concave. There are several species; the most remarkable of which is the

*HORMINUM VERBENACEUM*, or common clary. It grows naturally on sandy and grassy ground in many parts of Britain. It has sometimes been called *oculus Christi*, from the supposed virtues of its seeds in clearing the sight, which it does by its viscous covering; for when any thing happens to fall into the eye, if one of the seeds is put in at one corner, and the eyelid kept close to it, moving the seed gently along the eye, what ever happens to be there will stick to it, and be brought out. The virtues of this are supposed to be the same as those of the garden clary, but not quite so powerful.

(1.) \* *HORN* *n. s.* [*horn*, Gothick; *horn*, Saxon; *horn*, Dutch.] 1. The hard bodies which grow on the heads of some graminivorous quadrupeds, and serve them for weapons.—No beast that hath *horns* hath upper teeth. *Bacon*.—



Zelus rises through the ground,  
 Eng the bull's tough neck with pain,  
 Tosses back his horns in vain. *Addison.*  
 That process is no more surprising than the  
 of horns in some brutes, or of teeth and  
 in men at certain periods of age. *Bentley.*  
 An instrument of wind musick made of horn.

The squire 'gan nigher to approach,  
 And bow'd his horn under the castle wall,  
 That with the noise it shook as it would fall.

*Fairy Queen.*  
 There's a post come from my master, with his  
 of good news. *Shakespeare.*

The goddess to her crooked horn  
 Call her breath; the rocks and woods around,  
 Mountains, tremble at the infernal sound.

*Dryden*  
 Fair Ascanius, and his youthful train,  
 The horns and hounds a hunting match ordain.

*Dryden.*  
 The extremity of the waxing or waning moon,  
 Named by poets.—

Heav'n's d the bed, such fruitfulness convey'd,  
 These ten moons had sharpen'd either horn,  
 Crown their bliss, a lovely boy was born.

*Dryden.*  
 The moon  
 Shows a wain circle round her blunted horns.

*Thomson.*  
 The feelers of a snail. Whence the proverb,  
 As the horns, to repress one's ardour.—

Love's feeling is more soft and sensible,  
 As are the tender horns of cockled snails. *Shak.*

*Ausidius,*  
 Long of our Marcius's banishment,  
 He forth his horns again into the world,

As were inspell'd when Marcius stood for  
 Rome,  
 Could not once peep out. *Shak.*

Drinking cup made of horn. 6. Antler of a  
 —

He'll have horns to make one mad,  
 The proverb go with me, I'll be horn mad.

*Shakespeare.*  
 Merchants, vent'ring through the main,  
 Pyrates, rocks, and horns for gain. *Hudibras.*

Mad. Perhaps mad as a cuckold.—I  
 He went not in himself: if he had, he  
 Have been horn mad. *Shakespeare. Merry Wives*

Horn, in physiology, is of the same nature  
 Gelatinous matter of animals, and is only that  
 Charged with a less quantity of water,

A larger quantity of earth, and sufficiently  
 Dried to have a firm and solid consistence.

Young horn with water in Papin's digester,  
 Is entirely converted into jelly. Horn is  
 A very animalised matter, and furnishes in

On the same principles as all animal mat-  
 It is, at first a pure phlegm, with a degree  
 Not exceeding that of boiling water; then

The alkaline spirit, which becomes more and  
 Penetrating and strong; a fetid, light, and  
 A concrete volatile salt, which forms

Upon the sides of the receiver; much  
 Soil, which becomes more and more black  
 And lastly, it leaves in the retort a con-  
 Quantity of almost incombustible coal,

From which, after its incineration, scarcely any  
 Fixed alkali can be obtained. Animal oil, and  
 Particularly that which is drawn first in the distil-  
 lation of horn, is susceptible of acquiring great thin-  
 ness and volatility by repeated distillations, and is  
 then called the oil of dippel. The horns of rags,  
 and of other animals of the kind, are the most  
 proper to furnish the animal oil to be rectified  
 in the manner of dippel; because they yield the  
 largest quantity. These horns also differ from the  
 horns of others animals in this, that they contain  
 a larger quantity of the same kind of earth which  
 is in bones, hence they seem to possess an inter-  
 mediate nature betwixt horns and bones. Horns  
 make a considerable article in the arts and manu-  
 factures. Bullocks horns, softened by the fire,  
 serve to make lanthorns, combs, knives, ink horns,  
 tobacco-boxes, &c.

(3.) HORN, DYEING OF.—Black is performed by  
 steeping brass in aqua-fortis till it be returned  
 green; with this the horn is to be washed once  
 or twice, and then put into a warmed decoction  
 of logwood and water. Green is begun by boil-  
 ing it, &c. in alum water; then with verdigrise,  
 ammoniac, and white wine vinegar; keeping it  
 hot therein till sufficiently green. Red is begun  
 by boiling it in alum water, and finished by de-  
 coction in a liquor compounded of quick-lime  
 steeped in rain water, strained, and to every pint an  
 ounce of Brazil-wood added. In this decoction  
 the bone, &c. is to be boiled till sufficiently red.  
 Dr Lewis informs us that horns receive a deep  
 black stain from solution of silver. It ought to be  
 diluted to such a degree as not sensibly to corrode  
 the subject; and applied two or three times, if  
 necessary, at considerable intervals, the matter be-  
 ing exposed as much as possible to the sun, to hast-  
 ten the appearance and deepening of the colour.

(4.) HORN, DYEING OR STAINING OF, TO IMI-  
 TATE TORTOISE SHELL.—The horn to be dyed  
 must be first press'd into proper plates, scales, or  
 other flat form; and the following mixture pre-  
 pared. Take of quick lime two parts, and of li-  
 tharge one part; temper them together to the con-  
 sistence of a soft paste with soap-ley. Put this paste  
 over all the parts of the horn, except such as are  
 proper to be left transparent, in order to give it a  
 nearer resemblance of the tortoise-shell. The horn  
 must remain in this manner covered with the paste  
 till it be thoroughly dry; when, the paste being  
 brushed off, the horn will be found partly op-  
 aque and partly transparent, in the manner of  
 tortoise shell; and when put over a soil, of the  
 kind of laton called *affidus*, will be scarcely dis-  
 tinguishable from it. It requires some degree of  
 fancy and judgment to dispose of the paste in such  
 a manner as to form a variety of transparent parts,  
 of different magnitudes and figures, to look like  
 the effect of nature; and it will be an improve-  
 ment to add semitransparent parts; which may  
 be done by mixing whiting with some of the paste  
 to weaken its operation in particular places; by  
 which spots of a reddish brown will be produced,  
 which if properly interspersed, especially on the  
 edges of the dark parts, will greatly increase both  
 the beauty of the work, and its similitude with  
 the real tortoise shell.

(5—7) HORN, in geography. See HORN.

(8.) **HORN** (§ 1. *def.* 1.) a musical instrument of the wind kind, is chiefly used in hunting, to animate and bring together the dogs and the hunters. The term was anciently, *wind a horn*, all horns being in those times compassed; but since straight horns were made, we say *blow a horn*, and sometimes *sound a horn*.—There are various lessons on a horn; as the recheat, double recheat, royal recheat, running or farewell recheat, &c. See **RECHEAT**. The Hebrews made use of horns, formed of rams horns to proclaim the **JUBILAE**.

(9.) **HORN**, **FRENCH**, is a wreathed or contorted trumpet. It labours under the same defects as the trumpet itself; but these have of late been so palliated as to require no particular selection of keys for the instrument. In the beginning of the year 1773, a foreigner, named Spandan, played in a concert at the opera-house a concerto, part whereof was in the key of C, with the minor third; in the performance of which all the intervals seemed to be as perfect as in any wind instrument. This improvement was effected by putting his right hand into the bottom or bell of the instrument, and attuning the sounds by the application of his fingers to different parts of the tube.

(10.) **HORNS**, **HUMAN**. In Dr Charles Leigh's natural history of Lancashire, Cheshire, and the Peak in Derbyshire, is the print of a woman with two horns on her head. When she was 18 years of age an excrescence grew upon her head like a wen, which continued 30 years, and then grew into two horns. After 4 years she cast them, and in their place grew two others. After 4 years she cast these also; and the horns which were on her head in 1668 (the time when the account was written) were then loose. Her picture and one of her horns are in Ashmole's museum. In the university library at Edinburgh is preserved a horn which was cut from the head of Elizabeth Love, in the 50th year of her age. It grew three inches above the ear, and had been growing seven years.

(11.) **HORNS OF HARTS**. See **HART**, § 3.

**HORNACHES**, a town of Spain, in Estramadura, 20 miles N. of Lerene.

**HORNBACH**, a town in Germany, in the late duchy of Deux Ponts, now annexed to the French republic, and included in the dep. of Savre and Moselle. It is seated on the river Horn, with a Benedictine abbey, 5 miles S.E. of Deux Ponts. Lon. 7. 36. Lat. 49. 10. N.

\* **HORNBEAK**. **HORNFISH**. *n. s.* a kind of fish. *Ainsworth*.

(1) \* **HORNBEAM**. *n. s.* [*horn and beam*, Dutch, for *tree*, from the hardness of the timber.]—It hath leaves like the elm or beech tree. The timber is very tough and inflexible, and of excellent use. *Müller*.

(2.) **HORN BEAM**, in botany. See **CARPINUS**.

**HORNBERG**, an ancient town of Germany, in the Black Forest, and duchy of Wirtemberg, with a fortress upon a mountain. It is seated on the river Gutlach, 21 miles N.E. of Eriburg. Lon. 8. 27. E. Lat. 48. 12. N.

**HORN-BELL**. See **BUCEROS**, N° 1.

**HORN BLEND** is a black or green indurated bole of clay, consisting of scaly particles, which are distinguishable from those of mica, by being less shin-

ing, thicker, and rectangular. It is generally found amongst iron ores, and sometimes intermixed with mica, forming a compact stone.

\* **HORN BOOK**. *n. s.* [*horn and book*] The book of children, covered with horn to keep unsoiled.—

He teaches boys the *hornbook*.

—Nothing has been considered of this kind of the ordinary road of the *hornbook* and *post Lock*.—

To master John the English maid

A *hornbook* gives of ginger-bread;

And that the child may learn the better,

As he can name, he eats the letter.

**HORNBY**, a town of Lancashire, on a bank of the Lune, beautified with a handsome parishial chapel. A considerable manufacture of cotton is carried on in it. The ruins of a decayed castle are still to be seen. Lon. 2. 20. W. Lat. 6. N.

**HORN CAPP**, the most southern part of the del Fuego, in South America, round which all the now pass that fall into the South Sea. Lon. 64. Lat. 55. 58. N.

**HORNCASTLE**, a town of Lincolnshire, had a castle, from the architecture of which the coins sometimes dug up, it is thought have been a station of the Romans. The town well built, and almost surrounded with water, is a signory of 13 lordships. It has a market Saturday, and fairs in June and August. 21 miles E. of Lincoln, and 136 N. of London. Lon. 2. 3. W. Lat. 53. 14. N.

**HORNCHURCH**, a village in Essex, and only parish in the liberty of Havering. A pair of horns is affixed to the E. end of the church for which tradition assigns a reason too often repeated. It is two miles E. by S. of Romford, and 14 E. by N. of London.

**HORN-DISTEMPER**, a disease incident to aged cattle, affecting the internal substance of the horn, commonly called the pith, which it insensibly wastes, and leaves the horn hollow. The pith is a spongy bone, the cells of which are filled with an viscid matter. It is furnished with a great number of small blood vessels, is covered with a thin membrane, and appears to be united by sutures with the bones of the head.—According to an account of this distemper, published by Dr Tait in the *Memoirs of the American Acad.* vol. i. the spongy bone is sometimes partly, and sometimes entirely, wasted. The horn tolerates heat, and a degree of coldness is felt in handling it. The distemper, however, is not suspected without a particular acquaintance with the other symptoms, which are a dulness of countenance of the beast, a sluggishness, a failure of appetite, an inclination to lie down, and, when accompanied with an inflammation of the brain, a giddiness and frequenting of the head. The limbs are sometimes affected with stiffness, as in a rheumatism; the milk often fails, the udder is hard, and in all cases there is a sudden wasting of the horn soon as the distemper is discovered, and into the diseased horn should be immediately introduced which may be done with a gimlet of a small size, in such a part of the horn as is not

for the discharge. It is recommended as most best to bore at first two or three inches above the head. If it is found hollow, and the gimlet goes through to the opposite side, and no blood issues from the aperture, it may be best to bore lower, and as near the head as it shall be judged the hollowiness extends. This opening is held to be a necessary measure, and often affords immediate relief. Care must be taken to keep it clear, as it is apt to be clogged by a thin crust that gradually rises out and fills up the passage.

Some saw off the horn; but, according to the best information, it does not succeed better than boring. From the cases Dr Tully has seen, he is inclined to conclude that injections are in general unnecessary; that, when the distemper is early removed, no more is required than a proper opening into the horn, keeping it sufficiently clear by the admission of fresh air, the removal of the crust, and the discharge of floating matter. When the distemper has communicated its effects to the brain, so as to produce a high degree of inflammation, it is doubted whether any medicine will succeed.

**HORNEDON**, a town of Essex, near a rivulet, called into the Horn. The hill on which it is situated commands a beautiful prospect. It is 6 N. by W. of Chelmsford, 5 N. by E. of Tilbury, and 19 E. of London. Lon. 0. 35. E. 11. 31 N.

**HORNE**, George, D. D. Bp. of Norwich, was born at Otford in Kent, in 1730. He was educated at Sturbridge, and took his degrees of B. A. D. D. at Oxford. In 1753, he entered into holy orders, and was soon distinguished as an excellent preacher. In 1776, he was elected vice-chancellor, and in 1781, Bp. of Norwich. Having early acquired the principles of Hutchinson, he displayed great abilities in defending them. He wrote, 1. A spiritual state of the case between Sir Isaac Newton and Mr Hutchinson: 2. The Theology of Philosophy in Cicero's *Somnium Scipionis* explained, 8vo: 3. *Spicilegium Shuckfordianum*, or a key for the Critics: 8vo. 4. A view of Mr Newton's method of correcting the Hebrew text: 8vo. 5. Considerations on the Life and Character of John the Baptist: 8vo, 1769. 6. A Commentary on the Psalms: 4 vols, 4to. 7. A Letter to Adam Smith, LL. D. on the Life, Death, and Philosophy of David Hume: 12mo. 8. Lettices of Liberty: 12mo. 9. A Letter to Dr Johnson: 8vo. 10. Sermons, 5 vols: and several other works. He died at Bath in 1791; and is much esteemed for his learning and piety.

**HORNECK**, Dr Anthony, a learned and pious divine, was born at Baccharach, in the Lower Palatinate, in 1641. He studied divinity under Dr Spanheim at Heidelberg; afterwards completed his studies at Oxford, and became vicar of Althallows in 1675. In 1665, he became tutor to lord Torrington, son of the duke of Albemarle, who presented him to the rectory of Doulton in Devonshire, and he held it in Exeter. He was afterwards cho-chober of the Savoy. In 1693, he was collated a prebend in Westminster, and to another in the cathedral of Wells. He published, 1. The Law of consideration. 2. The happy ascent. 3. Delight and judgment. 4. The fire of

the altar. 5. The exercise of prayer. 6. The crucified Jesus. 7. Several sermons, and other works. He died in 1696, and was interred in Westminster abbey, where a monument is erected to his memory.

\* **HORNED**. *adj.* [from *horn*.] Furnished with horns.—

As when two rams, stir'd with ambitious pride,

Fight for the rule of the rich fleeced flock,

Their *horned* fronts so fierce on either side

Do meet, that, with the terror of the shock,

Astonish'd both stand senseless as a block.

*Fairy Queen.*

Thither all the *horned* host resorts,

To graze the ranker mead.

*Druid.*

Thou king of *horned* floods, whose plenteous urn

Suffices fatness to the fruitful corn.

*Dryden.*

(1.) \* **HORNER**. *n. s.* [from *horn*.] One that works in horn, and sells horns.—The skin of a bull's forehead is the part of the hide made use of by *horners*, whereupon they shave their horns. *Grew.*

(2.) **THE HORNERS** were a very ancient and considerable fraternity in London several centuries ago. In the reign of Edward II. they complained to parliament, that by foreigners buying up the horns in England, they were in danger of being ruined, and this business lost to the nation. For this reason was made the statute 6 Edw. IV. by which the sale of horns to foreigners (except such as the said horners refused) was prohibited; and the wardens were empowered to search all the markets in London and 24 miles round; to inspect Sturbridge and Ely fairs to prevent such practices, and to purchase horns at stated prices. But this law was repealed in the reign of James I. and thereupon the old evil revived. The horners again applied to parliament, and king Edward's statute was renewed (excepting as to the inspection of the fairs), and still remains in force. The importation of unwrought horns into this country is also prohibited. In 1750, there were exported to Holland 514,500 lantern leaves, besides powder flasks. There was formerly a duty of 10s. per 1000, under which in 1683 were exported 26,650; but in the reign of George I. this duty was taken off, and these and all other manufactures of horns may be exported free. The company of horners were incorporated Jan. 12, 1638; and consist of a master, 3 wardens, 9 assistants, without livery or hall. They have a warehouse in Spitalfields, to which the horns are sent as brought from town and country markets, and thence regularly divided, the widows and orphans of deceased members having equal shares.

(3.) \* **HORNET**. *n. s.* [*byrnette*, Saxon, from its horns.] A very large strong stinging fly, which makes its nest in hollow trees.—

Silence, in times of suff'ring, is the best;

'Tis dangerous to disturb a *hornet's* nest.

*Dryden.*—*Hornets* do mischief to trees by breeding in them.

*Mortimer.*—I have often admired how *hornets*, that gather dry materials for building their nests, have found a proper matter to glue their combs.

*Derb.*

(4.) **HORNET**, in zoology. See **VESPA**.

**HORN-FISH**, or **GAR-FISH**. See **ESOX**, N° 2.

\* **HORN-FOOT**.

• **HORNFOOT.** *adj.* [*horn and foot.*] Hoofed.—

Mad frantick men, that do not inly quake!  
With *hornfoot* horses, and brass wheels, Jove's  
storms to emulate. *Hakewill on Providence.*

**HORNHEAD**, a cape on the N. coast of Ireland, in Donegal. Lon. 7. 51. W. Lat. 55. 13. N.

**HORNING**, in Scots law, a writing issuing from the signet, in his majesty's name, at the instance of a creditor against his debtor, commanding him to pay or perform within a certain time, on pain of being declared rebel, and by a caption put in prison.

**HORNIUS**, George, professor of history at Leyden, was born in the Palatinate, and died at Leyden in 1670. He was a little maniacal towards the end of his life; which disorder was supposed to be occasioned by the loss of 6000 florins he had entrusted with an alchemist at the Hague. His works are, 1. *Historia Ecclesiastica ad ann. 1686*, which is esteemed. 2. *De Originibus Americanis*; 1651, 8vo. 3. *Geographia Veteris & Nova*. 4. *Orbis Politicus*. He was a man of vast reading, rather than great parts.

(1.) • **HORNOWL.** *n. f.* A kind of horned owl. *Ainsworth.*

(2.) **HORN OWL.** See **STRIX**.

**HORNOY**, a town of France, in the dept. of the Somme; 15 miles WSW. of Amiens.

(1.) • **HORNSPIPE.** *n. f.* [*horn and pipe.*] A country dance, danced commonly to a horn.—

A lusty zabrer

That to thee many a *hornpipe* play'd,  
Whereto they dauncen each one with his maid.

*Spranger.*

There many a *hornpipe* he tun'd to his Phyllis.

*Raleigh.*

Let all the quicksilver i' the mine  
Run to the feet veins, and refine  
Your firkhum jerkhum to a dance  
Shall fetch the fiddlers out of France,  
To wonder at the *hornpipes* here,  
Of Nottingham and Derbyshire. *Ben Jonson.*  
—Florinda danc'd the Derbyshire *hornpipe* in the  
presence of several friends. *Taster.*

(2.) **HORNPIPE**, a common instrument of music in Wales, consisting of a wooden pipe, with holes at stated distances, and a horn at each end; the one to collect the wind blown into it by the mouth, and the other to carry off the sounds as modulated by the performer.

(3.) **HORNPIPE** is also the name of an English air, probably derived from the above instrument. The measure is triple time, with six crotchets in a bar; 4 beat with the hand down and two up.

**HORNSBACH**, a river of Upper Saxony, which runs into the Elbe, near Schandau in Meissen.

**HORNSDORP**, a town of Holstein.

**HORNSEA**, a town of Yorkshire, 188 miles from London. It is almost surrounded by a small arm of the sea; and the church having a high steeple, is a noted sea mark. A few years ago it had a street called *Hornsey beck*, which was washed away by the sea, except a house or two. Lon. 0. 6. E. Lat. 54. 0. N.

(1.) **HORNSEY**, a town of Middlesex, 5 miles N. of London. It is a long straggling place, situated in a low valley, but extremely pleasant, having the new river winding through it. Its church, of

which Highgate is a hamlet, is supposed to be built with the stones that came from Lodge-Hill the bishop of London's hunting seat in his youth; it having been his manor from the most ancient times.

(2.) **HORNSEY WOOD**, a coppice of young trees about a mile from Hornsey, (N° 1.) At the entrance is a public house, to which great numbers of persons resort from the city. This house is situated on the top of a hill, affords a delightful prospect of the neighbouring country.

**HORNSTEIN.** See **CHEST**, § 1.

• **HORNSTONE.** *n. f.* A kind of blue stone.

(1.) • **HORNWORK.** *n. f.* A kind of angulation.

(2.) **HORN WORK**, in fortification, an outwork composed of two demi-bastions joined by a curtain. See **FORTIFICATION**.

• **HORNY.** *adj.* [*from horn.*] 1. Made of horn. 2. Resembling horn.—

He thought he by the brook of Cherith  
And saw the ravens with their *horny* beak  
Food to Elijah bringing even and more.  
—The *horny* or pellucid coat of the eye doth lie in the same superstition with the white of the eye, but riseth up above its convexity, and is of an hyperbolical figure. *Ray.*—

Rough are her ears, and broad her *horny* ears.

—The pineal gland was encompassed with a coat of *horny* substance. *Addison.*—As the serum of blood is resolvable by a small heat, a greater coagulates it so as to turn it *horny*, like parchment but when it is thoroughly putrified, it is no longer concrete. *Arbutnot.* 3. Hard and callous.—

Tyrreus, the foster-father of the hero  
Then clench'd a hatchet in his *horny* fist.

**HOROCHAW**, a town of Poland in Volhynia.

**HORODEK**, two towns of Lithuania; 1. Brzesc, 38 miles E. of Brzesc; 2. in Wladimir SS. of Wilna.

• **HOROGRAPHY.** *n. f.* [*horographia*, from *hora* and *graphein*.] An account of the hours.

(1.) • **HOROLOGE.** **HOROCLOGY.** *n. f.* [*horologium*, Lat.] Any instrument that tells the hours as a clock; a watch; an hour-glass.—

He'll watch the *horologe* a double fit,  
If drink rock not his cradle.

—Before the days of Jerome their were *horologes* that measured the hours not only by drops of water in glasses, called clepsydra, but also by fire in glasses, called clepsammia. *Brown.*

(2.) **HOROLOGE.** } [*Horologe*, of *hora*, and *logos*, and *logos*, discourse.]

**HOROLOGIUM**, } and *logos*, discourse.] common name among the ancient writers for an instrument or machine for measuring the hours (see **CHRONOMETER**).—Such are our clock-watches, sun-dials, &c. See **CLOCK**, **CLOCKWORK**, **DIAL**, and **WATCH**. Modern investigations and gradual improvements, have given birth to some new terms that come properly under the head, and annexed new meanings to others totally different from what they had originally. *Chronometers* that announced the hours by striking on a bell, were called *clocks*; thus, we had pocket clocks, though nothing could be more absurd than to suppose that a clock, according



modern idea, should be carried in the pocket. Formerly, all clocks that did not strike the hour were called *snatches* or *time pieces*; and the two parts of a striking clock were distinguished by the watch part and the clock part; the former denoting that part which measures the time, the latter that part which proclaims the hour. In Isaac Newton's report to the house of commons in 1721, relative to the longitude act, he mentions the difficulties of ascertaining the longitude from a watch; yet it is obvious, from several instances, that his remarks were to be understood of a time piece regulated by a pendulum; objections are founded on the known properties of the pendulum, some of which differ essentially from the properties of the balance and so forth. And all the attempts of Huygens for finding the true time were by means of pendulum clocks that did not strike the hour, and consequently, according to the language of the times, were called *snatches*. At this time, such machines for measuring time as are fixed in their place are called *clocks*, and those that strike the hour: if they do not strike the hour they are called *time-pieces*; and when constructed with more care, for a more accurate measurement of time, they are called *regulators*. Some philosophers have affected to call such watches as are constructed for astronomical and nautical observations by the name of *time-pieces*, probably to shew that they possess the advantages of those regulated with a pendulum. Mr John Harrison gave the name of *time-keeper* to his watch, for which he received L. 20,000. See HARRISON, N° 10. LATITUDE, PENDULUM, and WATCH.

**BAROMETRY.** *n. f.* [*barometria*, French; *barometria*, Lat.] The art of measuring hours.—It may be wondered how the *barometry* of antiquity could not find this artifice. *Brown's Vulg. Err.*  
**BAROPTRIC,** in optics, a right line drawn from the point where the two optic axes meet, to that joining the centres of the eyes.  
\* **HOROSCOPE.** *n. f.* [*horoscope*, French; *horoscopus*, Lat.] The configuration of the planets at the time of a birth.—How unlikely is it, that the many false and idle conjectures of stars, which concern the progress of a man's life, should not find countervail that one *horoscope* or conjunction which is found at his birth? *Drummond.* The proportion of the *horoscope* unto the seventh hour or opposite signs every seventh year, operating on the human creatures, *Brown.*—  
Born beneath a boding *horoscope*,  
The blarney'd Vulcan of a shop,  
His forge sent to Minerva's school.  
*Dryden.*

The Greeks name this the *horoscope*; it governs life, and this marks out our parts, our humours, manners, qualities and arts.  
*Cruick.*  
He understood the planets and the zodiacal signs, and fell to drawing schemes of their *horoscopes* in the same dust they sprung out of.  
\* **HOROSCOPE,** (from *hora*, an hour, and *skopein*, I consider.) in astrology, is the degree or point of the heavens rising above the eastern point of the horizon at any given time when a prediction is to be made. Astrologers were formerly so

infatuated with horoscopes, that Albertus Magnus, Cardan, and others, are said to have had the temerity to draw that of Jesus Christ.

(3.) **HOROSCOPE** is also used for a scheme or figure of the 12 houses or 12 signs of the zodiac, wherein is marked the disposition of the heavens for any given time. See HOUSE.

**HOROSCOPY.** See DIVINATION, § 2.

**HOROUCE,** a town of Poland, in Bracław.

**HORP,** a town of France, in the dept. of Mayenne, 7½ miles NW. of Vitaine.

**HORREA,** in Roman antiquity, were public magazines of corn and salt meat, out of which the soldiers were furnished on their march in the military roads of the empire. *Horrea* was also the name which they gave to their granaries.

\* **HORRENT.** *adj.* [*horrens*, Latin. *Horrentia pilis agmina.*] Pointed outwards; bristled with points: a word perhaps introduced by Milton.—  
Him a globe

Of fiery seraphim incircled round

With bright emblazony and *horrent* arms. *Milt.*

\* **HORRIBLE.** *adj.* [*horribile*, French; *horribilis*, Lat.] Dreadful; terrible; shocking; hideous; enormous.—No colour affecteth the eye much with displeasure; there be sights that are *horrible*, because they excite the memory of things that are odious or fearful. *Bacon.*—

A dungeon *horrible* on all sides round,

As one great furnace flamed. *Milton.*

O light

Of terror, foul and ugly to behold,

Horrid to think, how *horrible* to feel! *Milton.*

—Eternal happiness and eternal misery, meeting with a persuasion that the soul is immortal, are, of all others, the first the most desirable, and the latter the most *horrible* to human apprehension. *South.*

\* **HORRIBLENESS.** *n. f.* [from *horrible*.] Dreadfulness; hideousness; terribleness; fearfulness.

\* **HORRIBLY.** *adv.* [from *horrible*.] 1. Dreadfully; hideously.—

What hideous noise was that!

*Horribly* loud. *Milton.*

2. To a dreadful degree.—The contagion of these ill precedents, both in civility and virtue, *horribly* infects children. *Locke.*

\* **HORRID.** *adj.* [*horridus*, Lat.] 1. Hideous; dreadful; shocking.—

Give colour to my pale cheek with thy blood,

That we the *horrid* may seem to those

Which chance to find us. *Shak.*

Not in the legions

Of *horrid* hell can come a devil more damn'd,

In evils to top Macbeth. *Shak.*

Horror on them fell,

And *horrid* sympathy. *Milton.*

2. Shocking; offensive; unpleasing; in women's cant.—

Already I your tears survey,

Already hear the *horrid* things they say. *Pope.*

3. Rough; rugged.—

*Horrid* with fern, and intricate with thorn,

Few paths of human feet or tracks of beasts were worn. *Dryden.*

\* **HORRIDNESS.** *n. f.* [from *horrid*.] Hideousness; enormity.—A bloody designer labours his instrument

instrument to take away such a man's life, and the confessor represents the *horridness* of the fact, and brings him to repentance. *Hammond.*

\* **HORRIFICK.** *adj.* [*horrificus*, Lat.] Causing horror.—

His jaws *horrific*, arm'd with threefold fate,  
Here dwells the direful shark. *Thomson.*

\* **HORRISONOUS.** *adj.* [*horrifonus*, Latin] Sounding dreadfully. *Dict.*

(1.) \* **HORROUR.** *n. f.* [*horror*; Lat. *horreor*, Fr.] 1. Terror mixed with detestation; a passion compounded of fear and hate, both strong.—

Over them sad *borrow*, with grim hue,  
Did always soar, beating his iron wings;  
And after him owls and night ravens flew,  
The hateful messenger of heavy things. *Fairy Q.*  
Doubtless all souls have a surviving thought,  
Therefore of death we think with quiet mind;  
But if we think of being turn'd to nought,  
A trembling *horror* in our souls we find. *Davies.*  
Me damp *horror* chill'd  
At such bold words, vouch'd with a deed so bold.

*Milton.*

Deep *horror* seizes ev'ry human breast;  
Their pride is humbled, and their fear confess.

*Dryden.*

1. Dreadful thoughts.—

I have sapt full with *horrors*;  
Direness, familiar to my slaught'rous thoughts,  
Cannot once start me. *Shak.*

3. Gloom; dreariness.—

Her gloomy presence saddens all the scene,  
Shades ev'ry flow'r, and darkens ev'ry green;  
Deepens the murmur of the falling floods,  
And breathes a browner *horror* on the woods.

*Pope.*

4. [In medicine.] Such a shuddering or quivering as precedes an ague fit; a sense of shuddering or shrinking. *Quincy.*—All objects of the senses, which are very offensive, do cause the spirits to retire; and, upon their flight, the parts are in some degree destitute, and so there is induced in them a trepidation and *horror*. *Bacon.*

(2.) **HORROUR** strictly signifies such an excess of fear as makes a person tremble. See **FEAR**, **FRIGHT**, and **TERROR**. In medicine, it denotes a shivering and shaking of the whole body, coming by fits. It is common at the beginning of all fevers, but is particularly remarkable in those of the intermittent kind.

(3.) **HORROUR OF A VACUUM**, was an imaginary principle among the ancient philosophers, to which they ascribed the ascent of water in pumps, and other similar phenomena, which are now known to be occasioned by the weight of the air.

**HORROX**, Jeremiah, an eminent English astronomer, born at Toxteth near Liverpool, in 1619, and educated at Emanuel college, Cambridge. He was the first who ever observed the transit of Venus over the sun's disk. See **ASTRONOMY**, *Index*. He died, in 1643, to the great loss of that science and of the world, in the 23d year of his age, after he had just finished his *Venus in sole visa*; which, with some other works, were published by Dr Wallis, in 4to in 1673.

**HORSA.** See **ENGLAND**, § 13.

(1, 1.) \* **HORSE.** *n. f.* [*hors*, Saxon.] 1. A

neighing quadruped, used in war, and in carriage.—

Duncan's *horses*, the minions of the race,  
Turn'd wild in nature, broke their stalls.

A *horse*! a *horse*! my kingdom for a *horse*!  
—We call a little *horse*, such a one as comes up to the size of that idea which we have in minds to belong ordinarily to *horses*. *Lack.*  
constellation.—

Thy face, bright centaur, Antares's  
retain,

The softer season suiting to the man;  
Whilst Winter's shivering goat afflicts the  
With frost, and makes him an uneasy

3. To take horse; to set out to ride.—I took to the lake of Constance, which is formed by entry of the Rhine. *Addison on Italy.* 4. It is used in the plural sense, but with a singular nation; for *hories*, *horsesmen*, or *cavalry*.—

I did hear

The galloping of *horse*: who was't come

—The armies were appointed, consisting of fifty-five thousand *horse* and foot, for the repulse of the enemy at their landing. *Bacon's Hist. Spain.*—If they had known that all the *horses* were quartered behind them, their foot well have marched away with their *horses*.  
Th' Arcadian *horse*

With ill-success engage the Latin force.

5. Something on which any thing is supported, as, a *horse*, to dry linen on. 6. A wooden frame, which soldiers ride by way of punishment, sometimes called a timber mare. 7. *Joint*, another substantive, it signifies something bulky or coarse: as, a *horseface*, a face of which the features are large and indelicate.

(2.) **HORSE**, in zoology. See **EQUUS**. *Horses* were very rare in Judea till Solomon's time. Before him we find no horsemen mentioned in the armies of Israel. David having defeated the king of Shobah (2 Sam. viii. 4, 5.), took horses, and lamed all belonging to the chariot war, reserving only 100 chariots. The judges and princes of Israel rode on mules or asses. At David's time, horses were more common in Judea. Solomon had a great number of horses, but kept them rather for pomp than for war, and made no military expeditions. He had stalls of horses for his chariots, and 12,000 men distributed in his fortified places (1 Kings 10. 26.) He had his horses from Egypt (1 Kings 10. 28, 29.); and each set cost him more than 1200 shekels, or about 900 of our money. *Moses* forbidden the king of the Hebrews to keep a great number of horses (Deut. xvi. 16.), lest it should be included to carry the people into Egypt. *Josiah* took away the horses which his predecessors had consecrated to the sun. (2 Kings 23.) We know the sun was worshipped in the east, and that the horse, the swiftest of beasts, was consecrated to this deity, who was presented as riding in a chariot drawn by the beautiful and swiftest horses in the world, and forming every day his journey from east to west in order to communicate his light to mankind.

Horon describes a solemn sacrifice of horses, to the sun: they were all the finest steeds, and adorned with a white chariot, crowned, and consecrated to the same god. The horses which were removed out of the court of the temple, were only appointed for similar sacrifices. The king lay that these horses were every morning in the chariots dedicated to the sun, whereof mention is made in the same book; and the king, or some of his officers, got up and to meet the sun in its rising, as far as from the gate of the temple to the suburbs of Jerusalem. Others are of opinion, that the horses mentioned in the book of kings were of wood, or metal, erected in the temple in honour of the sun: Others, that they were horses which were permitted to ride or fasten to the yoke, were free, and left to themselves, like those which Julius Cæsar let loose and set at liberty after the passage of the Rubicon. Horses were used among the Greeks and Romans in war, but not originally very numerous; for as each man provided his own horse, few would be able to bear the expence. Horses for a considerable time were managed by the voice alone, or touch, without bridle, saddle or stirrups. Camels was skins of beasts, and sometimes both horses and men amongst the Greeks wanted a severe probation before their admission to the cavalry.

**HORSE, ANATOMY OF THE.** See FARRER, Part I.

**HORSE, HUNTING.** See HUNTER, N° 5.

**A HORSE, MANAGEMENT OF, UPON AND IN A JOURNEY.** See that his shoes be not frayed, or press his feet, but be exactly shaped; let him be shod some days before you begin a journey, that they may be settled to his feet. Observe that he is furnished with a bit proper for him, and by no means too heavy, which may induce him to carry low, or to rest upon the hand when he grows weary, which horsemen call *making of his fifth leg*. The mouth of the bit should rest upon his bits about half a finger's breadth from his tusches, so as not to make him smart from his lips; the curb should rest in the middle of his beard a little above the chin; and if he is young, you must defend the place with a piece of soft or other soft leather. Observe that the bit does not rest upon his weather, reins, or collar, and that one part of it do not press more than another. Some riders girth a strap below the saddle with their stirrups, especially if he be lean; to hinder it, you may fix a leather strap between the points of the fore and hind bows of the saddle, and make the stirrup-leather pass over them. Begin your journey with short marches, especially if your horse has not been exercised for a long time; suffer him to stale as often as you find him inclined; never invite him to it; but do not excite mares, as their vigour will thereby be diminished. When you arrive at the inn, that the horse, not being warm, nor out of breath, when put into the stable, you may unbridle him; but if business requires you to ride fast, you must then (the weather being XI. PART II.

other being warm) let him be walked in a man's hand, that he may cool by degrees; otherwise, if it be very cold, let him be covered with cloths, and walked up and down in some place free from wind; but in case you have not the convenience of a sheltered walk, stable him forthwith, and let his whole body be rubbed and dried with straw. As soon as the horse is partly dried, and ceases to heat in the flanks, let him be unbridled, his bit washed, cleansed, and wiped, and let him eat his hay at pleasure. If he be very dry, and has not got water on the road, give him oats washed in good mild ale. The dust and sand will sometimes so dry the tongues and mouths of horses, that they lose their appetites. In such case, give him bran well moistened with water to cool and refresh his mouth; or wash his mouth and tongue with a wet sponge, to oblige him to eat. These directions are to be observed after moderate riding; but if you have rode excessively hard, unsaddle your horse, and scrape off the sweat with a sweating knife, or scraper, holding it with both hands, and scraping always with the hair; then rub his head and ears with a large hair-cloth, wipe him also between the fore and hind legs; in the meantime, his body should be rubbed all over with straw, especially under his belly and beneath the saddle, till he is thoroughly dry. That done, set him on the saddle again, cover him; and if you have a warm place, let him be gently led up and down in it, for a quarter of an hour; but if you have not, let him dry where he stands. Or you may unsaddle him immediately; scrape off the sweat; let the ostler take a little vinegar in his mouth, and squirt it into the horse's; then rub his head, between the fore and hind legs, and his whole body, till he is pretty dry; let him not drink till he be thoroughly cool and has eaten a few oats; for many, by drinking too soon, have been spoiled. Set the saddle in the sun or by a fire, in order to dry the pannels. When horses are arrived in an inn, a man should, before they are unbridled, lift up their feet, to see whether they want any of their shoes, or if those they have do not rest upon their sides; afterwar he should pick and clear them of the earth and gravel, which may be got betwixt their shoes and soles. If you water them abroad, upon their return from the river cause their feet to be stopped with cow-dung, which will ease the pain therein; and if it be in the evening, let the dung continue in their feet all night, to keep them soft and in good condition; but if your horse have brittle feet, it will be requisite to anoint the fore feet, at the onsetting of the boots, with butter, oil, or hog's grease, before you water him in the morning, and in dry weather they should be also greased at noon. Many horses, as soon as unbridled, instead of eating, lay themselves down to rest, by reason of the great pain they have in their feet, so that one is apt to think them sick: but if he looks to their eyes, he will see they are lively and good; and if he offers them meat as they are lying, they will eat it very willingly; yet if he handles their feet, he will find them extremely hot, which discovers their suffering in that part. Examine, therefore, if their shoes do not rest upon their soles, which is somewhat

difficult to be certainly known without unshoeing them; but if you take off their shoes, and look to the inside of them, and you may perceive that those parts which rest upon the soles are more smooth and shining than the others: in this case, pare their feet in those parts, and fix on their shoes again, anointing the hoofs, and stopping the soles with hogs lard. After a long day's journey, at night feel your horse's back, if he be pinched, galled, or swelled (if you do not immediately discover it, perhaps you may after supper), there is nothing better than to rub it with good brandy, or with lead water. If the galls are between the legs, use the same remedy; but if the owner rubs him well between the legs, he will seldom be galled in that part. To preserve horses after travel, as soon as you arrive from a journey, immediately draw the two heel-nails of the fore feet; and, if it be a large shoe, then four: two or three days after, you may blood him in the neck, and feed him for 10 or 12 days only with wet bran, without giving him any oats; but keep him well littered. The reason of drawing the heel-nails, is because the heels are apt to swell, and if they are not thus eased, the shoes would press and straiten them too much: it is also advisable to stop them with cow-dung for a while; but do not take the shoes off, nor pare the feet. The following bath will be very serviceable for preserving the horse's legs. Take the dung of a cow or ox and make it thin with vinegar, so as to be of the consistence of thick broth; and having added a handful of small salt, rub his fore legs from the knees, and the hind legs from the gambrels, chafing them well with and against the hair, that the remedy may sink in and stick to those parts, that they may be all covered over with it. Thus leave the horse till morning, not wetting his legs, but giving him his water that evening in a pail; next morning lead him to the river, or wash his legs in well-water, which is very good, and will keep them from swelling. Those persons, who, to recover their horses feet, make a hole in them, which they fill with moistened cow dung, and keep it in their fore feet during the space of a month, do very ill; because, though the continual moisture that issues from the dung occasions the growing of the hoof, yet it dries and shrinks it too excessively when out of that place, that it splits and breaks like glass, and the foot immediately straitens. For it is certain, that cow-dung (contrary to the opinion of many people) spoils a horse's hoof; it does indeed moisten the sole; but it dries up the hoof, which is of a different nature from it. In order, therefore, to recover a horse's feet, instead of cow dung, fill a hole with blue wet clay, and make him keep his fore feet in it for a month. Most horses that are fatigued, or over-riden, and made lean by long journeys, have their flanks altered without being purfy, especially vigorous horses that have worked too violently. To recover them, give each of them in the morning half a pound of honey very well mingled with scalded bran; and when they readily eat the half pound, give them the next time a whole one, and afterwards two pounds, every day continuing this course till your horses are empty, and purge kindly with it; but as soon as you perceive that their

purging ceases, forbear to give them any more honey. Administer powder of liquorice in the scalded bran for a considerable time; and to cool their blood, it will not be improper to let them have three or four glisters. If the horse be very lean, give him some wet bran, over and above his proportion of oats; and grass is also extraordinarily beneficial, if he be not purfy. Sometimes excessive feeding may do horses more harm than good, by rendering them subject to the farcy. Be cautious therefore in giving them too great a quantity at a time. When a horse begins to drink water heartily, it is a certain sign that he will never in a short time. All the time you are on your journey, let your horse drink of the first water you come to, after 7 o'clock in the morning, if it be in summer, and after 9 or 10 in winter. That is accounted good water which is neither too quick and piercing, nor too muddy and stinking. This is to be done, unless you would let him gallop a long time after drinking; for then you must forbear. Though it is the custom in England to run and gallop horses after drinking, which they call *watering courses*, to keep them into wind; yet, says M. de Sollesfel, it is the most pernicious practice that can be imagined for horses, by which many are rendered purfy. After a horse be warm, and sweat very much, yet he is not quite out of breath, and you have still 5 miles to ride, he will be better after drinking a little, than if he had drank none at all. If the horse be very warm, you should, at coming out of the water, redouble your pace, to let him go at a gentle trot, to warm the water in his belly. If when you bait he be hot or sweaty, must not let him drink for a long time, as it will endanger his life; and when his bridle is taken off, his excessive thirst will hinder him from drinking, so that he will not offer to touch his meal for an hour or two, which perhaps your occasions will allow you for a bating time, and not to have food will render him unfit to proceed. If you ride with any ford before you come to your water, advise to ride the horse through it two or three times, but not up to his belly. This indeed cleanses his legs; but the coldness of the water may do him ill, and therefore it is not advised. If your horse has been very warm, and you have not had the conveniency of watering him on the road, he will, when unbridled, eat but a little; therefore he should have his oats given washed in ale or beer, or only a part of them, if you intend to feed him again after he has drunk. Some think that horses are often spoiled by giving them oats before their water; because they swallow the water makes the oats pass too soon, and are of the stomach undigested. But M. de Sollesfel affirms, that though it be the common custom to do it till after, yet it is proper to feed with oats both before and after, especially if the horse be warm, and has been hard rode.

(6.) HORSE, STONE. See STALLION.

(7.) HORSE, TECHNICAL DESCRIPTION OF THE PARTS OF A. See PL. CXXXVIII. The Parts of a Horse.  
1. The forehead. 2. The temples. 3. The crown above the eye. 4. The jaw. 5. The lips. 6. The nostrils. 7. The tip of the nose. 8. The chin. 9. The beard. 10. The neck. 11. The mane. 12. The tail.



1. The fore-top. 11. The throat. 24. The withers. 15. The shoulders. 16. The chest. 17. The neck. 18. The arm. 19. The plate vein. 20. The chestnut. 21. The knee. 22. The shank. 23. The main tendons. 24. The fetlock joint. 25. The fetlock. 26. The pastern. 27. The coronet. 28. The hoof. 29. The quarters. 30. The hock. 31. The heel.—*The bay.* 32. The gaskin. 33. The hilets. 34. The ribs. 35. The flanks.—*The hind part.* 37. The tail. 38. The tail. 39. The buttocks. 40. The hocks. 41. The stifle. 42. The thighs. 43. The hock. 44. The kerb. 45. The point of the hock.

**HORSES, BREEDING OF.** The Count de Buffon gives the following directions for breeding horses.—When the stallion is chosen, and all the mares intended for him are collected together, there must be another stone horse, to discover whether the mares are in heat; and, at the same time, to contribute to inflame them. All the mares must be brought successively to this stone horse; and he must also be inflamed, and suffered frequently to neigh. As he is for leaving every one, the mares not in heat keep him off, while those which are so, suffer him to approach them. But he not being allowed to satisfy his impulse, he is led away, and the real stallion substituted in his stead. This trial is necessary for ascertaining the true time of the mare's heat, especially of those which have not yet had a colt; for with respect to such as have recently foaled, the heat usually begins 9 days after their delivery; and on every day they may be led to the stallion to be tried; and 9 days after, by the experiment mentioned, it may be known whether they are in heat. If they are, they must be covered a second time; and thus successively every 9th day while their heat continues: for when they are impregnated, their heat abates, and in a few weeks ceases entirely. But that every thing may be done easily and conveniently, and at the same time with success and advantage, great attention, care, and precaution are requisite. The stud must be fixed in a good soil, and in a suitable situation, proportioned to the number of mares and stallions intended to be used. This spot must be divided into several parts, inclosed with rails or other well fenced; in the part where the pasture is richest, the mares in foal, and those with young by their sides, are to be kept. Those which are impregnated, or have not yet been covered, are to be separated, and kept with the fillies in a better close, where the pasture is less rich, so that they may not grow too fat, which would obstruct the progress of generation. Lastly, the young stone colts or geldings, are to be kept in the poorest part of the field, and where the ground is most unequal; that by running over the uneven ground, they may acquire a freedom in the motion of their legs and shoulders. This close, where the young colts are kept, must be very carefully separated from the others, lest the young horses break through the rails, and enervate themselves with the mares. If the tract be so large as to allow of dividing each of these closes into two parts, for putting the mares and horses into them alternately, the mares will last much longer than if continually

eaten by horses; the ox improving the fertility, whereas the horse lessens it. In each of these closes should be a pond; standing water being better than running, which often gripes them; and if there are any trees in the ground, they should be left standing, their shade being very agreeable to the horses in great heats; but all stems or stumps should be grubbed up, and all holes levelled, to prevent accidents. In these pastures the horses should feed during the summer; but in the winter the mares should be kept in the stable and fed with hay. The colts also must be housed, and never suffered to feed abroad in winter, except in very fine weather. Stallions that stand in the stable should be fed more with straw than hay; and moderately exercised till covering time, which generally lasts from the beginning of April to the end of June. But during this season they should have no other exercise, and be plentifully fed, but with the same food as usual. Before the stallion is brought to the mare, he should be dressed, as that will greatly increase his ardour. The mare must also be curried, and have no shoes on her hind feet, some of them being ticklish, and apt to kick the stallion. A person holds the mare by a halter, and two others lead the stallion by long reins; when he is in a proper situation, another assistant carefully directs the yard, pulling aside the mare's tail, as a single hair might hurt him dangerously. It sometimes happens that the stallion does not complete the work of generation, coming from the mare without making any injection: it should therefore be attentively observed, whether, in the last moments of copulation, the dock of the stallion's tail has a vibrating motion; for such a motion always accompanies the emission of the seminal lymph. If he has performed the act he must on no consideration be suffered to repeat it; but be led away directly to the stable, and there kept two days. For, however able a good stallion may be of covering every day during the 3 months, it is much better to let him be led to a mare only every other day: his produce will be greater, and he himself less exhausted. During the first 7 days, let 4 different mares be successively brought to him; and the 9th day let the first be again brought, and so successively while they continue in heat: but as soon as the heat of any one is over, a fresh mare is to be put in her place, and covered in her turn every nine days; and as several retain even at 1st, 2d or 3d time, it is computed that a stallion, by such management, during the 3 months, may cover 15 or 18 mares, and beget 10 or 13 colts. These animals have a very large quantity of the seminal lymph; so that a considerable portion of it is shed during the emission. In the mares likewise is an emission, or rather distillation of the seminal lymph, during the whole time they are horsing; ejecting a viscid whitish lymph, called the *beats*, which cease on conception. This is what the Greeks called *hippomaneas*; and pretended that philtres might be made of it, one remarkable effect of which was, to render a horse frantic with lust. This hippomaneas is very different from that found in the secundines of the foal, which M. Daubenton first discovered, and has so accurately described its nature, origin, and situation. The ejection of this liquor is the most certain

tain sign of the mare's heat; but it is also known by the inflation of the lower part of the vulva, by her frequent neighings, and attempts to get to the horses. After being covered, nothing more is requisite than to lead her away to the field. The first foal of a mare is never so strongly formed as the succeeding; so that care should be taken to procure for her, the first time, a larger stallion, that the defect of the growth may be compensated by the largeness of the size. Particular regard should also be had to the difference or congruity of the fashion of the stallion and the mare, in order to correct the faults of the one by the perfections of the other; especially never to make any disproportionate copulations, as of a small horse with a large mare, or a large horse with a small mare; as the produce of such copulation would be small, or badly proportioned. It is by gradation that we must endeavour to arrive at natural beauty; for instance, to give to a mare a little too clumsy, a well made horse and finely shaped; to a small mare, a horse a little higher; to a mare which is faulty in her fore hand, a horse with an elegant head and noble chest, &c. It has been observed, that horses fed in dry and light grounds, produce temperate, swift, and vigorous foals, with muscular legs and a hard hoof; while the same bred in marshes and moist pastures have produced foals with a large heavy head, a thick carcass, clumsy legs, bad hoofs, and broad feet. These differences proceed from the air and food; but what is more difficult to be accounted for, and still more essential than what we have hitherto observed, is, to be continually crossing the breed to prevent a degeneracy. In coupling of horses, the colour and size should be suited to each other, the shape contrasted, and the breed crossed by an opposition of climates: but horses and mares foaled in the same stud should never be joined. These are essential articles; but there are others which should by no means be neglected: as, that no short-docked mares be suffered in a stud, because from their being unable to keep off the flies, they are much more tormented by them than others which have a long sweeping tail; and their continual agitations from the stings of these insects, occasions a diminution in the quantity of their milk, and has a great influence on the constitution and size of the colt, which will be vigorous in proportion as its dam is a good nurse. Care must also be taken, that the stud mares be such as have been always brought up in pastures, and never over-worked. Mares which have always been brought up in the stable on dry food, and afterwards turned to grass, do not breed at first; some time is required for accustoming them to this new aliment. Though the usual season for the heat of mares be from the beginning of April to the end of June, yet it is not uncommon to find some among a large number that are in heat before that time; but it is advisable to let this heat pass over without giving them to the stallion, because they would foal in winter; and the colts, besides the inclemency of the season, would have bad milk for their nourishment. Again, if the mares are not in heat till after the end of June, they should not be covered that season; because the colts being foaled in summer, have not time for acquiring

strength sufficient to repel the injuries of the following winter. Many, instead of bringing the stallion to the mare, turn him loose into the close, where all the mares are brought together; and there leave him to choose such a stand to him. This is a very advantageous method for the mares; they will always take him more certainly than in the other; but the stallion in six weeks, will do himself more damage than in a number of years by moderate exercise conducted in the manner already mentioned. When the mares are pregnant, and their bellies begin to swell, they must be separated from those that are not, lest they hurt them. They do not go 11 months and some days; and foal standing, whereas most other quadrupeds lie down. The mare that cannot foal without great difficulty, will be assisted; the foal must be placed in a proper position; and sometimes, if dead, drawn out by cords. The head of the colt usually presents first, as in all other animals: at its coming out of the matrix, it breaks the secundines or integuments that inclose it, which is accompanied with a flux of the lymph contained in them; and at the same time one or more solid lumps are discharged, formed by the sediment of the inspissated liquor of the allantoidea. This lump, which the ancients called the *hippomanes of the colt*, is so far from being, as they imagined, a mass of flesh adhering to the head of the colt, that it is separated by a membrane called *amnion*. As soon as the colt is fallen, the mare licks it, but without touching the *hippomanes*; which points out an error of the ancients, who affirmed that she constantly devours it. The general custom is to let a mare covered 9 days after her foaling, the time may be lost; but it is certain, that the mare, having, by this means, both her present and her future foal to nourish, her ability is divided, and she cannot supply both so largely as she might otherwise. It would therefore be better, in order to have the best horses, to let the mares be covered only every other year; they would last the longer, and bring foals more certainly: for, in common it is so far from being true that all mares which have been covered bring colts every year, that it is considered as a fortunate circumstance if at most two thirds of them foal. Mares which are pregnant, will admit of copulation; but it must never be attended with any superfecundation. They usually breed till they are 14 or 15 years of age; the most vigorous till they are above 18. Stallions when well managed, will engender till they are 20, and even beyond; but it must be observed that such horses as are honestly made stallions, are also the soonest incapable of generation: that the large horses, which acquire strength sooner than the slender, and are therefore often used as stallions as soon as they are four years old, are not able of generation before they are sixteen.

(9.) HORSES, BRITISH BRED OR. The breed of horses in Great Britain is as mixed as that of its inhabitants: the frequent introduction of foreign horses has given us a variety that no other country can boast of: most other countries produce only one kind; while ours, by a judicious mixture of the several species, by the happy influence of our soils, and by our superior skill in management,

ment, may triumph over the rest of Europe, and bring brought each quality of this noble animal to the highest perfection. In the annals of the market may be found instances of horses that literally outstripped the wind, as the celebrated Condardine has shown in his remarks on Great Britain. Childers is an amazing proof of rapidity; his speed having been more than exerted equal to 814 feet in a second, or a mile in a minute. The species used in the war is a happy combination of the former and the latter: superior in strength, but inferior in speed and lineage: an union of both is desired; for the fatigues of the chase must be sustained by the spirit of the one, as well as by the power of the other. No country can bring a horse equal to the strength and size of our horses designed for the draught; or to the activity and agility of those that form our cavalry. In the north, there are instances of single horses that are able to draw on a plain, for a small space, the weight of three tons; but could with ease, and without continuance, draw half that weight. The horses of York-ire, employed in conveying manufactures of that country to the most remote parts of the kingdom, usually carry a burden of 2000 lb and that indifferently over the high mountains of the north, as well as the most level ground. But the most remarkable proof of the strength of our British horses, is to be drawn from our mill horses: some of these will carry a load of 13 measures, which at a moderate rate of 70 lb each, will amount to 910; and is superior to that which the lesser sort of horses will bear: this will appear less surprising, when we consider that horses are by degrees accustomed to the load; and the distance they travel no greater than from the adjacent hamlets. Our cavalry, in the late campaigns (when they had opportunity) showed over those of our allies, as the French, a great superiority both of strength and activity: the enemy was broken by the impetuous charge of our squadrons; while the German horses, from their great size and inactive make, were unable to second the efforts; though those troops were actuated by the most ardent ardour. The present cavalry of this country only supports its ancient glory. It was even in the earliest times: our scythed chariots, the activity and good discipline of our horses, were a terror even into Caesar's legions: and the Romans, as soon as they became civilized enough, took care to represent on their money the horses for which they were so celebrated. It is impossible to trace out this species; for it exists among the *indigenæ* of Great Britain, such as the little horses of Wales and Cornwall, the bobbies of Ireland, and the shetties of Scotland, though admirably well adapted to the work of those countries, could never have been equal to the work of war: but probably we had a larger and stronger breed in the more fertile and luxuriant parts of the island. Those horses were bred for that purpose, or for the draught, and not for the German or Flemish breed, which was introduced by our soil and a judicious culture. It is likely that they were ever attentive to an exact cultivation of these animals; and in very early times set

a high value on their breed. The esteem that our horses were held in by foreigners so long ago as the reign of Athelstan, may be collected from a law of that monarch, prohibiting their exportation, except they were designed as presents. These must have been the native kind: or the prohibition would have been needless, for our commerce was at that time too limited to receive improvement from any but the German kind, to which country their own breed could be of no value. But when our intercourse with the other parts of Europe was enlarged, we soon laid hold of the advantages this gave of improving our breed. Roger de Hovesme, earl of Shrewsbury, is the first that is on record: he introduced the Spanish stallions into his estate in Pow-lland, from which that part of Wales was for many ages celebrated for a swift and generous race of horses. Giraldus Cambrensis, who lived in the reign of Henry II, takes notice of it; and Michael Drayton, cotemporary with Shakespeare, sings their excellence in the 6th part of his Polyolbion. This kind was probably destined to mount our gallant nobility, or courteous knights for seats of chivalry, in the generous contests of the tilt-yard. From these sprung, to speak the language of the times, the flower of couriers, whose elegant form added charms to the rider, and whose activity and managed dexterity gained him the palm in that field of gallantry and romantic honour. The increase of our inhabitants, and the extent of our manufactures, together with the former neglect of internal navigation to convey those manufactures, multiplied the number of our horses: an excess of wealth before unknown in these islands, increased the luxury of carriages, and added to the necessity of an extraordinary culture of these animals: their high reputation abroad has also made them a branch of commerce, and proved another cause of their vast increase.

(10.) HORSES, DIFFERENT FOREIGN BREEDS OF. There is a considerable difference in horses, according to the different countries where they are bred. For instance, in France, those of the old province of Bretagne are pretty strong made, and have generally black hair, or brown bay; and they have good legs and feet, with a hardy mouth, and a head short and fleshy; but in general they are pretty clumsy. The horses of the late Franco-Comté are said to have the legs of tigers, and the belly of a hind; but they are short and thick, and of a middle size; being much more proper for drawing than riding. The horses of the late province of Gascony are not unlike those of Spain; but they are not so handsome nor so active, and therefore they are more proper to draw carriages. The Limosin horses are very vicious, and are good for little till they are six years old. Their colour is generally bay, or a bay brown. The horses of Normandy are much like those of Bretagne; and those of Poitou have good bodies, legs, feet, and eyes; but they are far from being handsome. The horses of Germany are much better and more handsome than those of Belgium. They are of great use for carriages; but much more for the army, and for drawing the artillery. They have a great deal of hair, especially about the legs. They are not large, but they are well set; and yet they have tender feet. The Hungarian horses are excellent

excellent for the coach, as well as for riding; but they are large, though well proportioned; and they are of all colours, and in general very swift. The Danish horses are low, short, and square; but they have a fine head, and short hair. The horses of the Low Countries are very fit for the coach, and they are best known by the name of *Flanders mares*. The Polish horses are like the Danish; only they have not so fine a face hand: their colour is generally a bright bay, and that of the outward peel of an onion; and they are fiery and vicious. The horses of Switzerland are pretty much like those of Germany; which is no wonder, since the Germans purchase a great number of them. The horses of Piedmont are fiery, of a middle size, and of all sorts of colours; their legs are good and handsome, their eyes fine, their ears small, and their mouths good; but they do not carry their heads well. The horses of Naples and Italy are generally ill made and lean; and yet they are good and useful, for they are light and proper for racing, though not for a long course; they never do well in a colder climate. The Spanish horses are very well made and handsome, as well as very active and nimble; they have good eyes, handsome legs and heads, and are easily managed; they are also good for racing, if they are well kept: however, they are not so good in northern climates as in their own country. The Turkish horses are of different shapes; but they are generally swift, though their mouths are bad. Most of them are white; though there are other colours; and they are large, hardy, strong, and fit for the road. The horses of Barbary, commonly called *BARBAS*, have strong hoofs, and are more proper for racing than any others whatever: some have said they never grow old, because they preserve their vigour to the last. They are excellent stallions; and some of them are used as such in Britain: however, the Arabian horses are not quite so good as the Barbary, though some think they are both of the same kind; only those that are used to the deserts of Arabia are always in action. The horses of the Gold Coast of Guinea are very few in number, and in other parts of that coast there are none at all; for many of the negroes, when they have been first brought over to our American plantations, have expressed great admiration at the sight of a horse, and even been afraid to come near one. The horses of the Cape of Good Hope were originally brought from Persia: and they are generally small, and of a chestnut colour; for those that are natives of that country are all wild, and could never yet be tamed. The horses of China are good, and more particularly those in the province of Yun Nan; for they are very vigorous, though a little low. The horses of the Eluth Tartars are good and full of fire; and their size is much the same as the Polish horses: they are afraid of nothing; not even of the lions and tigers: but perhaps this may be owing to use. In the country of the Mogul they are very numerous, and of all colours: they are generally of the middle size, though there are some as large and as handsome as those in Europe. The wild horses of Tartary differ very little from the tame; but they are so swift, that they avoid the arrows of the most skilful hunters.

(11.) HORSES, DRAUGHT, in farming, are of coarse-made horses destined for the service of cart or plough. These horses, for what we call the *slow draught*, are to be chosen of a middle height; for otherwise, when put into the harness, one draws unequally with the other. The draught horse should be large bodied and strong, and of such a disposition, as rather to be tame than too brisk, and rather to crave the whip than to draw more than is needful. Mares are the best for this use for the farmer, as they will be cheap, and not only do the work, but breed, and give a yearly increase of stock. They should have a good head, neck, withers, shoulders; for the rest of the shape, it is of much consequence. Only, for breeding, they should have a large belly; for the more milk the foal has in the dam, the better proportioned will be. Draught horses should be always to that employ. Some put them to the tillage occasion, but it does them great harm, shortens their pace, and spoils them for labour. The draught horse ought to have a large broad head, but horses of this shaped head are less subject to them to diseases of the eyes. The ears should be small, straight and upright; the nostrils open, that he may breathe with the most freedom. A horse with a full and bold eye promises well. On the other hand, a sunken eye and an elevated brow are bad signs. The horse esteemed fittest for this purpose also, has a large and round buttock, which neither bends down nor cuts. He must have a firm solid tail, and the dock must be thick and well covered with hair, and placed neither very high nor low. The legs should be rather flat than round: the roundness of the leg being in a horse destined to labour that will hurt him. As to the hinder legs, the thighs should be fleshy and long, and the whole muscle which lies itself on the outside of the thigh should be broad and very thick. Of the strength and service of horses of this description, some remarkable instances are mentioned under § 10.—Nothing is so essential to the health of these serviceable creatures as cleanliness; if they are fed ever so well, but not kept clean, they will be subject to many diseases. The servant who has the care of them ought to be up very early, and to clean the stalls and mangers from all filth. The currying should be carefully performed every day, but not in the stable, for the dust to fall upon the other horses, as it is too often done. When horses are dusted, they should daily tread upon straw hard up, and wetting it in water, rub the legs, shoulders, and body with it. Many diseases of draught horses, which are not owing to nastiness, are owing to bad water; such as raw, too muddy, or too cold, being all injurious. If there be any running stream in the neighbourhood, they should always be led to that in every day in summer, but in winter, well-warmed water, and is better for them. If there is a necessity of giving them well-water in summer, it must be drawn up some hours before the sun is exposed to the sun-beams in tubs or troughs of marsh-water, or that of lowland ditches is best of all. When the labouring horse has done



he should have his oats given him, and should be carefully sifted, and the manger kept clean. It is a common practice, as soon as he comes in from his work, to rub down his sides with a hard whip of hay; but the best judges absolutely condemn this, and observe, that rubbing of the legs after hard labour drives humours into them, and makes them swell. The rubbing itself is wholesome, but the time when the creature is hot is the mischief; if the horse is in a sweat it is a great relief and necessary to him to have his body rubbed down, when he is cold is the proper time to rub his flanks. The racks are to be well supplied with hay, and the horses should be left to rest and eat, about four or five hours, and then led to water; after this their food should be given them, and they should then be turned out again. In the evening, when the labour of the day is over, the first thing to be done is to wash the feet, and see if any thing is amiss with the hoofs, and what earth or gravel is lodged between the shoe and the sole, is to be picked out and some fresh cow-dung put in its place, which will cool and refresh the part. A great thing for the preservation of all sorts of horses, but of none so much as draught-horses, is to keep their stalls clean litter.

**DISEASES, GELDING OF.** See **GELDING**, § 1.

**HORSES, MARKS FOR DISTINGUISHING AGE AND PROPERTIES OF.** In old horses, the pits are generally deep; but this is only a general mark, being also found in young horses, not by old stallions. The most certain mark of the age is to be obtained from the teeth. If a horse has 40; 24 grinders or molars, 4 tusks, and 12 fore-teeth: mares have 38, or at least very short ones. It is from the grinders that we know the age; it is first by the fore-teeth, and afterwards by the grinders. The 12 fore-teeth begin to shoot 12 days after the colt is foaled. These are the first teeth, are round, short, not very sore, and are cast at different times, to be replaced by others. At the age of two years and a half, the middle fore-teeth are cast, two in the upper jaw, and two in the lower. In one year more, the side teeth drop out, one on each side of the former, and are already replaced. When he is about 4 years old, he sheds four others, and adds four to those which have fallen out and been replaced. These 4 foal teeth are replaced by 4 others, but are far from growing so fast as those which preceded the 8 former, and are called the second teeth; they replace the 4 last foal teeth, and from the age of a horse is discovered. They are known, being the 3d both above and below, coming from the middle of the jaw. They are small, and have a black mark in their cavity. When the horse is 4½ years old, they are scarce visible, the gum, and the cavity is very sensible; they begin to fill; and the mark continues to diminish and contracts till 7 or 8 years, when the cavity is quite filled up, and the black mark is no longer visible. After 8 years, these teeth ceasing to be any knowledge of the age, it is judged from the tusks: which are 4 teeth adjoining to the last mentioned; and, like the grinders are preceded by any other teeth. The two in

the lower jaw usually begin to shoot at 3½ years, and those of the upper jaw at 4; continuing very sharp-pointed till 6. At 10, the upper seem blunted, worn out, and long, the gum contracting itself as its years increase; the barer therefore they are, the older is the horse. From 10 to 13 or 14 years, little can be seen to indicate the age; but at that time some hairs of the eye-brows begin to turn grey. This mark, however, is equivocal, horses from old stallions or mares, having grey hairs in the eye-brows when they are not above 9 or ten years old. In some horses the teeth are of such a hardness as not to wear; and in such the black mark always subsists, being never effaced by time: but the age of these horses, which are called *leggers* by the French, is easily known; the hollow of the tooth being filled up, and at the same time the tusks very long. This is more common in mares than in horses. The age of a horse may be also known, though less accurately by the bars in his mouth, which wear away as he advances in years. When the horse is without blemish, the legs and thighs are clean, the knees straight the skin and shank thin, and the back-sinew strong and well braced. The sinews and the bones should be so distinct as to make the legs appear thin and bony, not full and round. The pastern joints should never be large and round nor must there be any swelling near the coronet. The hock should be lean and dry, not puffed up with wind. With regard to the hoof, the coronet should be equally thick, and the horn shining and greyish. A white horn is a sign of a bad foot, for it will wear out in a short time; and likewise when the horn is thin, it is liable to be spoiled in shoeing, and by travelling hard on stony grounds. This is best known when the shoe is taken off; for then the verge all round the sole will appear thin, and the horse will wince at the least touch of the pincers. A strong foot has the fibres of the hoof very distinct running in a direct line from the coronet to the toe, like the grain of wood. In this case care must be taken to keep the foot moist and pliable. The greatest inconvenience attending a hard strong foot, is its being subject to rifts and fissures, which cleave the hoof quite through sometimes from the coronet down to the bottom. A narrow heel is likewise a defect; and when it is not above two fingers in breadth, the foot is bad. A high heel causes a horse to trip and stumble often; and the low one, with long yielding pasterns, is very apt to be worn quite away on a journey. Too large a foot in proportion to the rest of the body renders a horse weak and heavy. The head of a horse should be small, and rather lean than fleshy. The ears should be small, erect, thin, sprightly, and pointed. The forehead, or brow, should be neither too broad nor too flat, and should have a star or snip thereon. The nose should rise a little, and the nostrils should be wide that he may breathe more freely. The muzzle should be small, and the mouth neither too deep nor too shallow. The jaws should be thin, and not approach too near together at the throat, nor too high upwards towards the nostrils, that the horse may have sufficient room to carry his head in an easy graceful posture. The eyes should be of a middle size, bright, lively, and full of fire. The tongue should be

be small; that it may not be too much pressed by the bit; and it is a good sign when his mouth is full of white froth, for it shows that he will not soon be overheated. The neck should be arched towards the middle, growing smaller by degrees from the breast and shoulder to the head. The hair of the mane should be long, small, and fine; and if it be a little frizzled, so much the better. The shoulders should be pretty long; the withers thin, and enlarge gradually from thence downwards; but so as to render his breast neither too narrow nor too gross. A thick shoulder'd horse soon tires, and trips and stumbles every minute; especially if he has a thick large neck at the same time. When the breast is so narrow that the fore-thighs almost touch, they are never good for much. A horse of a middle size should have the distance of five or six inches between his fore-thighs, and there should be less distance between his feet than his thighs near the shoulders when he stands upright. The body of a horse should be of a middling size in proportion to his bulk, and the back should sink a little below the withers; but the other parts should be straight, and no higher behind than before. He should also be home ribbed; but the short ribs should not approach too near the haunches, and then he will have room to fetch his breath. When a horse's back is short in proportion to his bulk, and yet otherwise well limbed, he will hold out a journey, though he will travel slow. When he is tall, at the same time with very long legs, he is but of little value. The wind should never be overlooked in the choice of a horse: and it may easily be known by his flanks, if he is broken winded, when he stands quiet in the stable; because he always pinches them in with a very slow motion, and drops them suddenly. A thick-winded horse fetches his breath often, and sometimes rattles and wheezes. This may be always discovered when he is put to brisk exercises. The temper of a horse should always be observed; a vicious horse generally lays his ears close to his pole, shows the whites of his eye, and looks sullen and dogged. An angry horse may be known by his frowning looks; and he generally seems to stand in a posture of defiance. When he is very vicious, he pays no regard to the groom that feeds him: however, some horses that are ticklish will lay back their ears, and yet be of a good disposition. A fearful horse is apt to start, and never leaves it off till he is old and useless. A fretful horse is very unfit for a journey; and you may discover his temper as soon as he gets out of the stable. A dull, heavy, sluggish horse may be easily known, whatever tricks are used to rouse his spirits. With regard to the colour of a horse, the bright bay, and indeed all kinds of bays in general, are accounted good colours. The chestnut horse is generally preferable to the sorrel, unless the former happens to be bald, or party-coloured, with white legs. Brown horses have generally black manes and tails, and their joints are of a rusty black. Those of this colour that are dappled, are much handsomer than the rest. Horses of a shining black, and well marked without too much white, are high in esteem for their beauty. A star, or blaze, or white spurs, or one or more feet tipped with white,

are thought to be rather better than those that are quite black. Of greys, the dappled are accounted best; though the silver grey make a more beautiful appearance, and often prove good. The iron grey with white manes and tails are thought not to be so hardy. Greys of every kind will turn white sooner or later; but the nutmeg grey, and the dappled parts incline to bay or chestnut, and are said to be good hardy horses. Roan horses have a diversity of colours mixed together; but the white is most predominant. They are all generally hardy, and fit for the road; and some are exceeding good. Those of a strawberry colour resemble the sorrel, and they are often marked with white on the face and legs. When the bay is blended with it, he seems to be tinged with claret; and some of these prove to be very good. Dun, fallow, and cream-coloured horses never lift down their backs; and their manes and tails are black. Dun horses are seldom chosen by gentlemen, and yet they may be very useful to the country farmer. The fallow and cream colours are more esteemed, both for beauty and use. Those horses that are finely spotted with various colours like leopards are a great rarity, and for that reason are only in the hands of great men.

(14.) HORSES, RACE. See RACING.

(15.) HORSES, REARING OF. See COLT, § 1.

(16.) HORSES, RULES FOR CHOOSING AND DRESSING, TO SERVE IN WAR. For this service a horse should be tall in stature, with a compact head, and not swelling forehead. His eye should be bright and sparkling, and the white part of the eye covered by the eye brow. The ears should be small, thin, short, and pricking; or if long, they should be moveable with ease, and well carried. The neck should be deep, and the breast large and swelling. The ribs breeding, the chine broad and straight, and the buttocks round and full. The tail should be high and broad, neither too fat nor too thin; the thigh swelling; the leg straight and flat, and the pastern short. When such a horse is chosen, he must be kept high during the time of his teaching, that he may be full of spirit. His food must be sweet hay, and good clean oats, or two parts of oats and one part beans or pease well dried and hardened. The quantity should be half a peck in the morning, and the same at noon and in the evening. Upon his resting days he is to be dressed between 5 and 6 in the morning, and watered at 7 or 8. In the evening he is to be dressed at 4, and watered about 5, and he must always have provender given him after watering. He must be littered about 8, and then must not have food given him for all night. The night before he is ridden all his hay is to be taken away about nine o'clock, and he must have a handful of two of oats about 4 in the morning: when he has eaten these he is to be turned upon the straw and rubbed very well with dry cloths; then fed, and made fit for his exercise. When he has performed this, he is to be brought sweating out of the stable, and rubbed down with dry whips. When this has been done, the saddle is to be taken off, and he is to be rubbed down with dry cloths, the housing cloth is then to be laid on; and the saddle being again laid on, he is to be walked gently about till thoroughly cool. After this, he

stand without meat 2 or 3 hours, then he is fed; and in the afternoon he is to be washed and dressed as before, and watered in the same manner.

**HORSES, USES OF THE EXUVIÆ OF.** Horses are chiefly used for making collars, traces, &c. other parts of the harness; and thus even after death, he preserves some analogy with his former employment. The hair of the mane is of use in making wigs; of the tails in making the bottoms of chairs, floor-cloths, and chords; and to enter in making lines.

**HORSE** is also a term used in various arts and manufactures, for something that helps to raise their work from the ground, for the more laborious working at it.

**THE HORSE** used by tanners and skinners, called the *leg*, is a piece of wood cut hollow lengthwise, 4 or 5 feet long, and placed aslope; which they pare their skins to get off the dirt, &c. &c.

**HORSE** is also used in carpentry, for a piece of wood laid across two other perpendicular ones, on the boards, planks, &c. which make a bridge over small rivers; and on divers other occasions.

**HORSE**, in sea language, is the name of a platform from the middle of a yard to its extremity, or what is called the *yard-arm*, and descends about 2 or 3 feet under the yard, for the sailors to tread upon whilst they are loosing, reefing, or turling the sails, rigging out the studding-sails, &c. In order, therefore, to keep the horse parallel to the yard, it is usually suspended at proper distances, by certain ropes called *galls*, which hang about two feet under the yard, having an eye in their lower ends through which the horse passes.

**HORSE** is also a thick rope, extended in a circular direction near the fore or aft side of the ship for the purpose of hoisting or extending upon it. When it is fixed before a mast, it is called for the use of a sail called the *horse*, whose yard being attached to the horse, it is of a traveller or bull's eye, which slides down occasionally, is retained in a steady position either when the sail is set, or whilst it is being hoisted or lowering. When the horse is placed behind a mast, it is intended for the try-sail, and is accordingly very rarely fixed in position, except in those fleets of war which occasionally assume the form of snaws, in order to receive the enemy.

**HORSE** is also a cant name introduced in the management of lotteries, for the chance or value of a ticket or number for one or more days, or a condition, if it be drawn a prize within the time allotted for, of returning to the seller an additional ticket.—To determine the value of a ticket, multiply the amount of the prizes in the lottery by the time the horse is hired for; and from the product subtract the amount of the number of tickets; the value of an undrawn ticket into the product; the remainder being divided by the number of tickets into the whole time of drawing, the quotient is the value of the horse. See *Lottery*.

**HORSE** is also used in the military language for a soldier.

to express the cavalry; or the body of soldiers who serve on horse-back. See **CAVALRY**. The horse includes horse guards, horse grenadiers, and troopers. Dragoons are also frequently comprehended under this name, though they fight on foot: of these there are now 18 regiments; besides 3 regiments of dragoon guards raised in 1685. See **DRAGOON**, **GRENADIER**, and **GUARD**.

(1.) **HORSE GUARDS**. See **GUARDS**, § 10.

(2.) **HORSE, HUNGARIAN**. See **HUSSARS**.

(3.) **HORSE, LIGHT**, are regiments of cavalry, mounted on light swift horses, whose men are small and lightly accoutred. They were first raised in 1757. The denomination arose hence, that anciently they were lightly armed, in comparison of the royal guards, which were armed at all points.

(4.) **HORSE, MASTER OF THE**. See **MASTER**.

(5.) **HORSE, RIVER**. See **HIPPOPOTAMUS**.

**TO HORSE**. *v. a.* [from the noun.] 1. To mount upon a horse; to furnish with a horse.—He came out with all his clowns, *horsed* upon such cart-jacks, and so furnished, as I thought with myself, if that were thrift, I wished none of my friends ever to thrive. *Sidney*.—After a great fight there came to the camp of Gonzalvo, the great captain, a gentleman proudly *horsed* and armed: Diego de Mendoza asked the great captain, Who's this? Who answered, It is St Elmo, who never appears but after the storm. *Bacon's Apophthegms*. 2. To carry one on the back. 3. To ride any thing.—

Stalls, bulks, windows

Are smother'd, leads are fill'd, and ridges *horsed*  
With variable complexions; all agreeing  
In earnestness to see him. *Shak.*

4. To cover a mare.—If you let him out to *horse* more mares than your own, you must feed him well. *Mortimer*.

**HORSEBACK**. *n. s.* [*horse* and *back*.] Riding posture; the state of being on a horse.—

I've seen the French,

And they can well on *horseback*. *Shakespeare*.

I saw them salute on *horseback*,

Beheld them when they lighted. *Shakespeare*.

—Alexander fought but one remarkable battle wherein there were any elephants, and that was with Porus, king of India; in which notwithstanding he was on *horseback*. *Brown*.—

When mannikin Mevik, that two-handed  
whore,

Astride on *horseback* hents the Tuscan boar.

*Dryden's Journal*.

—If your ramble was on *horseback*, I am glad of it, on account of your health. *Scots to Gay*.

(1.) **HORSEBEAN**. *n. s.* [*horse* and *bean*.] A small bean usually given to horses.—Only the small *horsebean* is propagated by the plough. *Mortimer*.

(2.) **HORSEBEAN**. See **Vicia**.

**HORSEBLOCK**. *n. s.* [*horse* and *block*.] A block on which they climb to a horse.

**HORSEBOAT**. *n. s.* [*horse* and *boat*.] A boat used in ferrying horses.

**HORSEBOY**. *n. s.* [*horse* and *boy*.] A boy employed in dressing horses; a stableboy.—Some *horseboys*, being awake, discovered them by the fire in their matches. *Knolles's History*.

**HORSE-BREAD**. See **BREAD**, § 9.

**HORSEBREAKER**. *n. s.* [*horse* and *break*.] One

whole employment it is to tame horses to the saddle.—Under Sagittarius are born chariot riders, *horsebreakers*, and tamers of wild beasts. *Cresch.*

(1.) \* **HORSECHESNUT.** *n. f.* [*horse* and *chestnut*. *Æsculus*.] A tree.—It hath digitated or fingered leaves: the flowers, which consist of five leaves, are of an anomalous figure, opening with two lips: there are male and female upon the same spike: the female flowers are succeeded by nuts, which grow in green prickly husks. Their whole year's shoot is commonly performed in three weeks time, after which it does no more than increase in bulk, and become more firm; and all the latter part of the summer is occupied in forming and strengthening the buds for the next year's shoots. *Miller*.—The *horsechestnut* grows into a goodly standard. *Mortimer*.

(2.) **HORSE CHESNUT.** See *ÆSCULUS*, and *HIPPOCASTANUM*.

\* **HORSECOURSER.** *n. f.* [*horse* and *courser*. *Juvenis* derives it from *horse* and *cose*, an old Scotch word, which signifies to change; and it should therefore, he thinks, be writ *horsecoaser*. The word now used in Scotland is *horsecouper*, to denote a jockey, seller, or rather changer of horses. It may well be derived from *course*, as he that sells horses may be supposed to *course* or exercise them.] 1. One that runs horses, or keeps horses for the race. 2. A dealer in horses.—A servant to a *horsecourser* was thrown off his horse. *Wiser*.—A Florentine bought a horse for so many crowns, upon condition to pay half down: the *horsecourser* comes to him next morning for the remainder. *L'Estrange*.

\* **HORSECRAB.** *n. f.* A kind of fish. *Ainslie*.

\* **HORSECUCUMBER.** *n. f.* [*horse* and *cucumber*.] A plant.—The *horsecucumber* is the large green cucumber, and the best for the table, green out of the garden. *Mortimer*.

(1.) \* **HORSE-DUNG.** *n. f.* [*horse* and *dung*.] The excrements of horses.—Put it into an ox's horn, and, covered close, let it rot in hot *horse-dung*. *Peachment on Drawing*.

(2.) **HORSE-DUNG**, in gardening, is of great use in making hotbeds, for the raising all sorts of early crops; as fallading, cucumbers, melons, asparagus &c. for which purposes no other kinds of dung will do so well. Horse dung ferments the strongest; and if mixed with litter and sea-coal ashes in a due proportion, will continue its heat much longer than any other sort of dung whatsoever; and afterward, when rotted, becomes an excellent manure for most sorts of land; more especially for such as are of a cold nature. For stiff clayey land, horse dung mixed with sea-coal ashes, and the cleansing of streets, will cause the parts to separate much sooner than any other compost: so that where it can be obtained in plenty, it is always to be recommended for such lands. See *HUSBANDRY*.

\* **HORSEMET.** *n. f.* [*horse* and *met*.] Ant of a large kind.

\* **HORSEFLESH.** *n. f.* [*horse* and *flesh*.] The flesh of horses.—The Chinese eat *horseflesh* at this day, and some gluttons have colts's flesh baked. *Baron*.—An old hungry lion would fain have been dealing with a good piece of *horseflesh*; but the nag he thought would be too fleet for him. *L'Estrange*.

\* **HORSEFLY.** *n. f.* [*horse* and *fly*.] A fly that stings horses, and sucks their blood.

\* **HORSEFOOT.** *n. f.* An herb. The same with coltsfoot. *Ainslie*.

(2.) **HORSE-FOOT** See *CACALIA*.

\* (1.) **HORSEHAIR.** *n. f.* [*horse* and *hair*.] The hair of horses.—

His glittering helm, which terribly was  
With waving *horsehair*. *Dr*

(2.) **HORSE-HAIRS ANIMATED**, a term applied to a sort of long and slender water-weed, of blackish colour, and so much resembling a horse's hair, that it is generally, by the vulgar, supposed to be the hair fallen from a horse's mane into the water when drinking, and there animated by some strange power. Dr Lister has at large confuted this absurd opinion in the *Philosophical Transactions*.

(3.) **HORSE-HAIR WORMS.** See *AMPHIBIA*.

\* **HORSEHELL.** *n. f.* An herb. *Ainslie*.

\* **HORSE-MOE.** *n. f.* A large kind of beetle, used by horses, to stir the intervals in the bandry, and clear the corn from weeds. See § 2. and *HUSBANDRY*.

**HORSE-MORING HUSBANDRY.** See *HUSBANDRY*.

(1, 2.) **HORSE ISLANDS**, two islands of Ireland, in Bantry Bay, on the E. coast of County Kerry, on the SW. coast, 3 miles N. of Head.

(3, 4.) **HORSE ISLAND**, two islands of Scotland, 1. in the Frith of Clyde on the coast of Ayr, 2. in Orkney, 2½ miles E. of Pomona.

(5.) **HORSE ISLANDS**, a cluster of small islands near the E. coast of Newfoundland.

\* **HORSELAUGH.** *n. f.* [*horse* and *laugh*.] A loud violent rude laugh.

A *horselaugh*, if you please, at horse-joke on Jekyll.

(1.) \* **HORSELATCH.** *n. f.* [*horse* and *latch*.] A great leech that bites horses.—The leech hath two daughters, crying Give, give me.

Let us to France; like *horseleeches*, on the  
The very blood to suck.

2. [From *leech*; signifying a physician.] See *Ainslie*.

(2.) **HORSE LEECH.** See *HIRUDO*, N° 1.

\* **HORSELITTER.** *n. f.* [*horse* and *litter*.] Ariage hung upon poles between two horses, which the person carried lies along.—He that forethought he might command the waves of the sea, was now cast on the ground, and called an *horfelitter*. 2 *Mae. ix. 8*.

\* **HORSEMAN.** *n. f.* [*horse* and *man*.] 1. A skilled in riding.

A skilful *horseman*, and a huntsman bred.

2. One that serves in wars on horseback.—There is a great difference between *horsemen* on the one side, and footmen on the other, are seldom with extremity of battle, because as *horsemen* can hardly break a battle, so men on foot cannot possibly chase *horsemen*. *Hayward*.

3. A rider; a man on horseback.—  
With descending shows of brilliant  
The wild Barbarian in the storm expell'd;

4. A man who is a horseman.



in devouring flames the horseman rag'd,  
 and spur'd the steed in equal flames engag'd.  
*Addison.*

A horseman's coat shall hide  
 Thy taper shape, and comeliness of side. *Prior.*

## HORSEMANSHIP.

### DEFINITIONS.

**HORSEMANSHIP.** *n. s.* (from *horseman*.)  
 The art of riding; the art of managing

He vaulted with such ease into his seat,  
 An angel dropt down from the clouds,  
 Turn and wind a fiery Pegasus,  
 And witch the world with noble *horsemanship*.

*Shakespeare.*

They please themselves in terms of hunting or  
*Shakespeare.*—His majesty, to show his  
*horsemanship*, slaughtered two or three of his sub-  
*Addison.*

They grew proud, in *horsemanship* to excel;  
 Market's glory rose, as Britain's fell. *Pope.*  
 HORSEMANSHIP in its utmost latitude compre-  
 hends whatever relates to the knowledge of the  
 colour, age, temper and qualities, of horses  
 of different countries and climates, with  
 the method of breeding, breaking, propagating,  
 the discovery of the uses or services they are  
 fit for; whether for war, the race, the saddle,  
 hunting, and forwarding and accommodating  
 for these purposes.

In this general sense, it also includes the know-  
 ledge of the defects and diseases of horses, and the  
 proper method for their cure with several operations  
 necessary thereto; and thus comprehends the whole  
 of horsemanship. But the word is most commonly  
 understood of the art of riding and directing a horse to ad-  
 vance; not only in the ordinary motions, but  
 especially in the manege, or making him  
 perform voltes, airs, &c. and in this view chiefly  
 propose to consider it.

### SECTION I. OF PREPARING HORSES TO BE MOUNTED.

ALTHOUGH most horses are bought at an age when  
 they have already been backed, they should be  
 used for the rider with the same care, gentle-  
 ness and caution, as if they had never been hand-  
 backed, in order to prevent accidents, which  
 otherwise arise from skittishness or other  
 faults; and as it is proper that they should be  
 acquainted with the figure of the ground they are to go up-  
 on when they are at first mounted, they should  
 be usually trotted in a large open circle, without  
 halts.

See of PAMPHILE's directions on this subject  
 1. Put an easy cavaçon upon the horse's  
 head and make him go forward round you, stand-  
 ing and holding the longe; and let another  
 person if you find it necessary, follow him with a  
 whip. All this must be done very gently, and but  
 for a time; for horses are spoiled by over-  
 work, more than by any other treatment what-  
 soever; and that by very contrary effects; for some  
 it drives them into vice, madness, and de-  
 fenceless often stubborn and totally dispirits them.  
 The obedience required in a horse is going  
 forward, till he performs this duty freely, never

think of making him rein back, which would in-  
 evitably make him restive; as soon as he goes for-  
 wards readily, stop and caress him. Remember  
 in this, and every other exercise, to use him to go  
 equally well to the right and left; and when he  
 obeys, caress him and dismiss him immediately. If  
 a horse that is very young takes fright and stands  
 still, lead on another horse before him, which prob-  
 ably will induce him instantly to follow. Put a  
 snaffle in his mouth; and when he goes freely,  
 saddle him, girthing him at first very loose. Let  
 the cord which you hold be long and loose; but  
 not so much so as to endanger the horse's entang-  
 ling his legs in it. Small circles, in the beginning,  
 would constrain the horse too much, and put him  
 upon defending himself. No bend must be requir-  
 ed at first: never suffer him to gallop false; but  
 whenever he attempts it, stop him without delay,  
 and then set him off afresh. If he gallops of his  
 own accord, and true, permit him to continue;  
 but if not, do not demand it of him at first.  
 Should he jump, shake the cord gently upon his  
 nose and he will fall into his true again. If he  
 stands still, plunges, or rears, let the man who  
 holds the whip make a noise with it; but never  
 touch him till necessary to make him go on. When  
 you change hands, stop and caress him, and entice  
 him to come up to you: for by presenting your-  
 self, as some do suddenly before horses, and fright-  
 ening them to the other side, you run a great risk  
 of giving them a shyness. If he keeps his head  
 too low, shake the cavaçon to make him raise it;  
 and in whatever the horse does, whether he walks,  
 trots, or gallops, let it be a constant rule, that  
 the motion be determined, and really such as is  
 intended, without the least shuffling, pacing, or  
 any other irregular gait.

### SECTION II. OF PLACING THE RIDER, and rendering him FIRM ON HORSEBACK: and of the PROPER MANAGEMENT of his HANDS, ARMS, LEGS, &c.

THE greatest attention, and the same gentleness  
 that is used in teaching a horse should also be ob-  
 served in teaching his rider at first. Every meth-  
 od must be practised to create and preserve,  
 both in man and horse, all possible feeling and  
 sensibility; contrary to the usage of most riding-  
 masters, who seem industriously to labour at ab-  
 nouncing these principles in both.

As many essential points depend upon the man-  
 ner in which a man is at first placed on horseback,  
 it ought to be attended to with the strictest exact-  
 ness. The absurdity of putting a man, who per-  
 haps has never before been upon a horse, on a  
 rough trotting horse, on which he is obliged to  
 stick with all the force of his arms and legs, is suf-  
 ficiently obvious. This is plainly as detrimental  
 at first, as it is excellent afterwards in proper time.  
 No man can be well seated on horseback, unless he  
 be master of the balance of his body, quite uncon-  
 sciously.

strained, with a full possession of himself and at his ease; which cannot be, if his attention be otherwise engaged; as it must wholly be in a raw, unsupplied, and unprepared lad, who is put at once upon a rough horse. In such a distressed state, he is forced to keep himself on at any rate, by holding to the bridle, at the expense of the sensibility both of his own hand and the horse's mouth: and by clinging with his legs, in danger of his life, and to the certain depravation of a light feeling in the horse.

The first time a man is put on horseback, it ought to be upon a very gentle horse. He should not trot, till he is quite easy in the walk; nor gallop, till he trots properly. Nor should horses be made to trot till they are obedient, and their mouths well formed on a walk; nor to gallop, till the same be effected on a trot. When he attains firmness in his seat, the more he trots rough horses the better. This is the best, easiest, and shortest method: by it a man is soon made a sufficient horseman; but in the other methods a man contracts all sorts of bad habits, and rides worse every day; the horse too becomes daily more unfit for use. Before a man mount, he should be taught to know, if the curb be well placed; that is, when the horse has a bit in his mouth, which at first he should not; but only a snaffle, till the rider is firm in his seat, and the horse also somewhat taught: likewise if the nose band be properly tight; the throat-band somewhat loose; and the mouth piece neither too high nor too low in the horse's mouth, so as not to wrinkle the skin nor to hang lax; the girths drawn moderately, but not too tight; and the crupper and the breast-plate properly adjusted. A very careful hand may venture on a bit at first, and succeed with it; only with colts, it is better to avoid any pressure on the bars at first, which a curb, though ever so gently used, must in some degree occasion. When the bridle, &c. have been well looked to, let the man approach the horse gently near the shoulder; then taking the reins and an handful of the mane in his left hand, let him put his foot softly in the left stirrup, by pulling it towards him, lest he touch the horse with his toe; then raising himself up, let him rest a moment on it with his body upright, but not stiff; and after that, passing his right leg clear over the saddle without rubbing against any thing, let him seat himself gently down. He must be cautious not to take the reins too short, for fear of making the horse rear, run, or fall back, or throw up his head; but let him hold them of an equal length, neither tight nor slack, and with the little finger betwixt them. Horses should be accustomed to stand still to be mounted, and not to stir till the rider pleases. All soldiers should be instructed to mount and dismount equally well on both sides, which may be of great use in times of hurry and confusion.

The rider should be placed in his saddle, with his body rather back, and his head held up with ease, without stiffness; seated neither forwards, nor very backwards; with the breast pushed out a little, and the lower part of the body a little forward; the thighs and legs turned in without constraint, and the feet in a straight line neither turned in nor out. By this position, the natural

weight of the thighs has a proper pressure, the legs are ready to act: they must hang easy and naturally; and so as not to be writh about, touching, and tickling, the horse's side but always near them in case they should be needed, as well as the heels. The body must be easy and firm, and without any rocking; it is a bad habit easily contracted, especially in loping. The left elbow must be gently lost against the body, a little forwards; unless it be rested, the hand cannot be steady, but always be checking, and consequently hurting the horse's mouth. The hand and elbow ought equally high; if the hand were lower, it would constrain and confine the motion of the shoulders: but, as the mouths of horses are different, the place of the hand also must necessarily differ: a leaning, low, heavy, fore-hand requires a high hand; and a horse that points his nose a low one. The right arm must be placed in symmetry with the left; only let the hand be a little more forward or backward, higher or lower, as occasion may require, but that both hands may be free; both arms must be a little bent at the elbow, to prevent stiffness. A soldier's right-hand should be kept weak in riding; it carries the sword, which is its constant business for it.

One rule ought never to be neglected about the hand, that it must be kept clear of the body about two inches and a half forwards from it; the nails turned opposite to the belly, the wrist a little rounded downwards; a position less graceful than ready for slackening, tightening, and moving the reins from one side to the other as may be found necessary.

When the rider is well placed, the moment trotting he has without stirrups the better, with a strict care always that his position be preserved very exactly. In all cases, great care must be taken to hinder his clinging with his legs too short, no sticking by hands or legs is ever allowed of at any time. If the motion of the horse be too rough, slacken it, till the rider gets by degrees more confident; and when he is firm and easy on his horse in every kind of motion, stirrups may be given him; but he must leave off trotting often without any. The stirrups should be neither short nor long; but of the length, that when the rider, being well placed, puts his feet into them (about one third of the length of each foot from the point of the points may be between two and three inches) or than the heels. The rider must not lean on his stirrups, but let the natural weight of his body rest on them: for if he bears upon them, he will be raised above and out of his saddle; it should never be, except when a soldier charges with sword in hand, with the body inclined forward at the very instant of attacking. Spurs may be given as soon as the rider is grown steady in the stirrups; or even long before, if his legs are well placed.

The hand should always be firm, but about a horse's mouth should never be suspended by a sudden transition of it, either from stiffness to softness, or from tight to slack. Every thing in horsemanship must be effected by degrees, but still

me with spirit and resolution. That hand which, giving and taking properly, gains its point with least force, is the best; and the horse's mouth, under such a hand's directions, will consequently be the best, supposing equal advantages in both in nature. This principle of gentleness should be observed upon all occasions in every branch of horsemanship. Sometimes the right hand may be necessary, upon some troublesome horses to assist the left: but the seldomer this is done, the better; usually in a soldier, who has a sword to carry, & to make use of. The snaffle must on all occasions be uppermost; that is, the reins of it must be above those of the bridle, whether the snaffle or the bit be used separately, or together.

When the rider knows enough, and the horse efficiently prepared and settled to begin any thing towards suppling, one rein must be shortened according to the side worked to; but it must not be so much shortened as to make the whole weight rest on that rein alone: for, not to mention that the work would be false and bad, one of the horse's mouth would thus be always injured; whereas, it should always be kept steady by its own play, and by the help of the opposition's acting delicately in a somewhat small degree of tension; the joint effect of which produces in a horse's mouth the proper, gentle, and judicious degree of *appui* or bearing.

A coward and a madman make equally bad riders, but both soon discovered and confounded by the superior sense of the creature they are mounted upon, who is equally spoiled by both, though by different ways. The coward, by suffering the animal to have his own way, not only confirms him in his bad habits, but creates new ones; and the madman, by false and violent motions and corrections, drives the horse, through despair, into every bad and vicious trick that rage suggests.

The hand and legs should always act in concert with each other in every thing; the latter being always subservient and assistant to the former. Upon circles, in walking, trotting, or galloping, the outward leg is the only one to be used; and that only for a moment at a time, in order to set off the horse true, or put him right if he be false; and as soon as that is done, it must be withdrawn again immediately: but if the horse sway, or otherwise retains himself, both legs must be used and pressed to his sides at the same time. The less the legs are used in general, the better. Very delicate good riders, with horses they have dressed themselves, will scarcely use them. By the term *outward* is understood that which is more remote from the centre; and *inward* is meant the side next to the centre. When backing, the rider should be careful not to use his legs, unless the horse backeth on his hind legs; in which case they must be both applied gently at the same time, and correspond with the hand. If the horse refuse to back at all, the rider's legs must be gently approached, till the horse lifts up a leg, as if to go forwards; at which time, when that leg is in the air, the rein of the leg with that leg which is lifted up, will be brought the same leg backwards, and accordingly oblige the horse to back; but if the horse

offers to rear, the legs must be instantly removed. The inward rein must be tighter on circles, so that the horse may bend and look inwards; and the outward one crossed over a little towards it; and both held in the left hand.

The man and horse should begin on very slow motions, that they may have time to understand and reflect on what is taught them; and in proportion as the effects of the reins are better comprehended, and the manner of working becomes more familiar, the quickness of motion must be increased. Every rider must learn to feel, without the help of the eye, when a horse goes false, and remedy the fault accordingly: this is an intelligence, which nothing but practice, application, and attention, can give, in the beginning on slow motions. A horse may not only gallop false, but also trot and walk false. If a horse gallops false, that is to say, if going to the right he leads with the left leg, or if going to the left he leads with the right; or in case he is disunited, i. e. if he leads with the opposite leg behind to that which he leads with before; stop him immediately, and put him off again properly. The method of effecting this, is by approaching your outward leg, and putting your hand outwards; still keeping the inward rein the shorter, and the horse's head inwards, if possible: and if he should still resist, then bend and pull his head outwards also; but replace it again, bent properly inwards, the moment he goes off true. A horse is said to be disunited to the right, when going to the right, and consequently leading with the right leg before, he leads with the left behind; and is said to be disunited to the left, when going to the left, and consequently leading with the left leg before, he leads with the right behind. A horse may at the same time be both false and disunited; in correcting both which faults, the same method must be used. He is both false and disunited to the right, when in going to the right he leads with the left leg before, and the right behind; notwithstanding that hinder leg be with propriety more forward under his belly than the left, because the horse is working to the right; and he is false and disunited to the left, when in going to the left he leads with the right leg before and the left behind; notwithstanding, as above, that hinder leg be with propriety more forward under his belly than the right, because the horse is working to the left.

In teaching a right seat on horseback, the greatest attention must be given to prevent stiffness, and sticking by force in any manner upon any occasion: stiffness disgraces every work, and sticking serves only to throw a man (when displaced) a great distance from his horse by the spring he must go off with: whereas, by a proper equilibrating position of the body, and by the natural weight only of the thighs, he must be firm and secure in his seat. As the rider becomes more firm, and the horse more supple, it is proper to make the circles less; but not too much so, for fear of throwing the horse forwards upon his shoulders.

Some horses, when first the bit is put into their mouths, if great care be not taken, will put their heads very low. With such horses, raise your right hand with the *bridoon* in it, and play at the same time with the bit in the left hand, giving and taking

taking. On circles, the rider must lean his body inwards; unless great attention be given to make him do it, he will be perpetually losing his seat outwards. It is scarce possible for him to be displaced, if he leans his body properly inwards.

**SECT. III. Of SUPPLING HORSES with MEN upon them, by the BRAULE EN DIDANS, &c. with and without a LONGE, on CIRCLES and on STRAIGHT LINES.**

When a horse is well prepared and settled in all his motions, and the rider firm, it will be proper to proceed towards a farther suppling and teaching of both. Begin this new work, by bringing the horse's head a little more inwards than before, pulling the inward rein gently to you by degrees. When this is done, try to gain a little on the shoulders, by keeping the inward rein the shorter as before, and the outer one crossed over towards the inward one. The intention of these operations is this: The inward rein serves to bring in the head, and procure the bend; whilst the outward one, that is a little crossed, tends to make that bend perpendicular, and as it should be; that is to say, to reduce the nose and the forehead to be in a perpendicular line with each other: It also serves, if put forwards, as well as crossed, to put the horse forwards, if necessary; which is often requisite, many horses being apt in this and other works rather to lose their ground backwards than otherwise, when they should rather advance; if the nose were drawn in towards the breast beyond the perpendicular, it would confine the motion of the shoulders, and have other bad effects.

All other bends, besides those above specified, are false. The outward rein, being crossed, not in a forward sense, but rather a little backwards, serves also to prevent the outward shoulder from getting too forwards, and makes it approach the inward one; which facilitates the inward leg's crossing over the outward one, which is the motion that so admirably supples the shoulders. Care must be taken that the inward leg pass over the outward one, without touching it: this inward leg's crossing over must be helped also by the inward rein, which you must cross towards and over the outward rein every time the outward leg comes to the ground, in order to lift and help the inward leg over it: at any other time, but just when the outer leg comes to the ground, it would be wrong to cross the inward rein, or to attempt to lift up the inward leg by it; nay, it would be demanding an absolute impossibility, and lugging about the reins and horse to no purpose: because in this case, a very great part of the horse's weight resting then upon that leg, would render such an attempt not only fruitless, but also prejudicial to the sensibility of the mouth, and probably oblige him to defend himself: and, moreover, it would put the horse under a necessity of straddling before, and also of leading with the wrong leg, without being productive of any suppling motion whatever.

When the horse is thus far familiarised to what you require of him, proceed to effect by degrees the same crossing in his hinder legs. By bringing in the fore legs more, you will of course engage the hinder ones in the same work: if they resist, the

rider must bring both reins more inwards; and, if necessary, put back also, and approach his inward leg to the horse; and if the horse throws out his croup too far, the rider must bring both reins outwards, and, if absolutely necessary, he must also make use of his outward leg, in order to replace the horse properly: observing that the croup should always be considerably behind the shoulders, which in all actions must go first; and the moment that the horse obeys, the rider must put his hand and leg again in their usual position.

Nothing is more ungraceful in itself, more detrimental to a man's seat, or more destructive of the sensibility of a horse's sides, than a constant wriggling unsettledness in a horseman's legs, which prevents the horse from ever going a moment together true, steady, or determined. A horse should never be turned, without first moving a step forwards: and when it is doing, the side must not lift his elbow, and displace himself; motion only of the hand from the one side to the other being sufficient for that purpose. It must also be a constant rule, never to suffer a horse to be stopped, mounted, or dismounted, but when he is well placed. The slower the motions are when a man or horse is taught any thing, the better.

The figures worked upon must be great at first and afterwards made less by degrees, according to the improvement which the man and horse make; and the cadenced pace also, which they work in, must be accordingly augmented. The changes from one side to the other, must be bold determined trot, and at first quite straight forwards, without demanding any side motion. By two *PISTES*, which is very necessary to repeat afterwards when the horse is sufficiently suppled. By two *pistes* is meant, when the fore and hind parts do not follow, but describe two distinct lines.

In the beginning, a *LONGE* is useful on circles and also on straight lines, to help both the rider and the horse; but afterwards, when they are grown more intelligent, they should go alone. At the end of the lesson, rein back; then put the horse forwards by degrees, approaching both gently to his sides, and playing with the bridle if he rears, push him out immediately into a trot. Shaking the *arçon* on the horse's side, and also putting yourself before him and very near to him, will generally make him back, though he otherwise refuse to do it: and moreover a light use and approaching of the rider's legs, will sometimes be necessary in backing, in order to prevent the horse from doing it too much upon his shoulders: but the pressure of the legs ought to be very small, and taken quite away the moment that he puts himself upon his haunches. If the horse does not back upon a straight line properly, the rider must not be permitted to have recourse immediately to his leg, and so distort himself by it; but first try, if crossing over his hand and reins, which ever side may be necessary, will not be alone sufficient: which most frequently it will; if not, then employ the leg.

After a horse is well prepared and settled, and goes freely on all his several paces, he ought to be in all his works kept, to a proper degree upon his haunches, with his hinder legs well placed under



him; whereby he will be always pleasant to himself and his rider, will be light in hand, and ready to execute whatever may be demanded of him, with facility, vigour, and quickness. The method which is commonly used, of forcing a horse sideways, is a most glaring absurdity, and very hurtful to the animal in its consequences; instead of suppling him, it obliges him to stiffen and defend himself, and often makes a creature that is naturally benevolent, restive, frightened, and vicious.

A running snaffle is best for horses, who have long and high fore-hands, and who poke out their noses; but for such as bore and keep their heads low, a common one is preferable; though a horse's head may be kept up also with a running one, by the rider keeping his hands very high and forwards: but whenever either is used alone about a bridle upon horses that carry their heads up and that bore, it must be sawed about from side to the other.

This lesson of the *épaule en dedans* should be taught to all who intend to teach men and to break horses; and the more of such that can be taught the better: none others should ever be suffered upon any occasion to let their horses look any way besides the way they are going. But all who teach whatever, and all men who are designed to teach others, must go thoroughly and perfectly through this excellent lesson, under the direction of intelligent instructors, and often practice afterwards; and when that is done, proceed and be finished by, the lessons of head and croup to the wall.

## Sect. IV. Of the Head to the Wall, and the Croup to the Wall.

This lesson should be practised immediately after that of the *épaule en dedans*, in order to teach the horse properly the way he goes, &c. The difference between the head to the wall, and the croup to the wall, consists in this: In the former, the fore parts are more remote from the centre, and go over more ground; in the latter, the hinder parts are more remote from the centre, and consequently go over more ground: in both, as well as in all other lessons, the shoulders must go first. In riding horses, the head to the wall is the easier lesson of the two at first, the line to be worked upon being marked by the wall, not far from his head.

The motion of the legs to the right, is the same as that of the *épaule en dedans* to the left, and so *vice versa*; but the head is always bent and turned differently: in the *épaule en dedans*, the horse is turned the contrary way to that which he goes; in the head to the wall, he looks the way he is going. In the beginning, very little bend is required: too much at first would astonish the horse, and make him distrust himself: It must be augmented by degrees. If the horse absolutely refuses to obey, it is a sign either he or his rider has not been sufficiently instructed by previous lessons. It may happen from weakness or a hurt in some part of the body, sometimes temper, though seldom, may be the cause of the horse's defending himself: It is the rider's business to find out whence the obstacle arises; and if he finds it to be from the first-mentioned cause, the previous lessons must be resumed

again for some time; if from the second, proper remedies must be applied; and if from the last cause, when all fair means that can be tried have failed, proper corrections with coolness and judgment must be used.

In practising this lesson to the right, bend the horse to the right with the right rein; helping the left leg over the right (at the time when the right leg is just come to the ground), with the left rein crossed towards the right, and keeping the right shoulder back with the right rein towards your body, in order to facilitate the left leg's crossing over the right; and so likewise *vice versa* to the left, each rein helping the other by their properly mixed effects. In working to the right, the rider's left leg helps the hinder parts on to the right, and his right leg stops them if they get too forwards; and so *vice versa* to the left: but neither ought to be used, till the hand being employed in a proper manner has failed, or finds that a greater force is necessary to bring about what is required than it can effect alone: for the legs should not only be corresponding with, but also subservient to, the hand; and all unnecessary aids, as well as all force, ought always to be avoided as much as possible.

In the execution of all lessons the equilibrium of the rider's body is of great use to the horse: it ought always to go with and accompany every motion of the animal; when to the right, to the right; and when to the left, to the left. Upon all horses, in every lesson and action, it must be observed, that there is no horse but has his own peculiar appui or degree of bearing, and also a sensibility of mouth, as likewise a rate of his own, which it is absolutely necessary for the rider to discover, and make himself acquainted with. A bad rider always takes off at least the delicacy of both, if not absolutely destroys it. The horse will inform his rider when he has got his proper bearing in the mouth, by playing pleasantly and steadily with his bit, and by the spray about his chaps. A delicate and good hand will not only always preserve a light appui or bearing in its sensibility; but also of a heavy one, whether natural or acquired, make a light one. The lighter this appui can be made, the better; provided that the rider's hand corresponds with it: if it does not, the more the horse is properly prepared, so much the worse.

Instances of this inconvenience of the best of appuis, when the rider is not equally taught with the horse, may be seen every day in some gentlemen, who try to get their horses *bitted*, as they call it, without being suitably prepared themselves for riding them: the consequence of which is, that they ride in danger of breaking their necks; till at length, after much hauling about, and by the joint insensibility and ignorance of themselves and their grooms, the poor animals gradually become mere senseless unfeeling *automata*: and thereby grow what they call *settled*. When the proper appui is found, and made of course as light as possible, it must not be kept duly fixed without any variation, but be played with; otherwise one equally continued tension of reins would render both the rider's hand and the horse's mouth very dull. The slightest and frequent giving and taking is therefore necessary to keep both perfect.

What-

Whatever pace or degree of quickness you work in, be it ever so fast, or ever so slow, it must be cadenced; time is as necessary for a horseman as for a musician. This lesson of the head and of the tail to the wall, must be taught every soldier: scarce any manœuvre can be performed without it. In closing and opening of files, it is almost every moment wanted.

**SECT. V. Of making HORSES stand fire, and surmount NOISES, ALARMS, SIGHTS, &c.**

To make horses stand fire, the sound of drums, and all sorts of different noises, use them to it by degrees in the stable at feeding time; and instead of being frightened at it, they will soon come to like it as a signal for eating. With regard to such horses as are afraid of burning objects, begin by keeping them still at a certain distance from some lighted straw: caress the horse; and in proportion as his fright diminishes, approach gradually the burning straw very gently, and increase the size of it. By this means he will very quickly be brought to be so familiar with it, as to walk undaunted even through it.

As to horses that are apt to lie down in the water, if animating them, and attacking them vigorously, should not have the desired effect, then break a straw bottle full of water upon their heads, and let the water run into their ears, which is a thing they apprehend very much.

All troop horses must be taught to stand quiet and still when they are shot off from, to stop the moment you present, and not to move after firing till they are required to do it; this lesson ought especially to be observed in light troops: in short, the horse must be taught to be so cool and undisturbed, as to suffer the rider to act upon him with the same freedom as if he was on foot. Patience, coolness, and temper, are the only means requisite for accomplishing this end. Begin by walking the horse gently, then stop and keep him from stirring for some time, so as to accustom him by degrees not to have the least idea of moving without orders: if he does, then back him: and when you stop him, and he is quite still, leave the reins quite loose.

To use a horse to fire arms, first put a pistol or carabine in the manger with his feed; then use him to the sound of the lock and the pan; after which, when you are upon him, show the piece to him, presenting it forwards, sometimes on one side, sometimes on the other: when he is thus far reconciled, proceed to flash in the pan; after which, put a small charge into the piece, and so continue augmenting it by degrees to the quantity which is commonly used: if he seems uneasy, walk him forward a few steps slowly; and then stop, back and caress him. Horses are often also disquieted and unsteady at the clash, and drawing, and returning of swords; all which they must be familiarised to by degrees, by frequency and gentleness.

It is absolutely necessary for all cavalry in general, but particularly for light cavalry, that their horses should be very ready and expert in leaping over ditches, hedges, gates, &c. The leaps, of whatever sort, which the horses are brought to in the beginning, ought to be very small; the riders must keep their bodies back, raise their hands a

little in order to help the fore parts of the horse up, and be very attentive to their equilibrium. It is best to begin at a low bar covered with straw, which pricking the horse's legs, if he does not raise himself sufficiently, prevents his contracting a sluggish and dangerous habit of touching, which goes over, which any thing yielding and not pushing would give him a custom of doing. Let the ditches you first bring horses to be narrow; and in this, as in every thing else, let the increase be made by degrees. Accustom them to come up to every thing which they are to leap over, and stand coolly at it for some time; and then to raise themselves gently up in order to form to themselves an idea of the distance. When they are well standing, then use them to walk gently up to the leap, and to go over it without first halting at it; and after that practice is familiar to them, repeat the like in a gentle trot, and so by degrees faster and faster, till at length it is as familiar to them to leap flying on a full gallop as in any way: all which is to be acquired with great facility by calm and soft means, without hurry.

As horses are naturally apt to be frightened at the sight and smell of dead horses, it is advisable to habituate them to walk over and leap over carcasses of dead horses: and as they are particularly terrified at this sight, the greater gentleness ought consequently to be used. Horses should also be accustomed to swim, which often may be necessary upon service; and if the men and horses are not used to it, both may be often killed by rising in the water. A very small portion of bread is sufficient to guide a horse, any where necessary but particularly in the water, where they will be permitted to heave their heads, and be so constrained in any shape.

The barbarous practice of cutting off crumppies from horses, is in all cases a very pernicious custom. It is particularly so in regard to a troop horse's tail. It is almost incredible, how much they suffer at the picket for want of it; and constantly fretting and sweating, kicking about and laming one another, tormented and stung off their meat, miserable and helpless; whilst other horses with their tails on, brush off all flies, are cool at their ease, and mend daily; whilst the docked ones grow every hour more and more out of condition. See our remarks on this subject under the word CRUMPPY, Part VI. Sect. V.

**SECT. VI Of REINING BACK and MOVING FORWARD immediately after. Of PIASING and PLASING, &c.**

NEVER finish your work by reining back of horses that have any disposition towards retreating themselves; but always move them forward and a little upon the haunches also, after you dismount; unless they retain themselves very much indeed, in which case nothing at all must be demanded from the haunches. The lesson of reining back, and piasing, is excellent to conclude with, and puts a horse well and properly upon the haunches: it may be done, according as horses are more or less supplied, either going forward backing, or in the same place: if it is done while advancing, or at most on the same spot, it is sufficient for a soldier's horse. For to piase

is rather too much to be expected in the school cannot but attend such numbers both men and horses as must be taught together in the school.

Lesson must never be attempted at all, till the horse is very well supplied, and somewhat accustomed to be put together; otherwise it will have very bad consequences, and create restiveness. If they refuse to back, and stand motionless, the rider's legs must be approached with the greatest gentleness to the horse's sides: at the same time the hand is acting on the reins to solicit the horse's backing. This seldom fails of procuring the desired effect, by raising one of the horse's fore legs being in the air, has no weight upon it, and is consequently very easily brought back, by a small degree of tension in the reins.

When this lesson is well performed, it is very useful, and has a pleasing air; it is an excellent one to begin teaching scholars with. It is particularly serviceable in the pillar-placing scholars well at first. Very few riding houses have pillars, and it is rare they have not: for though, when properly used with skill, they are one of the most useful and best discoveries in horsemanship; they are allowed to be very dangerous and pernicious when they are not under the direction of a knowing person.

#### VII. Of curing RESTIVENESS, VICIOUSNESS, RESISTANCE, REARING, STARTING, &c.

WHEN a horse makes resistance, one of the first remedy or correction is thought of, and the very minutely all the tackle about him, is examined, whether he has any hurt or tickles him, whether he has any natural or accidental weakness, or in short any impediment in any part. For want of this, many fatal disasters happen. The poor animal is frequently accused falsely of being vicious; is used ill without reason; and being forced into despair, is in a manner obliged accordingly, to be his temper and inclination never to well disposed.

It is seldom, that a horse is really and by nature vicious; but if such be found, he will be treated with care and tenderness, and then chastisements become necessary. Correction, according as it is used, will bring the horse into more or less violent action, which, if the horse is weak, he cannot support: but a vicious horse is to be considered in a very different manner, and is able both to undergo and consequently to be cured by all lessons; and is far preferable to a naturally weak one upon earth. Particular attention are never failing means to reduce a horse: in whatsoever manner he demonstrates, bring him back frequently with the greatest gentleness (not however without having given him a chastisement if necessary) to the lesson he seems most averse to.

Horses are by degrees made obedient, through the use of reward and the fear of punishment. The operation of these two motives judiciously put together, is very difficult; it requires much judgment and practice, and not only a good head, but a good heart. The coolest and best-natured horse will not always succeed best. By a dexterous use of the instruments above-mentioned, you will

gradually bring the horse to temper and obedience; more force, and want of skill and coolness, would only tender to confirm him in bad tricks. If he be impatient or choleric, never strike him, unless he absolutely refuse to go forwards; which you must resolutely oblige him to do, and which will be of itself a correction, by preventing his having time to meditate and put in execution any defence by retaining himself. Resistance in horses is sometimes a mark of strength and vigour, and proceeds from spirit, as well as sometimes from viciousness, or weakness. Weakness often drives horses into viciousness, when any thing wherein strength is necessary is demanded from them; nay, it inevitably must: great care therefore should always be taken to distinguish from which of these two causes the horse's resistance arises, before any remedy or punishment is thought of. It is sometimes a bad sign when horses do not at all resist, and may proceed from a sluggish disposition, a want of spirit, and of a proper sensibility. Whenever one is so fortunate as to meet with a horse of just the right spirit, activity, delicacy of feeling, with strength and good nature, he cannot be cherished too much; for such a one is a rare and inestimable jewel, and, if properly treated, will do every thing of himself. Horses are oftener spoiled by having too much done to them, and by attempts to dress them in too great an hurry, than by any other treatment.

After a horse has been well supplied if there are no impediments, natural or accidental, and yet he still resists, chastisements become necessary; but they must not be frequent, but always firm, though as little violent as possible; for they are both dangerous and very prejudicial when frequently or slightly performed, and still more so when used too violently. It is impossible, in general, to be too circumspect in lessons of all kinds, in aids, chastisements, and caresses. Some horses have quicker parts and more cunning than others. Many will imperceptibly gain a little every day on the rider. Various, in short are their dispositions and capacities. It is the rider's business to find out their different qualities, and to make them sensible how much he loves them, and desires to be loved by them; but at the same time that he does not fear them, and will be master.

Plunging is a very common defence among restive and vicious horses: if they do it in the same place, or while backing, they must, by the rider's legs and spurs firmly applied, be obliged to go forwards, and their heads kept up high. But if they do it flying forwards, keep them back, and ride them gently and very slow for a good while together. Of all bad tempers and qualities in horses, those which are occasioned by harsh treatment and ignorant riders are the worst.

REARING is a vicious habit, and, in weak horses especially, a very dangerous one. While the horse is up, the rider must yield his hand; and when the horse is descending, he must vigorously determine him forwards: it thus be done at any other time but while the horse is coming down, it may add a spring to his rearing, and make him fall backwards. With a skilful hand on them, horses seldom persist in this habit; for they are themselves naturally much afraid of falling backwards.

If this method fails, make the horse kick up behind by getting somebody on foot to strike him behind with a whip; or, if that will not effect it, by pricking him with a goad.

STARTING often proceeds from a defect in the sight; which therefore must be carefully examined. Whatever the horse is afraid of, bring him up to it gently; if you caress him every step he advances, he will go quite up to it by degrees, and soon grow familiar with all sorts of objects. Nothing but great gentleness can correct this fault; for if you inflict punishment, the apprehension of chastisement becomes prevalent, and causes more starting than the fear of the object. If you let him go by the object, without bringing him up to it, you increase the fault, and confirm him in his fear: the consequence of which is, he takes his rider perhaps a quite contrary way from what he was going, becomes his master, and puts himself and his rider every moment in great danger.

With such horses as are to a very great degree fearful of any objects, make a quiet horse by going before them, gradually entice them to approach nearer and nearer to the thing they are afraid of. If the horse, thus alarmed, be undisciplined and headstrong, he will probably run away with his rider; and if so, his head must be kept up high, and the snaffle moved backwards and forwards from right to left, taking up and yielding the reins of it, as well as the reins of the bit: but this last must not be moved backwards and forwards like the snaffle, but only taken up and yielded properly. No man ever yet did, or ever will, stop a horse or gain any point over him, by main force, or by pulling a dead weight against him.

#### SECT. VIII. RULES for BAD HORSEMEN.

ON this subject Mr Thompson has given the following rules.—In the first place, every horse should be accustomed to stand still when he is mounted. One would imagine this might be readily granted; yet we see how much the contrary is practised. When a gentleman mounts at a lively stable, the groom takes the horse by the bit, which he bends tight round his under jaw: the horse, striving to go on, is forced back; advancing again, he rets, as he is again stopped short, and hurt by the manner of holding him. The rider, in the mean time, mounting without the bridle, or at least holding it but slightly, is helped to it by the groom, who being thoroughly employed by the horse's fluttering, has at the same time both bridle and stirrup to give. This confusion would be prevented, if every horse were taught to stand still when he is mounted. Forbid your groom, therefore, when he rules your horse to water, to throw himself over him from a horse-back, and kick him with his leg even before he is fully upon him. This wrong manner of mounting is what chiefly teaches horses this vicious habit.

A constant practice of mounting in the proper manner, is all that is necessary to prevent a horse from going on till the rider is adjusted in the saddle. The common method is to stand near the croup or hinder part of the horse, with the bridle held very long in the right hand. By this manner of holding the bridle before you mount, you are li-

able to be kicked; and when you are mounted, your horse may go on some time, or play what game he pleases, before the rein is short enough in your hand to prevent him. It is common likewise for an awkward rider, as soon as his feet are in the stirrup, to throw himself with all his force to gain his seat; which he cannot do, till he has first overbalanced himself on one side or the other; he will then wriggle into it by degrees. The way to mount with ease and safety is, to stand rattle before than behind the stirrup. In this posture take the bridle short, and the mane together with your left hand, helping yourself to the stirrup with your right, so that your toe may not touch the stirrup in mounting. When your left foot is in the stirrup, move on your right, till you face the side of the horse, looking across over the saddle. Then with your right hand grasp the hinder part of the saddle, and with that and your left, which holds the mane and bridle, lift yourself upright on your left stirrup. Remain thus a mere instant on your stirrup, and so as to divide the action into two motions. When you are in this posture, you have a sure hold with both hands, and are at liberty, either to get down, or to throw your leg over and gain your seat. By this deliberate motion, likewise, you avoid, what every good horseman would endeavour to avoid, putting your horse into a lurch.

To dismount, hold the bridle and mane together in your left hand, as when you mounted; with your right hand on the pommel of the saddle, raise yourself; throw your leg back over the saddle, grasp the hinder part of the saddle with your left hand, remain a moment on your stirrup, and in every respect dismount as you mounted. What was your first motion when you mounted, becomes the last in dismounting. Take care to bend your right knee in dismounting, lest your spur should rub against the horse.

When you rattle hold your bridle at a convenient length. Sit square, and let not the point of the bridle pull forward your shoulders; keep your body even, as it would be if each hand held a rein. Hold your reins with the middle finger of your hand, dividing them with your thumb. Let your hand be perpendicular; your thumb will then be uppermost, and placed at the top of the bridle. Bend your wrist a little outward; when you pull the bridle, raise your hand towards your breast, and the lower part of the palm will be more than the upper. Let the bridle be at least a length in your hand, as, if the horse should stumble, you may be able to raise his head, support it by the strength of your arms, and the weight of your body thrown backward. If you hold the rein too long, you are obliged to pull backward as your horse rises. If, knowing your horse perfectly well, you think a tight rein unnecessary, advance your arm a little (but not your shoulder) towards the horse's head, and keep the usual length of rein. By this means, you have a check upon your horse, while you incline to follow him.

If you ride with a curb, make it a rule to hold on the chain yourself; the most quiet horse will bring his rider into danger, should the curb be fixed to him. If, in fixing the curb, you turn the chain to the right, the links will unfold themselves, and then oppose a farther turning. Put on the curb



enough to hang down on the horse's under-jaw, so that it may not rise and press his jaw, till the reins of the bridle are moderately pulled. If the horse has been used to stand still when he is at home, there will be no occasion for a groom to attend him; but if he does, suffer him not to stir, unless he is called to, but that part of the bridle which rests on the cheek of the horse. He cannot interfere with the management of the reins, which belongs to the rider only; and holding a curb (which is ever painful to him) is very improper when he is to stand still.

Do not to ride with your arms and elbows as high as your shoulders; nor let them go up and down with the motion of the horse. This posture is unbecoming, and the weight of the arms on the body too if the rider does not sit in continual jerks on the jaw of the horse, which must give him pain, and make him restless if he has a tender mouth or any spirit.

Riders wonder why horses are gentle, as soon as they are mounted by skillful riders, though they are not employed. The reason is the horse is not afraid, yet finds all his motions watched, and his capacity enough to discover. Such a rider, with his whip, if he finds his horse is afraid, takes his legs from his sides, if he finds the spur. Avoid the ungraceful custom of your legs strike against the sides of the horse, as you are not to keep your arms as high, and in motion; so you are not to let them to your sides, but let them fall easy. At a distance, distinguish a genteel rider from an awkward one: the first sits still, and is at one piece with his horse; the latter seems to be at all points.

It is then said with emphasis, that such a one sits on horseback; meaning not only that he does not ride well, but that he does not sit on the back of the horse. To have a *good seat*, is to sit on that part of the horse, which, as he is the centre of motion; and from which, any weight would be with most difficulty removed. As in the rising and falling of a pendulum, the centre will be always at rest; the true seat will be found in the middle of your saddle, into which your body will naturally slide, if you rode without stirrups, and is only to be preserved by a proper position of the body, though the generality of riders think it is to be done by the grasp of the thighs. The rider should consider himself as sitting on his horse in this point; and when shaken, endeavour to restore the balance.

The mention of the two extremities of a bad seat is help to point out the true one. The one is when the rider sits very far back on the saddle, so that his weight presses the loins of the horse; the other, when his body hangs forward over the front of the saddle. The first may be seen practised by some, when they ride with their stirrups exceedingly short; the latter, by fearful horses, who will not stir, or the least flutter of the horse. Every good rider, even on the hunting saddle, as determined to sit on his thighs, as can be determined by the bars of a demi peak. Indeed there is a difference between the seat of either: only,

as in the first you ride with shorter stirrups, your body will be consequently more behind your knees.

To have a good seat for the rider, the saddle must fit well. To fix a precise rule is difficult. In general, the saddle should press as nearly as possible on that part which we have described as the point of union between the man and the horse; but so as not to obstruct the motion of the horse's shoulders. Place yourself in the middle or lowest part of it: sit erect; but with as little constraint as in your chair at home. The ease of action marks the good rider: you may repose yourself, but not lounge. The studied erectness acquired in the riding-house, by those whose deportment is not easy, appears ungenteel and unnatural.

If your horse stops short, or endeavours by raising and kicking to unseat you, bend not your body forward, as many do in those circumstances: that motion throws the breech backward, and the rider out of his seat; whereas, the advancing the lower part of the body, and bending back the upper part and shoulders, is the method both to keep your seat, and to recover it when lost. The bending of your body back, and that in a great degree, is the greatest security in *spring* leaps: it is a security too, when your horse leaps *standing*. The horse's rising does not try the rider's seat; the lashing of his hind legs ought chiefly to be guarded against, and is best done by the body being greatly rounded back. Soften not your legs or thighs; and let your body be pliable in the loins, like the coachman's on his box.

This loose manner of sitting will counterbalance every rough motion of the horse; whereas the fixity of the knees, so commonly laid a stress on, will in great shocks conduce to the violence of the fall. Were the cricket player when the ball is struck with the greatest force, to hold his hand firm and fixed when he receives it, the hand would be bruised, or perhaps the bones fractured by the resistance. To obviate this accident, he therefore gradually yields his hand to the motion of the ball for a certain distance; and thus, by a due mixture of opposition and obedience, catches it without sustaining the least injury. The case is exactly the same in riding, the skilful horseman will recover his poise by giving some way to the motion; and the ignorant horseman will be flung out of his seat by endeavouring to be fixed.

Stretch not out your legs before you; this will push you against the back of the saddle, neither gather up your knees, like a man riding on a pack; this throws your thighs upwards; each practice unseats you. Keep your legs straight down; and sit not on the most fleshy part of the thighs, but turn them inwards, so as to bring in your knees and toes. It is more safe to ride with the ball of the foot pressing on the stirrup, than with the stirrup at far back as the heel; for the pressure of the heel being in that case behind the stirrup, keeps the thighs down.

When you find your thighs thrown upwards, widen your knees to get them and the upper part of your fork lower down on the horse. Grasp the saddle with the brow or inner part of your thighs, but not more than just to assist the balance of your body: this will also enable you to

keep the spurs from the horse's sides, and to bring your toes in, without that reflected and useless manner of bringing them in practised by many. Sink your heels straight down; for while your heels and thighs keen down, you cannot fail; thus, aided with the bend of the back, gives the security of a seat, to those who bear themselves up in their stirrups in a swift gallop, or in the alternate rising and falling in full trot.

Let your seat determine the length of your stirrups, rather than the stirrups your seat. If more precision is requisite, let your stirrups (in the hunting saddle) be of such a length, as that, when you stand in them, there may be the breadth of four fingers between your seat and the saddle. It would greatly assist a learner, if he would practise in a large circle, as directed in sect. II, without stirrups; keeping his face looking on the outward part of the circle, so as not to have a full view of the horse's head, but just of that which is on the outward part of the circle; and his shoulder which is towards the centre of the circle, very forward. You thus learn to balance your body, and keep a true seat, independent of your stirrups: you may probably likewise escape fall, should you at any time lose them by being accidentally shaken from your seat.

As the seat in some measure depends on the saddle, because a saddle with a high pommel is thought dangerous, the other extreme prevails, and the pommel is scarce allowed to be higher than the middle of the saddle. The saddle should lie as near the back bone as can be, without hurting the horse; for the nearer you sit to his back, the better seat you have. If it does so, it is plain the pommel must rise enough to secure the withers from pressure: therefore a horse, whose withers are higher than common, requires a high pommel. If to avoid this, you make the saddle of a more straight line, the inconvenience spoken of follows; you sit too much above the horse's back, nor can the saddle form a proper seat. There should be no ridge from the button at the side of the pommel, to the back part of the saddle. That line also should be a little concave for your thighs to lie at ease. In short, a saddle ought to be, as nearly as possible, as if cut out of the horse.

When you want your horse to move forward, raise his head a little, and touch him gently with your whip; or else, press the calves of your legs against his sides. If he does not move fast enough, press them with more force, and so till the spur just touches him. By this practice he will (if he has any spirit) move upon the least pressure of the leg. Never spur him by a kick; but if it be necessary to spur him briskly, keep your heels close to his sides, and slacken their force as he becomes obedient. When your horse attempts to be vicious, take each rein separate, one in each hand, and advancing your arms forward, hold him very short. In this case, it is common for the rider to pull him hard, with his arms low. But the horse, thus having his head low too, has it more in his power to throw out his heels: whereas, if his head be raised very high, and his nose thrown out a little, consequently, he can neither rise before nor behind; because he can give himself neither of those motions, without having his head at li-

berty. A plank placed in *equilibrium*, cannot at one end unless it sinks at the other.

If your horse is headstrong, pull not with continued pull, but stop, and back him often, shaking the reins, and making little repeated pulls till he obeys. Horses are so accustomed to be on the bit when they go forward, that they are discouraged if the rider will not let them do so. If a horse is loose necked, he will throw up his head at a continued pull; in which situation, the rider, seeing the front of his face, can have no power over him. When your horse does this, drop your hand, and give the bridle play, and he will of course drop his head again into its proper place: while it is coming down, make a little gentle pull, and you will find his mouth. With a little practice, this is done almost instinctively; and this method will stop, in the distance of a few yards, a horse, which will run away from those who pull at him with all their might.

Almost every one has observed, that when a horse feels himself pulled with the bridle, when he is going gently, he often mistakes what was designed to stop him, as a direction to go on the bit and go faster. Keep your bridle high, that he may raise his neck and crest; a little with the rein, and move the bit in his mouth, that he may not press on it in an instant and continued manner; be not afraid of raising his head too high; he will naturally be ready to bring it down, and tire your arm of its weight, on the least abatement of his speed. When you feel him heavy, stop him, and let him go back a few paces: thus you break his greed his propensity to press on his bridle.

Many are pleased with a round neck, and head drawn in towards his breast, but this is a mistake. Let your horse carry his head well in, provided he carries it high, and his neck rising upwards; but if his neck bends down, his figure is bad, his sight is too near his ears, he leans on the bridle, and you have no command over him. If he goes pressing but lightly on the bridle, he is the more sure footed, and goes faster; as your wrist only may guide him. If he hangs down his head, and makes you support the weight of that and his neck with your arms, leaning on his fore legs (which is called *hang at the shoulders*), he will strike his toes against the ground and stumble. If your horse is heavy upon the bit, tie him every day for an hour or two, with his tail to the manger, and his head as high as he can make him lift it, by a rein on each poll and stall, tied to each ring of the snaffle bit.

HORSE BREAKERS and grooms have a propensity to bring a horse's head down, and to have no seat without a strong hold by the bridle. They know indeed, that the head should yield to the reins, and the neck form an arch; but they do not take the proper pains to make so much of it. A temporary effect of attempting to make the horse's head, may perhaps be making him push out his nose. They will here tell you, that his head is too high already; whereas it is not the distance from his nose, but from the top of his head to the ground, which determines whether it is to be high or low. Besides, although it is said to be in the manner of carrying the head,

It is rather to be said to be in that of the neck; if the neck was raised, the head would be more in position or set on a well formed neck. The design therefore of lifting up the head, is to use the neck, and thereby bring in the head; even while the bridle makes the same line from rider's hand to the bit, the horse's nose may be drawn in, or thrust out, according as his head is raised or depressed. Instead of what has been recommended, we usually see colts and horses with their heads canted very low, their necks stiff, and not in the least suppled. When breaking tackle is left off, and they are mounted on the road, having more food and rest, they readily plunge, and a second breaking becomes necessary. Then, as few gentlemen can manage their own horses, they are put into the hands of grooms, from whom they learn a variety of bad habits.

On the other hand, your horse carries his head (or rather his nose) too high, he generally does some amends by moving his shoulders lightly and going safely. Attend to the cause of this. Some horses have their necks set so low on their shoulders, that they bend first down, then up, like a flag's. Some have the upper line of their necks, from their ears to their withers, short. A head of this sort cannot possibly bend forwards and form an arch, because the vertebrae, or neck bones, are too short to admit of it; for in long and short necked horses, the length of the vertebrae is the same. In some, the head is so thick, that it meets the neck, and the head by this means has not room to bend. On the other hand, some have the under line from the throat to the breast so short, that the neck cannot rise. In all these cases you may gain a little by a nice adjustment with an easy bit; but no curb, martingale, or forcible method, will teach a horse to carry his head or neck in a posture which nature made uneasy to him. By trying to pull in his head farther than he can bear, you will give him a bad habit. You could not indeed contrive a more effectual method to make him continually raise his nose up, and throw his foam over you.—The rule already given to ride a loose-necked horse, is proper only for all light mouthed horses: trying always to search whether his saddle or bridle may not in some way pinch him; and whether the bit may not hurt his lip by being too tight in his mouth: because, whenever he frets at either of these causes, his head will not be steady.

It is a common custom to be always pulling at the bridle, as if to set off to advantage either the power of the horse, or the skill of the rider. Our horses therefore are taught to hold their heads high, and pull so as to bear up the rider from the saddle. Standing in his stirrups, even in the gentlest gallop: how very improper this is, we may be experimentally convinced, when we happen to sit on a horse which gallops otherwise: we immediately say, he canters excellently, and find the ease and pleasure of his motion. When horses are trained for the race, and swiftness is the only object considered, the method may be a good one. It is not to be wondered that dealers are always pulling at their horses; that they have the spur

constantly in their sides, and are at the same time continually checking the rein: by these means they make them bound, and champ the bit, while their rage has the appearance of spirit. These people ride with their arms spread, and very low on the shoulders of their horses: this method makes them stretch their necks, and gives a better appearance to their forehands; it conceals also a thick jaw, which, if the head was up, would prevent its yielding to the bit; it hides likewise the ewe-neck, which would otherwise show itself. Indeed, if you have a horse unsteady to the bit, formed with a natural heavy-head, or one which carries his nose obstinately in the air, you must find his mouth where you can, and make the best of him.

Many horses are taught to start by whipping them for starting. How is it possible they can know it is designed as a punishment? In the riding-house, the horse is taught to rise up before, and to spring and lash out his hinder legs, by whipping him when tied between two pillars, with his head a little at liberty. If he understood this to be a punishment for doing so, he would not by that method learn to do it. He seems to be in the same manner taught to spring and fly when he is frightened. Most horses would go quietly past an object they were beginning to fly from, if their riders, instead of gathering up their bridles, and showing themselves so ready, should throw the reins loose upon their necks.

When a horse starts at any thing on one side, the generality of riders turn him out of the road, to make him go up to the cause of his starting: if he does not get the better of his fear, or readily comply, he commonly goes past the object, making with his hinder parts, or croup, a great circle out of the road; whereas, he should learn to keep straight on, without minding objects on either side. If he starts at any thing on the left, hold his head high, and keep it straight in the road, pulling it from looking at the thing he starts at, and keeping your right leg hard pressed against his side, towards his flank: he will then go straight along the road. By this method, and by turning his head a little more, he may be forced with his croup close up to what frightened him; for, as his head is pulled one way, his croup necessarily turns the other.

Always avoid a quarrel with your horse, if you can: if he is apt to start, you will find occasions enough to exercise his obedience, when what he starts at lies directly in his way, and you must make him pass; if he is not subject to start, you should not quarrel with him about a trifle. It must be observed, however, that this rule in going past an object may perhaps be a little irregular in a managed horse, which will always obey the leg: but even such a horse, if he is really afraid, and not rebellious, it may not be amiss to make him look another way; unless the object be something you would particularly accustom him to the sight of. The case will also be different with a horse whose fear is owing to his not being used to objects; but such a one is not to be rode by any horseman to whom these rules are directed: the starting here meant arises merely from the horse's being pampered, and springing through liveliness. The

The practice of making a horse go immediately up to every thing he is afraid of, and not suffering him to become master of his rider, seems to be in general carried too far. It is an approved and good method to conquer a horse's fear of the sound of a drum, by beating one near to him at the time of feeding him: this not only familiarizes the noise to him, but makes it pleasant, as a fore runner of his meat (see SECT. V.); whereas, if he was whipped up to it, he might perhaps start at it as long as he lived. Might not this be applied to his starting at other things, and show that it would be better to suffer him (provided he does not turn back) to go a little from and avoid an object he has a dislike to, and to accustom him to it by degrees, convincing him, as it were, that it will not hurt him; than to punish him, quarrel with him, and perhaps submit to his will at last, while you insist on his overcoming his fear in an instant? If he sees a like object again, it is probable he will recollect his dread, and arm himself to be disobedient.

We are apt to suppose that a horse fears nothing so much as his rider: but may he not, in many circumstances, be afraid of instant destruction? of being crushed? of being drowned? of falling down a precipice? Is it a wonder that a horse should be afraid of a loaded waggon? may not the hanging load seem to threaten the falling on him? There cannot be a rule more general, than, in such a case, to show him there is room for him to pass. This is done by turning his head a very little from the carriage, and pressing your leg, which is farthest from it, against his side.

A horse is not to stop without a sign from his rider. Is it not then probable, that, when driven up to a carriage he starts at it, he conceives himself obliged either to attack or run against it? Can he understand the rider's spurring him with his face directed to it, as a sign for him to pass it? That a horse is easily alarmed for his face and eyes, is evident from this, that he will even catch back his head from a hand going to caress him. That he will not go with any force, face to face, even to another horse, if in his power to stop; and that he sees perfectly sideways, are useful hints for the treatment of horses with regard to starting.

Though you ought not to whip a horse for starting, there can be no good effect from clapping his neck with your hand to encourage him. If you take any notice of his starting, it should be rather with some tone of voice which he usually understands as an expression of dislike to what he is doing; for there is opposition mixed with his starting, and a horse will ever repeat what he finds has foiled his rider.

Notwithstanding the directions above given, of not pressing a horse up to a carriage he starts at; yet if one which you apprehend will frighten him meets you at a narrow part of the road, when you have once let him know he is to pass it, be sure you remain determined, and press him on. Do this more especially when part of the carriage has already passed you: for if, when he is frightened, he is accustomed to go back, and turn round, he will certainly do it if he finds, by your hand slackening, and legs not pressing, that you are irresolute; and this at the most dangerous point of

time, when the wheels of the carriage take him as he turns. Remember not to touch the curb at this time; it will certainly check him.

The person who would lead a horse by a bridle, should not turn his face to him when he refuses to follow him: if he raises his arm, or his whip, or pulls the bridle with jerks, he frightens the horse, instead of persuading him to follow which a little patience may bring about. Use with a snaffle; and use your curb, if you use one, only occasionally. Choose your snaffle and thick in the mouth, especially at the end which the reins are fastened. Most of them are made too small and long: they cut the horse's mouth, and bend back over the bars of his jaw, working like pinners.

The management of the curb is a very nice matter. Great caution is requisite in the use of a turn of the wrist, rather than the weight of the arm, should be applied to it. The elasticity of the rod, when a fish is hooked, may give some idea of the proper play of a horse's head on his bit. His spirit and his pliability are both must be attended to. A horse should never be put to do any thing in a curb which he is not ready at; you must not pull him, or pull his head any way with a snaffle, as a curb acts only in a straight line. A horse's head, may be turned out of one track into another by a curb, but it is because he knows the signal. When he is put to draw a chain, and does not understand the necessity he is then making a larger sweep when he turns, frequently see him resist, as it is then called. Put him on a snaffle, or buckle the reins into that part of the bit which does not curb him; and the horse submits to be pulled about, till he understands what is desired of him. These are the signs which suppose your horse to have spirit, and a good mouth: if he has not, you must take him as he is, and ride him with such a bit as you find most

When you ride upon a journey, be not tentative to your horse's nice carriage of himself to your encouragement of him, and keep him in good humour. Raise his head; but do not indulge him with bearing a little more upon his bit than you would suffer in an airing. If he is lame, tender-footed, or tired, he naturally leans upon his bridle. On a journey, therefore, his mouth will depend greatly on his strength and goodness of his feet. Be then very careful of his feet, and let not a blacksmith spoil them; attend to the directions given under the name of FARRIERY, PART V, SECT. XII.

Few people, even though practised in riding, know they have any power over a horse but by the bridle; or any use for the spur, except to make him go forward. A little experience will teach them a farther use. If the left spur touches him, and he is at the same time prevented from going forward, he has a sign, which he will understand, to move sideways to the right. In the same manner to the left, if the right spur touches him. He afterwards, through fear of the spur, obeys a touch of the leg; in the same manner a horse moves his croup from one side of the road to the other, when any one strikes him with a hand. In short, his croup is guided by the leg, as his head is by the bridle. He will never



unless he becomes restive. By these you will have a far greater power over him: will move sideways, if you close one leg to; and straight forward, if both: even when stands still, your legs held near him will keep on the watch; and with the slightest, unseen motion of the bridle upwards, he will raise his head, and show his forehead to advantage. On the motion of the legs of the rider, and guidance of the reins of the horse, are founded all the *aids*, (the riding masters express themselves,) which are taught in the manege; the passage, or side-saddle of troopers to close or open their files, and direct all their evolutions.

A same degree of this discipline is convenient for common use. It is useful if a horse is to stumble or start. By pressing your legs to the sides, and keeping up his head, he is made to put on his fore-legs, which is aiding and supporting him; and if he does actually stumble, by pressing him at the very instant to exert himself, he is yet any part of him remains not irrecollect, impressed with the precipitate motion. In this use of the hand and legs of the rider is the giving *aids* to a horse; for, as to holding the weight of a heavy inactive horse by mere reins, it is as impossible as to recover him when he is down a precipice. A horse is supported and helped by the hands and legs of his rider in every action they require of him; hence he is said to learn his *aids* by the *aids* from his rider.

The same discipline is useful if a horse starts. When he is beginning to fly to one side, press your leg on the side he is flying to, he will spring immediately. He goes past what you would at, keeping straight on, or as you choose to direct him; and he will not fly back from any side if you press him with both legs. You keep your knees under him going down a hill; help him to the side of a bank, more easily avoid the

wheel of a carriage; and approach more gracefully and nearer to the side of a coach or horseman. When a pampered horse curvets irregularly, and twists his body to and fro, turn his head either to the right or left, or both alternately (but without letting him move out of the track), and press your leg to the opposite side: your horse cannot then spring on his hind-legs to one side, because your leg prevents him; nor to the other, because his head looks that way, and a horse does not start and spring to the side on which he looks. Hence the impropriety of the habit which many riders have, of letting their legs shake against the sides of the horse: if a horse is taught, they are then continually pressing him to violent action; and if he is not, they render him insensible and incapable of being taught. The fretting of a hot horse will hence be excessive, as it can no otherwise be moderated than by the utmost stillness of the seat, hands, and legs of the rider.

Colts at first are taught to *bear* a bit, and by degrees to *pull* at it. If they did not press it, they could not be guided by it. By degrees they find their necks stronger than the arms of a man; and that they are capable of making great opposition, and often of foiling their riders. Then is the time to make them supple and pliant in every part. The part which of all others requires most this pliancy is the neck. Hence the metaphor of *stiff-necked* for *disobedient*. A horse cannot move his head but with the muscles of his neck: this may be called his *helm*; it guides his course, changes and directs his motion.

In a word, the *unexperienced* horseman should endeavour to remember on all occasions, that there is an ability and readiness in a horse to move every limb, on a sign given him by the hands or legs of his rider; as well as to bend his body, and move in a short compass, quick and collected, so as instantly to be able to perform any motion whatever.

## H O R

**HORSE-MARTIN.** *n. f.* A kind of large bee. *Swarm.*

**HORSE-MATCH.** *n. f.* A bird. *Ainsworth.*

**HORSE-MEASURE** is a rod of box to slide out and in, with a square at the end, being divided into hands and inches to measure the height of

**HORSEMEAT.** *n. f.* [*horse* and *meat*.] Provenant. Though green peas and beans be eaten soon after the dry ones that are used for *horsemeat* are left. *Bacon.*

**HORSE-MINT.** *n. f.* A large coarse mint.

**HORSE-MUSCLE.** *n. f.* A large muscle. — *Great horse-muscle*, with the fine shell, that is found in ponds, do not only gape and shut as other shells do, but remove from one place to another. *Bacon.*

**HORSE-MUSCLE.** See MYTILUS.

**HORSE-NECK**, a town of the United States in New Jersey, 8 miles NE. of Morristown.

**HORSENS**, a town of Denmark, in Jutland, on the coast of the Baltic. It has a good trade,

## H O R

with manufactures of woollens. It is 19 m. SW. of Aarhus. Lon. 9. 45. E Lat. 55. 57. N.

**\* HORSEPLAY.** *n. f.* [*horse* and *play*.] Coarse, rough rugged play.—He is too much given to *horseplay* in his raillery, and comes to battle like a dictator from the plough. *Dryden.*

**\* HORSE-POND.** *n. f.* [*horse* and *pond*.] A pond for horses.

(1.) **\* HORSE-RACE.** *n. f.* [*horse* and *race*.] A match of horses in running.—In *horse-races* men are curious that there be not the least weight upon the one horse more than upon the other. *Bacon.*—Trajan, in the 5th year of his tribuneship, entertained the people with a *horse-race*. *Addison.*

(2.) **HORSE-RACES.** See RACE and RACING. Horse-races were common among the Greeks and Romans, and the place where they ran or breathed their couriers was called HIPPODROMUS.

(1.) **\* HORSE-RADISH.** *n. f.* [*horse* and *radish*.] A root acrid and biting: a species of scurvygrass. — *Horse-radish* is increased by sprouts spreading from the old roots left in the ground, that are cut

or broken off. *Mortimer*.—Stomachicks are the creffe acrids, as *borserodish* and *scurvy* grasse, infused in wine. *Floyer on the humours*.

(2.) HORSE RADISH. See COCHLEARIA.

(1.) \* HORSESHOE. *n. f.* [*horse* and *shoe*.] 1. A plate of iron nailed to the feet of horses.—I was thrown in to the Thames, and coud'g glowing hot in that surge, like a *horsehoe* *Shakespeare*. 2. An herb. *Ainsworth*.

(2.) HORSE SHOE. See FARRIERY, PART V. Sect. XII.

(3.) HORSE SHOE, in fortification, a work sometimes of a round, sometimes of an oval figure, inclosed with a parapet, raised in the ditch of a marshy place, or in low grounds; sometimes also to cover a gate, or to lodge soldiers, to prevent surprises, or relieve a tedious defence.

HORSE-SHOE HEAD, a disease in infants, where in the sutures of the skull are too open, or too great a vacuity is left between them; so that the aperture shall not be totally closed up, or the cranium in that part not be so hard as the rest for some years after. This openness is found to be increased upon the child's catching cold. When the disease continues long, it is reputed a sign of weakness and short life. In this case, it is usual to rub the head now and then with warm rum or brandy, mixed with the white of an egg and palm-oil. Sometimes the disorder arises from a collection of waters in the head, called an *hydrocephalus*.

HORSE-SHOE POINT, the most southerly point of land on the E. end of St Christopher.

\* HORSESTEALER. *n. f.* [*horse* and *steal*.] A thief who takes away horses.—He is not a pick-purse, nor a *horsestealer*; but for his verity in love, I do think him as concave as a covered goblet, or a worm eaten nut. *Shakespeare's As you like it*.

(1.) \* HORSETAIL. *n. f.* A plant.

(2, 3.) HORSETAIL. See EPHEDRA and EQUISETUM.

(1.) \* HORSETONGUE. *n. f.* An herb. *Ainsw.*

(2.) HORSE TONGUE. See RUSCUS.

HORSE VETCH. See HIPPOCREPIS.

\* HORSEWAY. *n. f.* [*horse* and *way*.] A broad way by which horses may travel.—

Know'st thou the way to Dover?

—Both stile and gate, *horseway* and footpath.

*Shak. K. Lear.*

HORSE WORM, in natural history, a species of fly-worm called also *bott*, produced of eggs deposited by a two-winged fly of the shape and size of the humble bee in the intestines of horses. See BOTTS.

HORSEY, an island of Essex, near Harwich.

HORSFORTH, a town near Leeds, Yorksh.

HORSHAM, a town of Sussex, near St Leonard's forest, 38 miles from London; so named from Horsa, brother to Hengist the Saxon. It is one of the largest towns in the county, and has sent members to parliament since the 9th of Edward I. The county gaol is in it, and the assizes are often held in it. It is a borough by prescription, governed by two bailiffs, and burgage holders, &c. who elect the members of parliament. It has a very fine church, and a well endowed free school; with a weekly market on Saturday, famous for poultry, and a monthly fair.

HORSLEY, John, M. A. and F. R. S. a very

learned English antiquary, born in Northumberland, and educated in Scotland, where he took his degree. He was afterwards minister of a dissenting congregation in Northumberland, where he died in 1731. He wrote an extensive and useful work entitled *Britannia Romana*, which gives a copious and accurate account of the state of Roman antiquity in Britain.

HORST, 3 towns of Germany: 1. in Westphalia, 10 m. SW. of Paderborn: 2. in March, NW. of Hattingen: 3. in Holstein, 4 miles from Krempe.

HORSTED, a village in Kent, near Aylesford, so named from the Saxon general Horsa, who was buried near it.

(1.) HORSTIUS, Dr James, professor of medicine in the university of Helmstadt, was born at Torgau, in 1537, and took the degree of M. D. at Francfort, in 1562. He joined devotion with knowledge and practice of physic, praying to bless his prescriptions: and he published a treatise of prayer upon this subject. He wrote 3 treatises: 1. On the qualities of a good physician: 2. Those of a good apothecary: 3. On the plague in German: 4. A commentary in three parts *cratis de corde*; and 5. *De NoBambulis*, on the walkers. He died in 1600.

(2.) HORSTIUS, Gregory, M. D. nephew of the above, called the *Æsculapius of Germany*, also born at Torgau in 1573. He graduated at Basil, in 1605, and was professor of physic at several universities. He published several works, which are esteemed, and died at Ulm in 1634. Watkins calls him *George*.

(3.) HORSTIUS, Gregory, and 2 sons of the above.

(4.) HORSTIUS, John Daniel, } being (H. were also physicians, and published several works.

(1.) HORTA. See HUSILIA.

(2.) HORTA, a town of Portugal, in Beira.

HORTAGILERS, in the grand signior's court, upholsterers, or tapestry hangers. The grand signior has constantly 400 in his retinue, who are in the camp: these go always a day's journey before him, to fix upon a proper place for him to pitch in which they prepare first; and afterwards the officers, according to their rank.

\* HORTATION. *n. f.* [*hortatio*, Lat.] An act of exhorting; a hortatory precept; advice or encouragement to something.

\* HORTATIVE. *n. f.* (from *hortor*, Lat.) A hortation; precept by which one incites or exhorts his mates.—Generals commonly in their *hortations* put men in mind of their wives and children.

\* HORTATORY. *adj.* (from *hortor*, Lat.) Encouraging; animating; advising to any thing by the use of precepts, not of persons; a hortatory speech, not a hortatory speaker.

(1.) HORTENSIVS, Lambert, a philosopher, historian, and poet, born at Utrecht in 1501. He assumed this name because his father was a *denier*. He studied at Louvain, and was many years rector at Naarden, where he died in 1571. He wrote *De Bello Germanico*, and several other works.

(2.) HORTENSIVS, Martin, a celebrated astronomer, born at Delft, in 1605. He wrote a useful treatise *De Mercurio sive de visis et tenebris*: and so two tracts *De Utilitate et dignitate Mathematicæ*.

*Orbis, infans profectus.* He died in 1539,

**HORTENSIVS, Quintus**, a celebrated Roman orator, cotemporary with Cicero, who pleaded with universal applause at 19 years of age, and led the same profession during 48 years. Being at last eclipsed by Cicero, he quitted law, and embraced a military life; became a tribune, prætor, and afterwards consul, 65 B. C. Cicero speaks of him in such a manner as makes us regret the loss of his orations. He had a wonderful memory, and delivered orations without writing down a single word, setting one particular that had been advanced by his adversaries. He died very rich, a little before the civil war.

**HORTÈS**, a town of France, in the dep. of Marne, 9 miles E. of Langres.

**HORTICULTURE**. *n. f.* [*hortus* and *cultus*]. The art of cultivating gardens.

**HORTICULTURE**. See GARDENING.

**HODJAGY**, a river of Hungary.

**HORTON**, a town of Nova Scotia, 15 V. of Halifax.

**HORTON**, the name of 21 English villages, one each in Cheshire, Dorsetsh. Glouc.

Northampton, Northumberland, Oxford, Surry, Sussex, and Wilts: of two in

and 3 each in Bucks, Kent and Yorksh.

**HYDRIA**, in botany, *Water Milfoil*, or

*Hydrilla*, a genus of the monogynia order, in the class of plants; and in the natural ranking under the 1st order, *Precis.*

**HISKIRK**, a town of Austria.

**HORTULAN**. *adj.* [*hortulanus*, Lat.] Be-

long to a garden.—This seventh edition of my

calendar is yours. *Euchen's Calendar.*

**HYDRISSCUS**, a DRY GARDEN; an appellation given to a collection of specimens of plants, dried and preserved. The value of such

is evident, as 1000 minutes may be

done in the well dried specimens of plants,

the most accurate engraver would overlook.

and therefore give a method of preparing

giving a *hortus siccus*; proposed by Sir R.

in the *Philos. Trans.* No 237. The

are to be laid flat between papers, and then

between two smooth plates of iron, screwed

at the corners, and in this condition com-

to a baker's oven for two hours. When

they are to be rubbed over with a mix-

equal parts of aquafortis and brandy; and

to be fastened down on paper with a slip

the quantity of a walnut of gum traga-

in a pint of water. Sir John Hill,

view of the works of the Royal Society,

to Sir Robert's method, and proposes a

time. See PLANTS, PRESERVING OF.

**HORUS**, a renowned deity of ancient E-

gypt was an emblem of the sun. Plutarch,

*Tratado de Isis et Osiride*, says, "that vir-

ty presides over the sun, whilst he is mo-

tioned space, the Egyptians called *Horus* and

called *Apollo*." Job also calls *Ur* or *Orus* the

"If I gazed upon the sun (*Ur, Orus*) when

shining, or on the moon (*Jiréhu*) walk

brightness," &c. Ch. xxxi. ver. 26, 27, 28.

interpretation left by Hermetism on the hier-

l. XI. Part. II.

hieroglyphics engraved on the obelisk of Heliopolis, (according to Ammianus Marcellinus), is in these remarkable words: "Horus is the supreme lord and author of time." These qualities were chiefly attributed to Osiris: that they may apply, therefore, to Horus, he must necessarily denote the star of the day in certain circumstances; and this is what is explained by the oracle of Apollo of Claros: "Learn that the first of the gods is *Jao*. He is called *trifolius* in winter, *Jupiter* in the spring, the *Sun* in summer, and towards the end of autumn the tender *Jao*. The Egyptians represented him born on lions, which signified the sun's entrance into the sign of the lion. They who presided over the divine institutions, then placed sphinxes at the head of the canals and sacred fountains, to warn the people of the approaching inundations. Macrobius, who (in his *Saturnalia*, lib. 1.) informs us why the Greeks gave Horus the name of *Apollo*, confirms this: "In the mysteries (says he) they discover as a secret, which ought to be inviolable, that the sun arrived in the upper hemisphere, is called *Apollo*." Plutarch, in his *Treatise of Isis and Osiris*, relates the sacred fable of Horus; that he was the son of Osiris and Isis; that Typhon, after killing his brother Osiris, took possession of the kingdom; that Horus, leaving with Isis, avenged the death of his father, expelled the tyrant from his throne without depriving him of life, and reigned gloriously in Egypt. A person who has travelled in Egypt easily discovers natural phenomena hid under this veil of fable. In spring, the wind *khamsin* frequently makes great ravages there. It raises whirlwinds of burning sands, which suffocate travellers, darken the air and cover the face of the sun in such a manner as to leave the earth in perfect obscurity. Here is the death of Osiris and the reign of Typhon. These hurricanes usually come on in February, March, and April. When the sun approaches the sign of the lion, he changes the state of the atmosphere, disperses these tempests, and restores the northerly winds, which drive before them the malignant vapours, and preserve in Egypt coolness and salubrity under a burning sky. This is the triumph of Horus over Typhon, and his glorious reign. As the natural philosophers acknowledged the influence of the moon over the state of the atmosphere, they united Isis with this god, to drive the usurper from the throne. The priests, considering Osiris as the father of time, might bestow the name of his son Horus on the sun, who reigned three months in the year. Thus, according to M. Sivary, (in his *Lettres sur l'Égypte*, II. 403.) is the explication of this allegory; and all enlightened men, he thinks, must have understood this language. The people only might regard these allegorical personages as real gods, and make prayers and offerings to them. Jablonski, who has interpreted the epithet of *Arneri*, which the Egyptians gave to Horus, says that it signifies *efficacious virtue*. These expressions characterise the phenomena which happen at this season. It is in summer, that the sun manifests all its power in Egypt: that he swells the waters of the river with rains, exhaled by him in the air, and driven against the summits of the Abyssinian mountains, and thus produces all the treasures of agriculture.

(2.) **HORUS APOLLO.** See **HORAPOLA.**

**HORZITZ**, and } two towns of Bohemia, in  
**HORZIZKA.** } Koniggratz.

(1) \* **HOSANNA.** *n. f.* [*hebra.*] An exclamation of praise to God.—

Through the vast of heav'n  
It sounded, and the faithful armies rung  
*Hosanna* to the highest !

*Milton.*

—The public entrance which Christ made into Jerusalem was celebrated with the *hosannas* and exclamations of the people *Fiddes's Sermons.*

(2) **HOSANNA**, in the Hebrew ceremonies, was a prayer rehearsed on the several days of the feast of tabernacles; thus called, because there was frequent repetition therein of the word *hosanna*, *i. e.* save us, we pray. There are many of these *hosannas*. The Jews call them *hoshannoth*; *i. e.* the *hosannas*; and style them *hosanna of the first day, hosanna of the second day, &c.* according as they are rehearsed.

(3.) **HOSANNA RABBA**, or **GRAND HOSANNA**, is a name given to the feast of the tabernacles, which lasts eight days; because, during the course thereof, they are frequently calling for the assistance of God, the forgiveness of their sins, and his blessing on the new year; and to that purpose they make great use of the *hoshannoth* above mentioned.—The Jews also apply the term *hosanna rabba*, more peculiarly to the 7th day of the feast, because they more immediately on that day invoke the divine blessing, &c.

**HOSCHIUS**, Sidronius, a jesuit, who was born at Marke, in the diocese of Ypres, in 1596, and died at Tongres in 1653. He wrote some elegies and other poems in Latin with great purity and elegance.

\* **HOSE.** *n. f.* plur. *hosen.* [*hosa.* Saxon; *hosan.* Welch; *osan.* Erse, *ossanen*, plur. *chanffe*, Fr.] 1. Breeches.—

Guards on wanton Cupid's *hose.* *Shak.*

—Here's an English taylor come hither for stealing out of a French *boy.* *Shakespeare.*—These men were bound in their coats, *hosen*, hats, and other garments, and cast into the midst of the burning fiery furnace. *Dan. ix. 21.*—

He cross-examin'd both our *hose*,

And plunder'd all we had to lose. *Hudibras.*  
2. Stockings; covering for the legs.—He being in love, could not see to garter his *hose*; and you, being in love, cannot see to put on your *hose.* *Shak.*

Will she thy linen wash, or *hosen* darn,

And knit thee gloves? *Gay's Pastorals.*

(1.) **HOSE**, a canonical book of the Old Testament so called from the writer,

(2.) **HOSAA**, the son of Beeri, the first of the lesser prophets. He lived in the kingdom of Samaria, and delivered his prophecies under Jeroboam II. and his successors, kings of Israel; and under Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. His principal design is to publish the gross idolatries of the people of Israel and Judah, to announce the divine vengeance against them, and to foretel the captivity in Assyria.

**HOSI**, a town of China, in the pr. of Yun-nan.

**HOSICK**, a river of the United States, which runs into Hudson's river, in New York.

\* **HOSIER.** *n. f.* [*from hose.*] One who sells stockings.—

As want a cockney as any *hoser* in Cheshire.

**HOSKIN**, a town of the United States, in North Carolina, 4 miles N. of Edenton.

**HOSNITZ**, a river in Silesia, in Oppon.

**HOSPIDALETTO**, a town of Germany, in the bishopric of Trent, 35 miles N.W. of Trent.

**HOSPINIAN**, Rodolphus, one of the great writers that Switzerland has given birth to. He was born in 1547, at Altorf near Zurich; obtained freedom of Zurich; was ordained in 1568, and provisor of the abbey school in 1572, and soon a minister. He undertook a noble work of vast extent, viz. a *History of the Errors of Popery*; of which he published a considerable part. What he published on the Eucharist, and another work called *Cordia Discors*, exceedingly exasperated the Lutherans. He did not reply to them; but wrote work against the Jesuits, entitled *Hiberna Jesuica*, &c. These writings gained him fame and fervent. He died in 1616. An edition of his works was published at Geneva, 1681, in 7 volumes folio.

\* **HOSPITABLE.** *adj.* [*hospitabilis*, L.] Giving entertainment to strangers; kind to strangers.

I'm your host;

With robbers' hand my *hospitable* favour

You should not rustle thus.

Receive the ship-wreck'd on your inland shore;

With *hospitable* rites relieve the poor. *Dryden.*

\* **HOSPITABLY.** *adv.* [*from hospitabilis*] With kindness to strangers.—

Ye thus *hospitably* live,

And strangers with good cheer receive. *Milton.*

—The former liveth as piously and *hospitably* to the other. *Swift.*

(1.) **HOSPITAL**, Michael de L., chancellor of France in the 16th century, was one of the greatest men of his age. He agreed to the edict of morantiu, though much severer against the Protestants than he could have wished, to prevent introduction of the inquisition. The speeches made, in order to inspire a spirit of toleration, made him much suspected by the Roman Catholics, and extremely odious to the court of France. His maxims of state were of great advantage to France, as he formed some disciples who opposed in proper time, the pernicious attempts of the league, and rendered them abortive.—His religious views being disliked by Catharine de Medici, who had contributed to his advancement, he excluded him from the council of war. He returned in 1568 to his country seat at Vignay, where he died in 1573, aged 68. He published some excellent speeches, memoirs, and poems, which are esteemed.

(2.) **HOSPITAL**, William Francis-Auzan. was one of a celebrated mathematician, born in 1661. He was a geometrician at heart from his infancy, for one day being at the duke of Rohan's, when some able mathematicians were speaking of a problem of Pascal's, which appeared to them extremely difficult, he ventured to say, that he believed he could solve it. They were amazed at such a presumption in a boy, for he was then only 15. In a few days he sent them the solution. He entered early into the army, and was a captain.



; but being short-sighted, he soon quitted it. He contracted a friendship with Malbranche. In 1698, he was made an honorary member of the Academy of sciences at Paris; and he published a treatise upon Sir Isaac Newton's calculations, intitled *L'Analyse des infiniment petits*. Being the first in France who wrote upon this subject, he was regarded almost as a prodigy. He engaged in another work, in which he included *Arithmetiques Coniques, les Loix Geometriques, la Solution des Equations, et Une Theorie des Courbes*; but a little before he finished it, he was seized with a fever, of which he died, Feb. 1704, aged 43. It was published after his death.

**HOSPITAL.** *n. f.* [*hospital*, Fr. *hospitatus*, Lat.]

1. A place built for the reception of the poor, and for the support of the poor.—They who were so poor, that they could not find a place to bestow them in a college when they were young, would be so good as to provide for them some *hospital* when they are old. *Watson*. I am about to build an *hospital*, which I will endow yearly for twelve old husbandmen. *Addison*. A place for shelter or entertainment. *Obsolete*. They spy'd a gaudy castle, plac'd by a river in a pleasant dale, Whose choosing for that evening's *hospital*, They thither march'd. *Fairy Queen*.
2. **HOSPITAL.** or **SPITAL**, is formed of the Latin words, *hospes*, a host or stranger. See **HOST**, § 2. In the middle ages of the church, the bishop had the sole charge of all the poor, both found and stranger; also of the widows, orphans, strangers, &c. When the churches came to have fixed revenues, it was decreed, that at least  $\frac{1}{2}$  part thereof should go to the relief of the poor; and to provide for them the more commodiously, divers houses of charity were built, since denominated *hospitals*. They were governed wholly by the bishop and deacons, under the inspection of the bishop.
3. In course of time separate revenues were assigned for the hospitals; and many, from a love of piety and charity, gave lands and money towards erecting hospitals. When the church began to relax, the priests, who till then had been the administrators of hospitals, converted them into a sort of benefices, which they held at pleasure, reserving the greatest part of the income for their own use; so that the intentions of the founder were frustrated.—To remove this abuse, the council of Vienne expressly prohibited the giving of a hospital to secular priests in the way of a benefice; and directed the administration thereof to be given to sufficient and responsible laymen, who should take an oath for the faithful discharge thereof, and be accountable to the ordinaries. This was confirmed by the council of Trent. In consequence of these regulations, hospitals are buildings properly endowed, and are wholly supported by charitable contributions, for the reception and support of the poor, the infirm, sick, or helpless. A charitable foundation laid thus for the sustenance of the poor, is perpetual for ever. Any person seized of an estate in fee, may, by deed enrolled in chancery, found an hospital, and nominate such persons to be and governors therein as he shall think fit; and the same shall be incorporated, and subject to the direction and guidance of the heads and visitors appointed by the founder. Likewise such cor-

porations shall have, take, and purchase lands, so as not to exceed sool. a year, provide the same be not held of the king; and to make leases, reserving the accustomed yearly rent. See **CORPORATION**, N° IV, § iii, 2.

(2.) **HOSPITALITY.** *n. f.* [*hospitalité*, Fr.] The practice of entertaining strangers.—The Lacedemonians forbidding all access of strangers into their coasts, are, in that respect, deservedly blamed, as being enemies to that *hospitality* which, for common humanity sake, all the nations on the earth should embrace. *Hooker*.—

My master is of a churlish disposition,  
And little reckes to find the way to heav'n  
By doing deeds of *hospitality*. *Shak.*  
—How has this spirit of faction broke all the laws  
Of charity, neighbourhood, alliance, and *hospitality*? *Swift*.

(3.) **HOSPITALITY**, says Dr Robertson, (speaking of the middle ages,) “among people whose manners are simple, and who are seldom visited by strangers, is a virtue of the first rank. This duty was so necessary in that state of society which took place during the middle ages, that it was not considered as one of those virtues which men may practise or not, according to the temper of their minds and the generosity of their hearts. Hospitality was enforced by statutes, and those who neglected the duty were liable to punishment. The laws of the Slavi ordained that the moveables of an inhospitable person should be confiscated, and his house burnt. They were even so solicitous for the entertainment of strangers, that they permitted the landlord to steal for the support of his guest.” The hospitality of our British ancestors, particularly of the great and opulent barons, has been much admired, and considered as a certain proof of the nobleness and generosity of their spirits. The fact is well attested. The castles of the powerful barons were capacious palaces, daily crowded with their numerous retainers, who were always welcome to their plentiful tables. Richard Neville, earl of Warwick, “was ever had in great favour of the commons of the land, because of the exceeding household which he daily kept in all countries wherever he sojourned or lay; and when he came to London, he held such an house, that six oxen were eaten at a breakfast; and every tavern was full of his meat.” The earls of Douglas in Scotland, before the fall of that great family, rivalled or rather exceeded their sovereigns in pomp and profuse hospitality. But to this manner of living, it is probable these great chieftains were prompted by a desire of increasing the number and attachment of their retainers, as much as by generosity of temper. Hospitality was not, however, confined to the great and opulent, but was practised, rather more than it is at present, by persons in the middle and lower ranks of life. But this was owing to necessity, arising from the scarcity of inns, which obliged strangers to apply to private persons for lodging and entertainment; and those who received them hospitably acquired a right to a similar reception. This was evidently the case in Scotland in the 15th century. By act of James I. A. D. 1425; “It is ordained, That in all burrow towns, and throughout the quhair common passages ar, that thair be ordanit

ord'ist hostilities and refectus, havand stables and chalmers; and that men find with thame bread and aill, and all uther fude, as weil for horse as men, for reasonable price." But travellers had been so long accustomed to lodge in private houses, that these public inns were quite neglected; and those who kept them presented a petition to parliament, complaining, "That the legis travelland in the realme, quhen they cum to burrowis and throuchfares, herbreis thame not in hostillaries, bot with thair acquaintance and friendis." This produced an act prohibiting travellers to lodge in private houses where there were hostalries, under the penalty of 40s. and subjecting those who lodged them to the same penalty. The inhabitants of the Highlands and the Western Isles were remarkable for their hospitality and kindness to strangers, and still retain the same disposition. See HIGHLANDERS.

(1.) \* HOSPITALLER. *n. s.* [*hospitallier*, Fr. *hospitalarius*, low Latin, from *hospital*.] One residing in an hospital in order to receive the poor or stranger. Used perhaps peculiarly of the knights of Malta.—The first they reckon such as were granted to the *hospitallers* in *titulum beneficil. Asliffe's Paregon*.

(2.) HOSPITALLERS, an order of religious knights, who built an hospital at Jerusalem, wherein pilgrims were received. To these pope Clement V. transferred the effects and revenues of the Templars; whom, by a council held at Vienne, he suppressed for their many and great misdemeanors. These hospitallers were called *Knights of St John of Jerusalem*; and are now called *Knights of Malta*. By the treaty of peace in 1801, that island is now restored to them. See MALTA.

\* To HOSPITATE. *v. a.* [*hospitor*, Latin.] To reside under the roof of another.—That always chooses an empty shell, and this *hospitates* with the living animal in the same shell. *Grew's Museum*.

HOSPITIUM, a term used by old writers either for an inn or monastery, built for the reception of strangers and travellers. See INN and MONASTERY.

HOSPODAR, a title born by the princes of Walachia and Moldavia, who receive the investiture of their principalities from the grand signior. He gives them a vest and standard; they are under his protection, and obliged to serve him, and he sometimes deposes them; but in other respects they are absolute sovereigns within their own dominions.

(1.) \* HOST. *n. s.* [*hoste*, Fr. *hospes hospitis*, Lat.] 1. One who gives entertainment to another.—Homer never entertained either guests or *hosts* with long speeches, till the mouth of hunger be stopped. *Sidney*.

Here, father, take the shadow of this tree

For your good *host*. *Shak.*

2. The landlord of an inn.—

Time's like a fashionable *host*,

That slightly shakes his parting guest by th' hand;

Put with his arms out stretch'd, as he would fly, Grasps in the corner. *Shak.*

3. [From *hostis*, Latin.] An army; numbers assembled for war.—

Let every soldier hew him down a bough,  
And bear't before him; thereby shall we mark  
The numbers of our *host*. *Shak.*

Then through the fiery pillar, and the cloud  
God looking forth, will trouble all his *host*,  
And craze your chariot-wheels. *Shak.*

After these came arm'd, with spears  
And shield,

An *host* so great as cover'd all the field. *Dry.*

4. Any great number.—

Give to a gracious message

An *host* of tongues; but let ill tidings tell  
Themselves, when they be felt. *Shak.*

5. [*Hostia*, Lat. *hostia*, Fr.] The sacrifice or mass in the Romish church; the consecrated wafer.

(2.) HOST, (*s. i.* *def. 1.*) is a term of relation, applied both to a person who entertains another, and to the person thus lodged. Formed of the Latin *hospes*, thus called, *hospitium* or *hospitium pretens*; for *hospitium* was anciently written with an *h*. It was a custom among the ancients, when any stranger asked for lodging, the master of the house, and the stranger, each of them to set a foot on their own side of the threshold, and swear they would neither of them do any harm to the other. It was this custom that raised so much horror against those who violated the law of hospitality on either side; and were considered as perjured. Instead of what the ancient Latins called it *hospes*; as Cicero informs us: though, in course of time, *hostis* came to signify an enemy; so much was the total hospitality altered.

(1.) HOST is also used by way of abbreviation *hostia*, a victim or sacrifice offered to the Deity. In this sense, *host* is more immediately understood of the person of the Word incarnate, who offered up an *host* or *hostia* to the Father on the cross for the sins of mankind. See HOSTIA.

(4.) HOST, in the church of Rome, is given to the elements used in the eucharist rather to the consecrated wafer; which is offered up every day a new *host* or sacrifice for the sins of mankind.—They pay adoration to the *host*, upon the presumption that the elements are no longer bread and wine, but transubstantiated into the real body and blood of Christ. See TRANSUBSTANTIATION.—Pope Gregory first decreed a bell to be rung, as the signal to the people to betake themselves to the adoration of the *host*.—The vessel wherein the *host* is kept is called the *cibory*; being a large and covered chalice.

\* To HOST. *v. a.* [from the noun.] 1. To take up entertainment; to live, as at an inn.—

Go, bear it to the centaur, where we *host*  
And stay there, Dromio, till I come to thee. *Shak.*

2. To encounter in battle.—

Strange to us it seem'd

At first, that angel should with angel war,  
And in fierce *hostings* meet. *Miln.*

New authors of dissension spring from *host*  
Two branches, that in *hosting* long contraria  
For sov'reign sway. *Front.*

3. To review a body of men; to muster. *Shak.*  
lete.—Lords have had the leading of their own  
followers

owers to the general *hostings*. *Spenser on Ire*

\* **HOSTAGE**. *n. f.* [*gstage*, Fr.] One given pledge for security of performance of conditions.—

Your *hostages* I have, so have you mine;  
And we shall talk before we fight. *Shak.*

Do this message honourably;  
And if he stand on *hostage* for his safety,  
Let him demand what pledge will please him  
best. *Shak.*

He that hath wife and children, hath given  
eyes to fortune; for they are impediments to  
enterprises, either of virtue or mischief.

—They who marry give *hostages* to the  
luck, that they will not attempt the ruin or  
the peace of it. *Atterbury* —The Romans  
seized a great number of *hostages*, acquaint-  
ed them with their resolution. *Arbutnot on Coins*.  
*HOSTANA*, a town of Maritime Austria, in  
Italy, 6 miles N. of Rovigno.

*HOSTE*, Paul, L<sup>r</sup>, an eminent French mathe-  
matician, born in 1652. He was a Jesuit, and  
professor of mathematics at Toulon. He wrote,  
*Traité des Evolutions Navales*, folio, 1727.

*Tables des Mathématiques les plus nécessaires à un  
officier*, 3 vols. 8mo. He died at Toulon in 1700.

\* **HOSTEL**. *n. f.* [*hostel*, *hostellerie*, Fr.]

\* **HOSTELRY**. *n. f.* An inn. *Ainsworth*.

\* **HOSTESS** *n. f.* [*hostesse*, Fr. from *host*] 1.  
female host; a woman that gives entertainment.

Fair and noble *hostess*,  
We are your guest to night. *Shak. Macbeth*.

Ye were beaten out of door,  
And rail'd upon the *hostess* of the house. *Shak.*

Be as kind an *hostess* as you have been to me,  
I can never fail of another husband. *Dryd.*

2. A woman that keeps a house of publick  
entertainment.—Undistinguish'd civility is like a  
woman a *hostess*. *Temple*.

\* **HOSTESS-SHIP**. *n. f.* [from *hostess*.] The cha-  
racter of an *hostess*.—

It is my father's will I should take on me  
The *hostess* ship o' th' day: you're welcome, sir.

*Shakespeare*.

**HOSTIA**, **Host**, in antiquity, a victim offered  
to a deity. The word is formed from  
hostis, an enemy; it being the custom to offer up  
a victim before they joined battle, to render the  
war propitious; or, after the battle was over, to  
thank them. Some derive the word from  
hostis, q. d. *ferio*, I strike. Isidore remarks, that  
the *hostia* was given to those sacrifices which  
were offered before they marched to attack an ene-  
my (*antequam ad hostem pergerent*); in contra-  
distinction from *victima*, which were properly  
offered after the victory. *Hostia* also signi-  
fies the lesser sorts of sacrifice, and *victima* the  
greater. A. Gellius says, that every priest, indis-  
tinctly, might sacrifice the *hostia*, but that the  
victim could be offered by none but the conque-  
ring general. After all, we find these two words  
indistinctly used by ancient writers. We read  
of the *hostia* of *hostia*: as

\* **HOSTIA AMBURNIALES**, victims sacrificed af-  
ter they had been solemnly led round the fields at  
the *amburbium*:

1. **HOSTIA AMBURNIALES** or *amburniales*, sacrifices  
of cows or sheep that had brought forth twins:

3. **HOSTIA AMBURNIALES**, victims slain after  
the *amburbium*:

4. **HOSTIA BIDENTES**, animals of 2 years old:

5. **HOSTIA CAVIARIS** or *caviaris*, victims sa-  
crificed every 5th year by the pontiffs, in which  
they offered the part of the tail, called *caviar*;

6. **HOSTIA EXIMIAE**, victims of the flower of  
the flock:

7. **HOSTIA HARUGAE**, victims offered to pre-  
dict future events:

8. **HOSTIA MEDIALES**, black victims offered at  
noon:

9. **HOSTIA PIACULARES**, expiatory sacrifices:

10. **HOSTIA PRÆCEDANÆ**, sacrifices offered  
the day before a solemn feast:

11. **HOSTIA PRODIGIAE**, sacrifices in which the  
fire consumed all, and left nothing for the priests:

12. **HOSTIA PURÆ**, pigs or lambs 10 days old:

13. **HOSTIA SUCCEDANÆ**, sacrifices offered  
after others which had exhibited some ill omen.

\* **HOSTILE**. *adj.* [*hostilis*, Lat.] Adverse; op-  
posite; suitable to an enemy.—

He has now at last  
Giv'n *hostile* strokes, and that not in the presence  
Of dreaded justice, but on the ministers  
That do distribute it. *Shakespeare*.

Fierce Juno's hate,  
Added to *hostile* force, shall urge thy fate. *Dryd.*

\* **HOSTILITY**. *n. f.* [*hostilité*, Fr. from *hostile*.]  
The practice of an open enemy; open war; op-  
position in war.—

Neither by treason nor *hostility*  
To seek to put me down, and reign thyself. *Shak.*

—*Hostility* being thus suspended with France, pre-  
paration was made for war against Scotland. *Hay-  
ward*.—

What peace can we return,  
But, to our pow'r, *hostility* and hate,  
Untam'd reluctance and revenge? *Milton*.

—We have shew'd ourselves fair, nay, generous  
adversaries; and have carried on even our *hostili-  
ties* with humanity. *Atterbury*.

\* **HOSTLER**. *n. f.* [*hosteller*, from *hostel*.] One  
who has the care of horses at an inn.—The cause  
why they are now to be permitted, is want of con-  
venient inns for lodging travellers on horseback,  
and *hostlers* to tend their horses by the way. *Spen-  
ser on Ireland*.

**HOSTORP**, a town of Sweden, in Skone.

\* **HOSTRY**. *n. f.* [corrupted from *hostelry*.] A  
place where the horses of guests are kept.—

Swift rivers are with sudden ice restrain'd,  
And studded wheels are on its back sustain'd;  
An *hostry* now for waggons, which before  
Tall ships or burden on its bosom bore. *Dryd.*

**HOSTUN**, a town of France, in the dept. of  
the Drome, 6 miles E. of Romans.

\* **HOT**. *adj.* [*bat*, Saxon; *bat*, Scottish.] 1.  
Having the power to excite the sense of heat; con-  
trary to cold; fiery.—

What is thy name?  
—Thou'lt be afraid to hear it.

—No, though thou call'st thyself a *hotter* name  
Than any is in hell. *Shak. Macbeth*.

—The great breezes which the motion of the air

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in great circles, such as are under the girdle of the world, produceth, do refrigerate; and therefore, in those parts, noon is nothing so hot as about nine in the forenoon. *Bacon.*—

*Hot* and cold were in one body first;

And soft with hard, and light with heavy mixt.

*Dryden.*

—Black substances do soonest of all others become *hot* in the sun's light, and burn; which effect may proceed partly from the multitude of refractions in a little room, and partly from easy common of so very small corpuscles. *Newton.* 3. Lustful; lewd.—

What *better* hours,

Unregister'd in vulgar fame, you have

Luxuriously pick'd out.

*Shakespeare.*

—Now the *hot*-blooded gods assist me! remember, Jove, thou wast a bull for thy Europa. *Shak.* 3. Violent; furious; dangerous.—That of Carthage, where the Spaniards had warning of our coming, was one of the *bottest* services, and most dangerous assaults that hath been known. *Bacon.* —He resolved to storm; but his soldiers declined that *hot* service; and plied it with artillery. *Clarendon.*—

To court the cry directs us, when we found  
Th' assault so *hot*, as if 'twere only there. *Danb.*

Our army

Is now in *hot* engagement with the Moors. *Dryd.*

4. Ardent; vehement; precipitate.—

Come, come, lord Mortimer, you are as slow,  
As *hot* lord Percy is on fire to go. *Shak.*

Nature to youth *hot* rashness doth dispense,  
But with cool prudence age doth recompense.

*Dehnam.*

—Achilles is impatient, *hot*, revengeful; *Aeneas*, patient, considerate, and careful of his people. *Dryden.* 5. Eager; keen in desire.—It is no wonder that men, either perplexed in the necessary affairs of life, or *hot* in the pursuit of pleasures, should not seriously examine their tenets. *Locke.*—

She has, quoth Ralph, a jointure,

Which makes him have so *hot* a mind t' her. *Hudib.*

6. It is applied likewise to the desire, or sense raising the desire or action excited; as, a *hot* pursuit.

Nor law, nor checks of conscience will we hear,  
When in *hot* scent of gain and full career. *Dryd.*

7. Piquant; acrid: as, *hot* as mustard.

(1.) \* **HOTBED.** *n. s.* A bed of earth made hot by the fermentation of dung.—The bed we call a *hotbed* is this: there was taken horse-dung, old and well rotted; this was laid upon a bank half a foot high, and supported round about with planks, and upon the top was cast sifted earth two fingers deep. *Bacon.*—Preserve the *hotbed* as much as possible from rain. *Bvelyn.*

(2.) **HOTBEDS**, in gardening, are made with fresh horse-dung, or tanner's bark, and covered with glasses to defend them from cold winds. By the skilful management of hotbeds, we may imitate the temperature of warmer climates; by which means, the seeds of plants brought from any of the countries within the torrid zone may be made to flourish even under the poles. The hotbeds commonly used in kitchen gardens, are made with new horse dung mixed with the litter of a stable, and a few sea-coal-ashes, which last are of service in continuing the heat of the dung. This

should remain 6 or 7 days in a heap; and being then turned over, and the parts mixed well together, it should be again cast into a heap; when it may continue 5 or 6 days longer, by which time it will have acquired a due heat. The hotbeds are made thus. In some sheltered part of the garden, dig out a trench of a length and breadth proportionable to the frames you intend to be made; and if the ground be dry, about a foot, or a foot and a half deep; but if it be wet, not above 6 inches: then wheel the dung into the open trench, stirring every part of it with a fork, and laying it exactly even and smooth on every part of the trench, with the bottom part of the heap which was commonly free from litter, upon the surface. If the bed be designed for a bed to plant out cucumbers, &c. in the main, make a hole in the middle of the bed, and dig for each light about 10 inches over and 6 deep, which should be filled with good fresh dung, thrusting in a stick to show the places where the holes are: then cover the bed all over with earth that was taken out of the trench, about 6 inches thick, and put on the frame, letting it remain till the earth be warm, which commonly happens in 3 or 4 days after the bed is made; then the plants may be placed in it. If the bed be designed for other plants, there need be no holes made in the dung; but after having smoothed the surface with a spade, cover the dung with three or four inches thick with good earth, putting on the frames and glasses as before. If the dung close with a fork, and if it be pretty full of long litter, it should be trod down equally every part. During the first 8 or 10 days after the bed is made, cover the glasses slightly at night, and in the day time carefully raise them, let out the steam. As the heat abates, the covering should be increased; and as the bed grows new hot dung should be added round the sides of it. The hot bed made with tanner's bark is, however, much preferable to that described above, especially for all tender exotic plants and seeds, which require an equal degree of warmth for several months, which cannot be effected with horse-dung. They are made thus: Dig a trench 3 feet deep, if the ground be dry; but if wet, must not be above a foot deep at most, and must be raised two feet above the ground. The trench must be proportioned to the frames intended to cover it; but it should never be less than 10 feet, and the width not less than 6. The trench should be bricked up round the sides to the height of 3 feet, and filled in the spring with fresh tanner's bark that has been lately drawn out of the vats, and has lain in a round heap, for the nature to drain out of it, only 3 or 4 days. As soon as it is put in, gently beat it down equally with a fork; but it must not be trodden, which would prevent its heating, by settling it too close: then put on the frame, covering it with glasses; in about 10 or 14 days it will begin to heat: which time plunge your pots of plants or seeds into it, observing not to tread down the bark under the pots. These beds will continue 3 or 4 months in a good temper of heat: and if you stir up the bark pretty deep, and mix a load or two of new bark with the old when you find the warmth declines, you will preserve its heat 5 or 6 months.



*oper.* Many lay hot horse-dung in the bottom of the trench under the bark; but this ought never to be done unless the bed is wanted sooner than the ark would heat of itself, and even then there ought only to be a small quantity of dung at the bottom. The frames which cover these beds, should be proportioned to the several plants they are designed to contain. If they are to cover the pear or pine-apple, the back part should be 3 feet high, and the lower part 15 inches: if the frame be intended for taller plants, the frame must be made of a depth proportionable to them: but for sowing of seeds, the frame need not be more than 14 inches high at the back and 7 in the front; by which means the heat will be much increased.

**HOTBRAINED.** *adj.* [*hot* and *brain*.] Violent; impatient; furious *Cerebrosus*.

You shall find 'em either *hotbrain'd* youth, or needy bankrupts. *Dryden's Spanish Fryar.*  
**HO-TCHI,** a town of China, in Quang-si, 1040 miles SSW. of Peking. Lon. 125. 10. E. Ferro. 124. 16 N.

**HOTCHPOT.** } *n. f.* [*hache en pot*, French; or *hache en pot*, as Camden has it, as being boiled up in a pot; yet the former corruption is now general.] A mingled hash; a mixture; a conglomeration.—Such patching maketh Littleton's law of our tongue, and, in effect, brings the law rather to a Babelish confusion than any one language. *Camden's Remains*.—A mixture of many disagreeing colours is ever unpleasant to the eye, and a mixture or *hotchpotch* of many tastes is unpleasant to the taste. *Bacon's Natural History*.—Nor limbs, nor bones, nor carcass would remain,

but a mash'd head, a *hotchpotch* of the slain. *Dryden's Juv.*

**HOTCOCKLES.** *n. f.* [*hautes coquilles*, Fr.] A dish in which one covers his eyes, and guesses who has him.—The chylindra is certainly not our cockles; for that was by pinching, not by striking. *Arbutnot and Pope*.—

As at *hotcockles* once I laid me down,  
And felt the weighty hand of many a clown,  
Aroma gave a gentle tap, and I  
Pick rose, and read soft mischief in her eye. *Gay*.

**HOTEL,** a French term, anciently signifying a house or dwelling place; afterwards used of the palaces of the king, princes, and great nobles. Since the abolition of monarchy and nobility it has been chiefly applied to public buildings and hospitals.

(1.) **HOTEL,** in Britain is used for a large inn, elegant lodging-house ready furnished.

**HOTHEADED** *adj.* [*hot* and *head*.] Vehement; hot; passionate.—One would not make the person zealous for a standing army and public library; nor a *hotheaded*, crackbrained coxcomb forward for a scheme of moderation. *Arbutnot*.

**HOTHNY,** a river of Wales, which rises in Pembrokeshire, and runs into the Monnow, in Monmouthshire.

(1.) **HOTHOUSE.** *n. f.* [*hot* and *house*.] 1. A stove; a place to sweat and cup in.—Now, she is called a *hot-house*, which is a very ill house too. *Measures for Measures*. 2. A brothel.—

Where lately harbour'd many a famous whore,  
A purging bill, now fix'd upon the door,  
Tells you it is a *hot-house*; so it may,  
And still be a whorehouse: th'are synonyms.

*Ben Jonson.*

(2.) **HOT-HOUSE.** See *STOVE* & *HYPOCAUSTUM*.

**HOTLY.** *adv.* [*from hot*.] 1. With heat; not coldly. 2. Violently; vehemently.—The flag was in the end so *hotly* pursued, that he was driven to make courage of despair. *Sidney*.—

I do contest

As *hotly* and as nobly with thy love,  
As ever in ambitious strength I did

Contend against thy valour *Shak. Coriolanus*.

—The enemy, now at hand, began *hotly* to skirmish in divers places with the Christians. *Knales*.

—Though this controversy be revived, and *hotly* agitated, I doubt whether it be not a nominal dispute. *Boyle* 3. Lustfully.—

Voracious birds, that *hotly* bill and breed,  
And largely drink, because on salt they feed.

*Dryden.*

**HOTMAN,** Francis, one of the most learned civilians in the 16th century. He professed law at Bourges; but, on account of religion, retired to Geneva, read lectures on civil law there, and published books with such strength against the persecutors, that great offers were made to him, to engage him not to write any more in that manner; but he did not regard them. He died at Basil in 1590. His *Franco-Gallia* is well known, having been translated into English by lord Moleworth. He is said to have been the author of *Vindicta contra Tyrannos*. All his works were printed at Geneva in 1590, in 3 vols. folio.

**HOTMOUTHED.** *adj.* [*hot* and *mouth*.] Headstrong; ungovernable.—

I fear my people's faith,

That *hotmouth'd* beast that bears against the curb,  
Hard to be broken. *Dryden's Spanish Fryar*.

**HOTNESS.** *n. f.* [*from hot*.] Heat; violence; fury.

**HOTOWACZIN,** a town of Lithuania.

**HO-TSIN,** a town of China, in Chan-si.

**HOTSPUR.** *n. f.* [*hot* and *spur*.] 1. A man violent, passionate, precipitate, and heady.—

My nephew's trespass may be well forgot;

It hath the excuse of youth and heat of blood,

A hairbrain'd *hotspur* govern'd by a spleen. *Shak.*

—Wars are begun by hairbrained dissolute captains, parasitical lawners, unquiet *hotspurs*, and restless innovators. *Burton*. 2. A kind of pea of speedy growth.—Of such peas as are planted or sown in gardens, the *hotspur* is the speediest of any in growth. *Mortimer*.

**HOTSPURRED.** *adj.* [*from hotspur*.] Vehement; rash; heady.—To draw Mars like a young Hippolytus, with an effeminate countenance, or Venus like that *hotspurred* Harpalice in Virgil, this proceedeth from a senseless judgment. *Peacocks*.

**HOTTENPLOZ,** a town of Moravia.

(1.) **HOTTENTOTS,** a people in the southern part of Africa, whose country surrounds the empire of Monomotapa, in the form of a horse shoe, extending, according to Magin, from the Negroest of Cabo as far as the Cape of Good Hope; and from thence northward to the river Magnica, or Rio de Sancto Spirito, including Mattatan a dis-

that kingdom. According to Sanutus, this coast, beginning at the Mountains of the Moon under the tropic of Capricorn in  $33\frac{1}{2}^{\circ}$  S. Lat. extends N. beyond the Cape to the coast of Zanguebar; having the Indian sea on the E. the Ethiopic on the W. the southern ocean on the S. and on the N. the kingdoms of Mattatan, Monomotapa, and the coast of Zanguebar; or rather the Mountains of the Moon, which divide it from the rest of the continent.

(2.) **HOTTENTOTS, ACCOUNT OF THE COUNTRY OF THE.** The Europeans first became acquainted with this country in 1493, when Bartholomew Diaz, a Portuguese admiral, discovered the most southerly point of Africa now called the *Cape of Good Hope*, but by him *Cabo dos toros tormentos*, or *Cape of all Plagues*, on account of the storms he met with in the neighbourhood; but John II, K. of Portugal, concluding from Diaz's account, that a passage to the East Indies was now discovered, changed the name to that of the *Cape of Good Hope*. In 1497, it was circumnavigated by Vasco de Gama, who made a voyage to India that way; however, it remained useless to Europeans till 1600, when Van Riebeck a Dutch surgeon first saw the advantages that would accrue to the East India company in Holland, from a settlement at such a convenient distance between Holland and India. The colony which he planted has ever since continued in the hands of the Dutch; till Aug. 17, 1796, when it was taken by the British; but, by the preliminaries of peace signed Oct. 1st, 1801, it is agreed to be restored to them. It has greatly increased in value, and is visited by all the European ships trading to the East Indies. See *GOOD HOPE*, N° 2. The country possessed by the Dutch is of considerable extent, and comprehends that part of the African coast on the W. called *TERRA DE NATAL*. It is naturally barren and mountainous; but the industry of the Dutch has overcome all difficulties, and it now produces not only a sufficiency of all the necessaries of life for the inhabitants, but also for the refreshment of all the Europeans who pass and repass that way. The coast abounds in capes, bays, and roads: 30 leagues E. of the Cape of Good Hope, in S. Lat.  $34. 21.$  is another Cape which runs out beyond  $33^{\circ}$ , called by the Portuguese, who first doubled it, *Cabo dos Agulhas*, or the *CAPE OF NEEDLES*, on account of some strange variations in the magnetic needle observed as they came near it. Near this Cape is a flat shore, with plenty of fish: it begins in the W. near a fresh water river, and, extending 13 leagues in the main sea, ends in the E. near *Fish-bay*. *Cabo Falso*, or *FALSE CAPE*, so called by the Portuguese, who returning from India mistook it for the Cape of Good Hope, lies to the E. between these two capes, about 8 or 9 leagues beyond that of Good Hope. Along the coasts, on both sides of the Cape of Good Hope, are many fine bays: 17 leagues to the NW. is *BALDONNA BAY*, so named from a Portuguese captain shipwrecked on the coast. The largest and most commodious is *TABLE BAY*, on the S. near the mountain of that name, 6 leagues in circumference, with four-fathom water close to the beach. Opposite to this bay is *KOSU EILAN*, or the *ISLAND OF RABBITS*, in  $34. 30.$  S. Lat. 67

leagues E. from the Cape of Good Hope. See *Both*, in 1667, discovered a bay, which he named *ULLEST*, sheltered only from N. winds, which is a small island, and on the W. a rivulet of fresh water extremely convenient for European navigators. About 25 or 30 leagues farther E. Both discovered *MARSHAL BAY*, named by the Portuguese *SAN FOMOSO*. Next to this is *SAN DE LUCY* from its resemblance to a lake. There are several roads in this bay, and an island called *San de Coast*. Cape S. Francisco, and Cape Serravallo, between these two bays. Near the latter is *Cape Arecho*, and the island *Contento*; and farther more NE. is *Rio de San Christovora*, or St Christopher's river, called by the Hottentots *N. de*. Between the Cape of Good Hope and the Cape of Needles, are the *SWEET, SALT, and JAGUAR* rivers, which run into the sea, and Sweet river flows from the Table-mountain. Three remarkable mountains in this country are *TABLE MOUNTAIN*, *DRAGON'S TOWER*, *LION'S HEAD*, and the *TIGER HILLS*. The three first lie near Table Bay, and surround Table Valley, where the Cape town stands. (See *GOOD HOPE*, N° 2.) Mr Foster, in his voyage, informs us, that "the coast of Africa towards the S. is a mass of mountains of which the outermost are only black; and barren, consisting of a coarse gravel which contains no heterogeneous parts, but petrified shells, &c. nor any volcanic products. The ground rises on all sides towards the mountains which lie round the bottom of the bay, keeping low and level only near the sea side, and growing somewhat marshy in the *Table Bay*, *False* and *Table Bays*, where a salt rivulet falls to the latter. The marshy part has some vegetation but intermixed with a great deal of sand. The higher grounds, which, from the sea side, have a parched and dreary appearance, are, however, covered with an immense variety of plants, and which are a prodigious number of shrubs. I scarce one or two species that deserve the name of trees. There are also a few small plants wherever a little run of water moistens the ground."

(3.) **HOTTENTOTS, CHARACTERISTIC DICTION OF THE.** Many accounts have been published concerning the extreme naivete and customs of the Hottentots; but from the observations of late travellers it appears, that these have either been exaggerated, or that the Hottentots have in some measure laid aside their former manners. Dr Sparrman describes them in much less disgusting terms, and M. Vaillant seems to have been charmed with their innocence and simplicity. According to the Doctor, these people are not so different from the generality of Europeans, though more inferior in their persons, which he attributes to their scanty supply of food, and not accustoming themselves to hard labour. The characteristic of this nation, however, and which he thinks has not been observed by any one before, is, that their hands and feet in proportion to the rest of their body. The distance between the eyes appears greater than in Europeans, by reason of the root of the nose being very low. Their face is pretty flat, and the iris of the eye has generally a dark-brown cast, sometimes approaching to black. Their skin is of a yellowish brown, and

ing like that of an European who has the jaundice to a high degree; though this colour does not in the least appear in the whites of the eyes. Their lips are thinner than those of their neighbours the *Negros*, *Cassrs*, or *Manembiques*. The hair of the head is black and frizzled, though not very close; and appears like wool, but is harsher. They seldom have any beard, or hair upon other parts of their bodies; and when any thing of this kind is visible, it is very slight. An opinion prevailed, that the Hottentot women have a kind of natural veil which covers the sexual parts; this is denied by our author. "The women (he says) have no parts uncommon to the rest of the species: but the clitoris and nymphæ, particularly of those who are past their youth, are pretty elongated; a peculiarity which has undoubtedly got footing in this nation, in consequence of relaxation necessarily produced by the method of living of besmearing their bodies, their slothfulness, and the warmth of the climate."

3) **HOTTENTOTS, CUSTOMS OF THE.** The Hottentots besmear all their bodies copiously with grease, mixed up with a little foot. "This (says Dr. Shaw) is never wiped off; on the contrary, they saw them use any thing to clean their skins, saying that when in greasing the wheels of their carts, their hands were besmeared with tar pitch, they used to get it off very easily with grease, at the same time rubbing their arms into the grease up to the shoulders with this cosmetic." The Hottentots perfume their bodies, by rubbing them all over with the powder of an herb, the smell of which is at once rank and aromatic, resembling that of the poppy mixed with oil. For this purpose they use various species of the diosma, called by them *barku*, and which I imagine to be very efficacious in the cure of skin diseases. One species of this plant, growing at the mouth of the *Orange river*, is said to be so valuable, that more than a thimble-full of its powder is given in exchange for a lamb. See § 6.

4) **HOTTENTOTS, DIFFERENT NATIONS OF.** There is a tribe of Hottentots, named *Bysbush*, who dwell in the woody and mountainous parts, and subsist entirely by plunder. They use poisoned arrows, which they shoot from bows about a yard long and an inch in thickness in the middle, very much pointed at both ends. The bows were made, some of sinews, and others of wood of hemp, or the inner bark of some vegetable; but most of them in a very slovenly manner.

The arrows are about a foot and an half long, headed with bone, and a triangular bit of wood, having also a piece of quill bound on very closely with sinews, about an inch and an half at the top to prevent it from being easily drawn out of the flesh. The whole is lastly covered over with a very deadly poison of the consistence of an oil. Their quivers are two feet long and four inches in diameter; and are supposed by our author to be made of the branch of a tree hollowed out, or probably of the bark of one of the branches taken off whole, the bottom and cover being made of leather. It is daubed on the outside with an unctuous substance which grows hard when dry, and is lined about the aperture with the skin of the yellow serpent, supposed to be the most

deadly in all that part of the world. The poison is taken from the most venomous serpent, and, ignorant as the Hottentots are, they all know that the poison of serpents may be swallowed with safety. See *BOHEMISMEN*. In 1779, Lieut. William Paterson, who took a long and dangerous excursion from the Cape along the W. side of the continent, discovered a new tribe of Hottentots, whose living, he says, is in the highest degree wretched, and who are apparently the dirtiest of all the Hottentot tribes. Their dress is composed of the skins of the seals and jackals, which they feed upon. If a grampus happen to be cast ashore, they remove their huts to the place, and feed upon the carcase as long as it lasts, though perhaps it may be half rotten by the heat of the weather. They besmear their skins with the oil, by which means they smell so exceedingly rank that their approach may be perceived before they come in sight. Their huts, however, are much superior to those of the southern Hottentots, (See § 1.) being higher thatched with grass and furnished with stools made of the back-bones of the grampus. They dry their fish in the sun; as the lieutenant found several kinds of fish near their huts suspended from poles, probably for this purpose. He found also several aromatic plants which they had been drying. Lieut. Paterson has given the following account of the *Cassrs*, a nation inhabiting the country N.E. of the Cape as far down as 31° Lat. S. The men are from 5 to 6 feet high, and well proportioned, manifest great courage in all other wild beasts. The nation was divided into two parts, northward, commanded by a chief named *Tambo-Bra*, or *Tambushie*, which name he had obtained from his mother.

The Hottentot tribe named *Tambo-Bra*. This man was the son of a chief named *Pbaraka*, who died about 3 years before, and left two sons *Cha-Cha-Bra*, and *Dfrika*, who claimed the supreme authority on account of his mother being of the *Cassre* nation. This occasioned a contest between the two brothers, in the course of which *Cha-Cha-Bra* was driven out of his territories with a great number of his party; after which he took up his residence at a place named *Klousa*, where he had an opportunity of entering into an alliance with the *Bohshies-men*.—The *Cassres* are of a jet black colour, their eyes large, and their teeth as white as ivory. The men wear tails of different animals tied round their thighs, pieces of brass in their hair, and large rings of ivory on their arms: they are likewise adorned with the hair of lions, feathers fastened on their heads, &c. They are fond of dogs, which they exchange for cattle, and will even give two bullocks in exchange for one dog which pleases them. They are expert in throwing lances, and in time of war use shields made of the hides of oxen. They cultivate several vegetables which do not naturally grow in their country, viz. tobacco, water melons, kidney-beans, and hemp. The men are very fond of their cattle, and cut their horns in such a manner as to be able to turn them into any shape they please. Mr Paterson thinks that the country they inhabit is greatly superior to any part of Africa. See *CASSRES*.

APPEARS. Besides these nations, M. Vail-  
describes a wandering people, called *Hem-  
u*, who inhabit the country from Caffria  
E. to the Greater Nimiquas on the W.  
from whom he supposes all the different tribes  
Hottentots are descended. See HOUZOU-  
and NIMIQUAS.

**HOTTENTOTS, DRESSES AND ORNAMENTS**  
E.—By the ointment of fat and grease  
all of the powder of *burku*, (See § 4.) a  
formed which defends the bodies of the  
tots in a great measure from the action of  
; so that they require very few clothes,  
fact go almost quite naked. The only co-  
of the men consists of two leather straps,  
generally hang down the back from the  
o the thighs, each of them in the form of  
icles triangle, their points uppermost and  
d to a belt which goes round their waist,  
ases not being above three fingers broad;  
the covering they form is extremely trif-  
these straps have very little dressing bestow-  
n them, so that they make a rattling noise  
Hottentot runs along; and our author sup-  
hnt they may produce an agreeable cool-  
fanning him. Besides this, the men have  
r flap made of skin which hangs down be-  
nd is fastened to the belt already mention-  
The hollow part of this seems designed to  
that which with us modestly requires to be  
ed; but being only fastened by a small part  
upper end to a narrow belt, in other re-  
ranging quite loose, it is but a very imper-  
nealment; and when the wearer is walk-  
otherwise in motion, it is none at all. They  
is purse by the Dutch name of *jachall*, it  
almost always prepared of the skin of that  
with the hairy side turned outwards. The  
cover themselves much more scrupulously  
e men, having always two, and very often  
coverings like aprons; though even these  
o be abundantly small for what we would  
ecency in this country. The outermost of  
which is the largest, measures only from a-  
e inches to a foot in breadth. All of them  
de of a skin well prepared and greased, the  
oft being adorned with glass beads strung  
rent figures. The outermost reaches about  
y down the thighs, the middle about a  
r one half less, and the third scarcely ex-  
he breadth of the hand. The first is said  
eligned for ornament, the second as a de-  
r modesty, and the third to be useful on  
occasions, which, however, are much less  
sume to the Hottentot than to the Euro-  
males. Dr Sparman, with great probabi-  
pposes, that it was the sight of this inner-  
iron which misled Jesuit Tackard, who, on  
rn to Europe, first propagated the stories  
ing the natural veils or excrescences of  
tentuts—A story was likewise commonly  
l, that the men in general had but one tes-  
nd that such as were not naturally formed  
nanner were artificially made so. But this  
hor likewise denies; and though he says  
h an operation might have been formerly  
ed upon the males, yet it is not so now.  
her garments worn by the Hottentots are

formed of a sheep's skin with the woolly  
turned inwards; this forming a kind of cap  
which is tied forwards over the breast; they  
sometimes, instead of a sheep's skin, some  
kind of fur is used as a material. In warm  
ther they let this cloak hang carelessly over  
shoulders, so that it reaches down to the  
of their legs, leaving the lower part of the  
stomach, and fore-part of the legs and thighs  
but in cold weather they wrap it round the  
that the fore-part of the body is likewise  
well covered by it as far as the knees: but a  
sheep-skin is not sufficient for this purpose,  
few on a piece on the top at each side of  
thong or calgut. In warm weather they  
times wear the woolly side outwards, but  
frequently take off the cloak altogether, and  
ry it under their arm. This cloak or *breast*  
them not only for clothes, but bedding also;  
in this they lie on the bare ground, draw-  
their bodies so close, that the cloak is almost  
sufficient to cover them.—The cloak used by  
women differ little from these already de-  
excepting only that they have a long piece  
them, which they turn up; forming what  
little hood or pouch, with the hairy side out-  
In this they carry their young children, so  
the mother's breasts are now and then  
over the shoulders; a custom common to  
other nations, where the breasts of the female  
continual want of support, grow to an  
length. The women commonly wear  
on their heads, though our author says he  
seen one or two who wore a greasy cap  
made of skin with the hair taken off. Those  
live nearest the colonists have taken a liking to  
European hats, and wear them shrouded at  
or only with one side turned up. The  
also frequently go bare headed; though they  
times wear a cap made in the shape of a  
truncated cone. This appears to be the  
of some animal's stomach, and is perfectly  
by foot and fat mixed up together. These  
frequently prepared in such a manner as to  
shaggy; others have the appearance of  
and in our author's opinion not elegant. U  
this they sometimes wear an oval wreath  
of crown made of a buffalo's hide, with the  
outermost. It is about four fingers broad  
height, and surrounds the head so as to go a  
way down upon the forehead, and the same  
on the neck behind, without covering the  
part of the cap above described. The edges  
this wreath, both upper and under, are  
smooth and even; each of them set with a  
small shells of the *cypres* kind, to the number  
more than 30, in such a manner, that, being  
quite close to one another, their beautiful  
enamel, together with their mouths, are  
outwards. Between two rows of these shells  
two others parallel, or else waved and undu-  
various ways. The Hottentots never adorn  
ears or noses as other savages do: though the  
ter are sometimes marked with a black  
foot; at others, though more rarely, with a  
spot of red lead; of which last, on festivals and  
holidays, they likewise put a little on their  
The necks of the men are bare, but those of the  
women



are ornamented with a thong of undressed leather, upon which are strung 8 or 10 shells. These are sold at an enormous price, no less than 10 for each; as it is said that they come from a distant coast of Caffraria. Both men and women are very fond of European beads, particularly blue and white ones of the size of a pea; which they tie several rows round the middle, as to the girdles which hold the coverings mentioned. Besides these ornaments they wear on their arms and legs; most of them are thick leather straps generally cut in a circular shape; which, by being beat and held over the fire, are rendered tough enough to retain the shape that is given them. From these rings it has been almost universally believed, that the Hottentots wrap girds about their legs in order to be able to walk occasionally. The men wear from one to six of these rings on their arms, just above the wrist, but seldom on their legs. The women of a higher rank have frequently a considerable number of them both on their arms and especially on the latter; so that they are covered with them from the feet up to the knees. These are of various thicknesses, from that of a quill to 2 or 3 times that size. Some of them are made of pieces of leather forming the ring; so that the arms and feet must pass through them when the wearer wishes to remove them. They are strung upon the legs, and great, without any nicety; but are so that they shake and get twisted when the wearer walks. Rings of iron or copper, but especially of brass, of the size of a goose-quill, are worn as more genteel than those of leather. Sometimes they are sometimes worn along with the rings to the number of 6 or 8 at a time, particularly on the arms. The girls are not allowed to wear any rings till they are marriageable. The Hottentots seldom wear any shoes; but such as they make use of, are of the same form with those worn by the African peasants, by the Ethiopians, and Livonians, as well as by some Finlanders; so that it is impossible to say whether they are the invention of the Dutch or the Hottentots themselves. They are made of undressed leather, with the hairy side cutward; without any other ornament than that of being beat or mottled.

**HOTTENTOTS, DUTCH AND OTHER COLONISTS AMONG THE.** Of the Dutch settlement at the Cape, there is no occasion to be particular, as, in consequence of its becoming a port, these will now be at an end. Mr Fortescue says, "The principal inhabitants have often 20 to 30 slaves, who are in general treated with great lenity, and sometimes become great favorites with their masters, who give them very good clothing, but oblige them to wear neither shoes nor stockings. The slaves are chiefly brought from Madagascar, and a vessel annually goes from the Cape thither on that trade; there are, however, besides them, a number of Malays and Benches, and some negroes. The colonists are for the most part Germans, with some families of Dutch and some of French Protestants. The character of the inhabitants of the town is mixed. They are industrious, but fond of good living, hospitable, and social; though accustomed to hire

their apartments to strangers for the time they touch at this settlement, and used to be complimented with rich stuffs, &c. by the officers of merchant ships. They have no great opportunities of acquiring knowledge, there being no public schools of note at the Cape; their young men are therefore commonly sent to Holland for improvement, and their female education is too much neglected. A kind of dislike to reading, and the want of public amusements, make their conversation uninteresting, and too frequently turn it upon scandal, which is commonly carried to a degree of inveteracy peculiar to little towns. The French, English, Portuguese, and Malay languages, are very commonly spoken, and many of the ladies have acquired them. This circumstance, together with the accomplishments of singing, dancing, and playing on the lute, frequently united in an agreeable person, make amends for the want of refined manners and delicacy of sentiment. There are, however, among the principal inhabitants, persons of both sexes, whose whole deportment, extensive reading, and well cultivated understanding, would be admired and distinguished even in Europe. Their circumstances are in general easy, and very often affluent, on account of the cheap rate at which the necessaries of life are to be procured; but they seldom amass such prodigious riches here as at Batavia; and I was told the greatest private fortune at the Cape did not exceed 100,000 dollars, or about 25,000 l. sterling. The farmers in the country are very plain hospitable people; but those who dwell in the remotest settlements seldom come to town, and are very ignorant; because they have no better company than Hottentots, their dwellings being often several days journey asunder. The vine is cultivated in plantations within a few days journey from the town; which were established by the first colonists, and of which the ground was given in perpetual property to them and their heirs. The company never part with the property of the ground, but let the surface to the farmer for an annual rent, which, though only 25 dollars for 60 acres, yet does not give sufficient encouragement to plant vineyards. The distant settlers, therefore, chiefly raise corn and rear cattle; and some have very numerous flocks. We were told there were two farmers who had each 15,000 sheep, and oxen in proportion; and several who possessed 6000 or 8000 sheep, of which they drive great droves to town every year; but lions and buffaloes, and the fatigue of the journey, destroy numbers of their cattle before they can bring them so far. They commonly take their families with them in large waggon covered with linen or leather, spread over hoops, and drawn by 8, 10, or sometimes 20 pair of oxen. They bring butter, tallow, the flesh and skins of sea cows, together with lion and rhinoceros' skins to sell. They have several slaves, and commonly engage in their service some Hottentots of the power fort, and of the BOSNIESMEN. (See § 5.) The opulent farmers set up a young beginner by intrusting to his care a flock of 400 or 500 sheep, which he leads to a distant spot, where he finds plenty of good grass and water; the one half of all the lambs which are yearned fall to his share, by which means he soon becomes as

rich as his benefactor. Though the Dutch company discouraged all new settlers, by granting no lands in private property; yet the products of the country have of late years sufficed not only to supply the uses of France and Bourbon with corn, but likewise to furnish the mother country with several ship-loads. The wines made at the Cape are of the greatest variety possible. The best is made at M. Vander Spy's plantation at Constantia." (See CONSTANTIA.) "The products of the country supply with provisions the ships of all nations which touch at the Cape. Corn, flour, biscuit, salted beef, brandy, and wine, are to be had in abundance, and at moderate prices; and their fresh greens, fine fruits, good mutton and beef, are excellent restoratives to seamen who have made a long voyage."

(8.) HOTTENTOTS, HABITATIONS OF THE. The huts of the Hottentots are built exactly alike; and (says our author) are done in a style of architecture which not a little contributes to keep envy from under their roofs. Some of them are circular, others of an oblong shape, resembling a bee hive; the ground plot being from 18 to 24 feet in diameter. The highest are so low, that it is scarce possible for a middle-sized man to stand upright even in the centre of the arch; "but (says our author) neither the lowness thereof, nor that of the door, which is but just 3 feet high, can be considered as any inconvenience to an Hottentot, who finds no difficulty in stooping and crawling upon all fours, and is at any time more inclined to lie down than to stand. The fire-place is in the middle of each hut, by which means the walls are not so much exposed to danger from fire. From this situation of the fire-place also the Hottentots derive this additional advantage, that they can all sit or lie in a circle round it, enjoying equally the warmth of the fire. The door, low as it is, alone lets in day-light or lets out the smoke; and so much are these people accustomed to live in such smoky mansions, that their eyes are never affected by it, nor their healths by the mephitic vapour of the fuel, which to Europeans would be certain death. The frame of the arched roof is composed of slender rods or sprays of trees. These being previously bent into a proper form, are laid, either whole or pieced, some parallel, others crosswise; after which they are strengthened by binding others round them in a circular form with withes. All these are taken principally from the *disfortia conoides*, which grows plentifully near the rivers. Large mats are then placed very neatly over this lattice work, so as perfectly to cover the whole. The aperture which is left for the door is closed occasionally by a skin or piece of matting. These mats are made of a kind of reed in the following manner. The reeds being laid parallel to one another, are fastened together with sinews, or some kind of catgut which they have had an opportunity of getting from the Europeans; so that they have it in their power to make them as long as they please, and as broad as the length of the reeds, which is from 6 to 20 feet. The colonists use the same kind of matting, next the tits of their waggons, to prevent the sail cloth from being rubbed and worn, and to keep out the rain. In a *Arand*, or Hottentot village, the huts are most

commonly disposed in a circle, with the doors towards; by which means a kind of court yet is formed, where the cattle are kept at night. The milk, as soon as taken from the cow, is put in a leather milk which is curdled, and kept in a leather sack with the hairy side inwards as being the most cleanly; so that thus the milk is never drunk fresh. In some northern districts, where the land is dry and parched, both Hottentots and colonists are shepherds. When a Hottentot intends to build a dwelling, he lays all the mats, skins, and robes, which it is composed of, on the backs of his cattle, which, to a stranger, makes a monstrous, unusual, and even ridiculous appearance.

(9.) HOTTENTOTS, LANGUAGE OF THE. The natives of this country are called *Hottentots*, their own language; a word of which it is not easy to inquire the meaning, as the language of this country can scarce be learned by any other name. The Hottentot language is indeed said to be in a position of the most strange and disagreeable sounds, deemed by many the disgrace of speech without human sound or articulation, resembling rather the noise of irritated turtles, the chirping of magpies, hooting of owls, and depending on extraordinary vibrations, inflexions, and clashing of the tongue against the palate.—If this is true, however, it is obvious, that all the notions we have concerning the religion, &c. of the Hottentots derived from themselves, must be false, as nobody can pretend to understand a language in itself unintelligible. The manners and customs of those people, however, are easily observable, whether they themselves give the relation or not; and if their language is incomprehensible to them, it is no doubt of a wonderful nature.

(10.) HOTTENTOTS, SEASONS AND CLIMATE OF THE COUNTRY OF THE. The Europeans at the Cape consider the year as divided into two seasons which they term *Monsoons*: the wet monsoon or winter, and the dry one or summer. The former begins with our spring in March; the latter with our September, when our summer ends. In the former monsoon reign the S.E. winds already mentioned; which, though they clear and render the air more healthy, yet make it difficult for ships outward bound to enter Table Bay. In the latter season, the Cape is very subject to fogs; and the N.W. winds and rain make the inhabitants stay much at home. But there are frequent intermissions and many clear days till June and July when it rains almost continually; and from thence till summer. The weather in winter is cold, raw, and unpleasant; but never more rigorous than autumn in Germany. Water never freezes to above the thickness of half a crown; and as soon as the sun appears, the ice is dissolved. The Cape is rarely visited by thunder and lightning, excepting a little near the turn of the seasons, which never does any hurt. During the continuance of the S.E. winds which rage in summer, the sky is free of all clouds; but during the N.W. winds, the air is thick, and loaded with heavy clouds by which rain. When the S.E. winds cease for any length of time, the air becomes sickly by sea weeds blowing ashore and rotting; hence the Europeans are at such times affected with head-aches and other disorders: and, on the other hand, the weather

west winds subjects them to inflammations of eyes, &c. A surprising phenomenon is only to be seen on the top of Table Mountain, September to March; namely, a white cloud ring on its top, and called by sailors *the Drakeloch*. (See Good Hops, N° 2.) This is said by some to appear at first no bigger than a barley-corn; then increases to the size of a nut, and soon after covers the whole top of mount. But, according to Mr Kolben, it is less, even on its first appearance, than the of a large ox, often bigger. It hangs in severals over Table Mountain and the Wind or d's-hill; which fleeces, at last uniting, form a cloud that covers the summits of these two. After this has rested for some time without any motion, the wind bursts out suddenly with the utmost fury. The skirts of the cloud are white, but seem much more compact than the matter of common clouds; the upper part is of a leaden colour. No rain falls from it; sometimes it discovers a great deal of humidity; at which times it is of a darker colour, the wind issuing from it is broken, raging by short continuance. In its usual state, the wind keeps up its first fury unabated for 1, 2, 3, 4 days; and sometimes for a whole month together. The cloud seems all the while undiminished, though little fleeces are from time to time whisked from it, and hurried down the sides of the mountain, vanishing when they reach the bottom, so that the storm the cloud seems to be supplied with new matter. When the cloud begins to brighten, these supplies fail, and the wind proportionably abates. At length, the cloud growing transparent, the wind ceases. During the continuance of these S.E. winds, Table Valley is torn up by furious whirlwinds. If they blow warm, they are really of short duration; and in this case the cloud soon disappears. This wind rarely blows after sunset, and never longer than till towards twilight, though the cloud remains; but then it is sun and clear: but when the wind blows cold, it is a sure sign that it will last for some time, and at noon and midnight excepted; when it is to lie still to recover itself, and then lets its fury anew.

(11) HOTTENTOTS, SUPERSTITIONS OF THE. In respect to the religion of the Hottentots, it does not appear that they have any, except the fires, whom some suppose to be a distinct race of people. See § 3; and CARRAS. On being questioned on the subject of a Creator and Governor of the universe, they answer that they know nothing of the matter; nor do they seem willing to receive any instruction. All of them, however, have the most firm belief in the powers of magic; whence it might be inferred that they believe an evil being analogous to *the devil*; but they pay no religious worship to him, though from this source they derive all the evil that happens, and among these they reckon cold, rain, and thunder. So great is their ignorance, that many of the colonists forced Dr Sparrman, that their Bushiesmen would strike the thunder with many opprobrious epithets, and threaten to assault the flashes of lightning with darts, or any thing that came first to hand. Even the most intelligent among them could not

be convinced by all the arguments our author could use, that rain was not always an evil, and that it would be an unhappy circumstance if it were never to rain. "A maxim (says he), from a race of men in other respects really endowed with some sense, and frequently with no small degree of penetration and cunning, ought, methinks, to be considered as an indelible religious or superstitious notion entertained by them from their infancy." As the Hottentots have so strong a belief in the powers of magic, it is no wonder that they have abundance of witches and conjurers among them. Many of the Hottentots believe that all disorders incident to the human body are cured by magic. The wizards encourage this idea, but at the same time take care to employ both external and internal remedies. These conjurers appear to be possessed of considerable dexterity of hand. The superstition of the Hottentots never operates in making them afraid in the dark. They seem, however, to have some ideas of a future state, as they reproach their friends, when dead, with leaving them so soon; at the same time admonishing them from henceforth to demean themselves properly; by which they mean, that their deceased friends should not come back again and haunt them, nor allow themselves to be made use of by wizards to bring any mischief on those that survive them. There is a genus of insects (the *maris*) which, it has been generally thought, the Hottentots worship: but our author says that, so far from this, they have more than once caught several of them for him, and assisted him in sticking pins through them. "There is however, (he adds) a diminutive species of this insect, which some think it would be a crime, as well as very dangerous, to do any harm to: but this we have no more reason to look upon as any kind of religious worship, than we have to consider in the same light a certain superstitious notion prevalent among many of the more simple people in our own country (Sweden), who imagine that their sins will be forgiven them, if they set a cock chaser on its feet that has happened to fall upon its back. The moon, according to Kolben, receives a kind of adoration from the Hottentots; but the fact is, that they merely take the opportunity of her beams, and at the same time of the coolness of the night, to amuse themselves with dancing; and consequently have no more thoughts of worshipping her than the Christian colonists who are seen at that time strolling in great numbers about the streets, and parading on the stone steps with which their houses are usually encircled." The conjurers themselves are generally freethinkers, who have neither religion nor superstition of any kind.

HOTTINGER, John Henry, a native of Zurich in Switzerland. He was born in 1680, professed the Oriental languages at Leyden, and was much esteemed. He was drowned, with part of his family, in the river Lemt, in 1667. He wrote a prodigious number of works; the principal of which are, 1. *Excursiones Anti-Morinæ de Præstatibus Samaritanis*, &c; in which he defends the Hebrew text against father Morin. 2. *Historia Orientalis*, &c. 3. *Bibliotheca quadruplex*. 4. *Thesaurus Philologicus Sacre Scriptura*, &c. 5. *Historia Religiosa*. 6. *Præparatum*, &c.

*See Bibliotheca Orientalis, 4to. 7. Dissertationes miscellaneæ, &c.*

**HOTTON**, a town of the French republic, in the dep. of Ourte, and late duchy of Luxemburg; seated on the Ourte, 20 miles S.E. of Huy.

**HOTTONIA**, WATER VIOLET; a genus of the monogynia order, belonging to the pentandria class of plants: and in the natural method ranking under the 21st order, *Precia*. The corolla is salver-shaped; the stamina are placed in the tube of the corolla; and the capsule is unilocular. There is but one species, viz.

**HOTTONIA PALUSTRIS** 'with a naked stalk. It grows naturally in the standing waters in many parts of England. The leaves, which are for the most part immersed in water, are finely winged and flat like most of the sea plants; and at the bottom have long fibrous roots, which strike into the mud: the flower stalks rise five or six inches above the water, and toward the top have two or three whorles of purple flowers, terminated by a small cluster of the same. These flowers have the appearance of those of the stock gillflower, so make a pretty appearance on the surface of the water. It may be propagated in deep standing waters, by procuring its seeds when they are ripe, from the places of their natural growth; which should be immediately dropped into the water in those places where they are designed to grow, and the spring following they will appear; and if they are not disturbed, they will soon propagate themselves in great plenty.—Cows eat this plant; swine refuse it.

**HOTTONVILLE**, a town of France, in the dep. of Moselle, 3 miles NNE. of Boulay.

**HOTTOT**, a town of France, in the department of Calvados, 10½ miles W. of Caen.

**HOTY**, a town of Sweden, in Blekingen.

**HOTZEMPLITZ**, a river of Silesia, running into the Oder, in the duchy of Oppelen.

(1.) **HOU**, a town of China, in Chen-si.

(2.) **Hou**, or **How**, a town of Egypt, on the left bank of the Nile, on an artificial hill, said to have been built by the patriarch Joseph: 28 m. S. of Girge.

**HOUAC**, a French island, in the English channel, near the coast of Morbihan, 8 miles in circumference, defended by a fort: 7 miles NE. of Bellefleur.

**HOUAL**, or **OUALO**. See **OUALO**.

**HOUANG-TCHOU**, a city of China, in Tche-Kiang, 150 miles SSE. of Pekin.

**HOUBIGANT**, Charles Francis, a learned divine, born at Paris, in 1686. He was celebrated for his knowledge of the Hebrew; and translated the whole of the Old Testament from that language into Latin; published with notes at Paris in 1753, in 4 vols. fol. He also translated some English works into French. He died in 1783.

**HOUBRAKEN**, Jacob, a celebrated engraver, whose great excellence lay in portraits. His works are distinguished by an admirable softness and delicacy of execution, joined with good drawing, and a fine taste. They are pretty numerous; and most of them being for English publications, they are sufficiently known in this country. The greater part of the portraits of illustrious men, published in London by J. and P. Knapton, were his.

**HOUDAIN**, a town of France, in the dep. of the Straits of Calais; 6 miles S. of Bethune.

**HOUDAN**, a town of France, in the dept. of Seine and Oise; 9 miles W. of Montfort and 1 S. of Mantes.

(1.) \* **HOVE**. The preterite of *beave*.

(2.) **Hove**, a town of Norway, in Drontheim.

**HOVEDON**, Roger DE, of an illustrious family in Yorkshire, is said to have been born at Hovedon; now called *Howdon*, in the reign of Henry I. After he had received the first parts of education in his native country, he studied the civil and canon law. He became domestic chaplain to Henry II. who employed him to transact several ecclesiastical affairs; in which he acquitted himself with honour. His most meritorious work was his *Annals of England*, from A. D. 731, when Bede ecclesiastical history ends, to A. D. 1202. It is one of the most voluminous of our ancient histories, and is more valuable for the sincerity with which it is written, and the great variety of fact it contains, than for its style, or arrangement.

**HOUEILLES**, a town of France, in the dep. of Lot and Garonne; 7½ m. S. of Castel Jibon.

(1.) \* **HOVEL**. *n. s.* [Diminutive of *hove*, Saxon.] 1. A shed open on the sides, and covered overhead.—

So likewise a *hovel* will serve for a rook.

To stake on the pease, when harvest shall come.

If you make a *hovel*, thatched, over some quantity of ground, plank the ground over, and breed saltpetre. *Baron*.—

Your hay it is mow'd, your corn it is reap'd.

Your barns will be full, and your *hovels* kept dry.

2. A mean habitation; a cottage.—The menumber up the acclivities, dragging their line with them, where they feed them and milk them, and do all the dairy-work in such sorry *hovels* and sheds as they build to inhabit in during the summer. *Ray on the Creation*.

(3.) **HOVEL**, a town of Germany in Paderborn.

\* **To HOVEL**. *v. a.* [from the noun.] To hovel in an hovel.—

And was't thou fain, poor father,

To *hovel* thee with swine and rogues forlorn.  
In short and musty straw? *Shak. King Lear*

(1.) \* **HOVEN**. *part. pass.* [from *hew*.] Rased; swelled; tumefied.—

Tom Piper hath *hoven* and puffed up cheeks  
If cheese be so *hoven*, make Cuffe to seek croak.

(2.) **HOVEN CATTLE**, in husbandry, black cattle or sheep swollen by eating too voraciously of clover, or any other succulent food. The animal, when not quickly relieved, dies in half an hour. An extraordinary quantity of air being taken down with the clover, in its passage from the intestines upwards, forces the broad leaves of the clover before it, till they close up the passage at the entrance, and thus prevent the wind from turning. The common method of relief is to thrust the beast into the paunch, but this is always dangerous and often fatal. Mr Richard Egert of Graffham, near Guildford, received 50 guineas from the Society for the Encouragement of Arts &c. for publishing the following method practised



ham for curing hoven cattle:—"Let the farmer always ready smooth knobs of wood, of several sizes, fixed to the end of a flexible cane, for oxen should be at least 6 feet long, and deep 3. When a beast is hoven, let one person hold of him by the nostril and one horn, another hold his tongue fast in one hand, putting one down his throat with the other. Be careful to let the animal get the knob of the cane between his grinders; observe also to put the cane through down; the whole length will not in. You will find the obstacle at the entrance of the paunch: push the cane hard, and when perceive a smell to come from the paunch, the animal's body to sink, the cure is perfected."

**OVENIA**, in botany, a genus of the monogynous order, in the pentandria class of plants.

**To HOVER**. *v. n.* (*hovers*, to hang over, *hovers*.) 1. To hang in the air overhead, without going off one way or other.—

Some fiery devil *hovers* in the sky,  
And pours down mischief. *Shak. King John.*  
... my poor princes! ah, my tender babes!  
Your gentle souls fly in the air,  
And be not fix'd in doom perpetual,  
About me with your airy wings,  
Near your mother's lamentation. *Sh. R. III.*  
A hovering mist came swimming o'er his sight,  
And hid his eyes in everlasting night. *Dryden.*  
The flights of birds are *hovering* about the  
... and settling upon it. *Addison.*—

'Till as the earthly part decays and falls,  
The captive breaks her prison's mould'ring walls:  
And a while upon the sad remains,  
When now the pile, or sepulchre, contains,  
Thence with liberty unbounded flies,  
Intent to regain her native skies. *Prior.*  
The less retain'd, beneath the moon's pale  
Light,

... and catch the shooting stars by night. *Pope.*  
... in suspense or expectation.—The land-  
... no longer covenant with him; for that  
... looketh after change and alteration, and  
... in expectation of new worlds. *Spenser*  
*l. 3.* To wander about one place.—We see  
... a prince at the head of so great an ar-  
... on the borders of our confederates.  
—The truth and certainty is seen, and the  
... possesses itself of it; in the other, it  
... about it. *Locke.*

**HUSTADT**, a town and fort of Germany  
in Pomerania, on the Lippe; 3 miles W. of Lipp-

**UGA**, a town of France, in the dep. of Lot  
... one; 7½ miles S. of Castel-Jaloux.

**HOUGH**. *v. f.* (*hogs*, Saxon.) 1. The low-  
... of the thigh.—Blood shall be from the sword  
... belly, and dung of men into the camel's  
... *2 Kings xiii. 36.* 2. [*Hue*, Fr.] An adz;  
... See **Hoe**.—Did they really believe that  
... by *houghs* and an axe, could cut a god-  
... tree? *Stillingfleet.*

**HOUGH**, in the manege, is the joint of the  
... of a beast which connects the thigh to the  
... See **HAM**, N° 2.

**To HOUGH**. *v. n.* (*from the noun*.) 1. To  
...; to disable by cutting the sinews of the

ham.—Thou shalt *hough* their horses. *Job. ii. 6.*  
2. To cut up with an hough or hoe. 3. To hawk.  
This orthography is uncommon. See **To Hawk**.  
—Neither could we *hough* or spit from us; much  
less could we sneeze or cough. *Orw.*

(1.) **HOUGHTON**, Major, a gentleman to  
whom the Science of Geography is much in debt-  
ed; yet, by some strange fatality neither his Chris-  
tian name, his birth-place, nor his age are on re-  
cord. He was a captain in the 60th regt. and, in  
1779, acted as fort major in the island of Gorée,  
under Gen. Rooke. About 1789, hearing that the  
African Association wished to penetrate to the Ni-  
ger by the way of GAMBIA, he offered to execute  
their plan. For such a task he was particularly qual-  
ified. Besides an uncommon degree of personal  
courage and intrepidity, he possessed a constitu-  
tional flow of animal spirits and good humours  
and his complexion was naturally so dark, that a  
Moor might have taken him for his fellow country-  
man. His offer being accepted, he left England  
on the 16th Oct. 1790, and arrived at the mouth  
of the Gambia, on the 10th Nov. where he was  
kindly received by the King of Barra, whom he  
had formerly visited when at Gorée, and who of-  
fered him all the assistance in his power. From  
this place he proceeded to Junkiconda, and thence  
to Medina, where he met with an equally favour-  
able reception from the King of Woolli, of which  
kingdom Medina is the capital, and lies 900 miles  
above the mouth of the Gambia. From this town  
he wrote home to his wife, that a bilious fever had  
attacked him soon after his arrival in the Gambia,  
but his health was now unimpaired; a conspiracy  
had assailed his life, but the danger was past; the  
journey from Junkiconda had exposed him to in-  
numerable hardships, but he was now in possession  
of every gratification which the kindness of the  
king, or the hospitality of the people could enable  
him to enjoy." He concludes with expressing  
his hopes that the "will hereafter accompany him  
to a place where £50. a year will support them in  
affluence!"—But alas! these hopes were never to be  
realized. Misfortunes of various kinds accumu-  
lated upon him. By a fire, which consumed the  
house he lodged in, and the greatest part of Medi-  
na, he lost several valuable articles of merchandise,  
whereby the expences of his journey were to be  
defrayed; by the villainy of his interpreter who de-  
serted him, he lost his horse and 3 of his asses;  
and by the bursting of his gun, he was wounded  
in the face and arm:—misfortunes which the  
kindness of the people of Barraconde could only  
alleviate, but could not remedy. Still however  
he ventured to pass the limits of former travellers;  
and journeyed 120 miles to the country of the Foo-  
lies; thence to Bondou, whose king was of a ve-  
ry different temper from these of Barra and Wool-  
li; thence to Ferbanna, the capital of Bambouk,  
where he was seized with a fever and delirium,  
but met with the utmost kindness and humanity  
from the king and his subjects. From Ferbanna  
he intended to travel to Timbuctoo and Houssa,  
the utmost limits of the proposed journey; but  
having reached JARRA, he fell in with some Moors,  
who were travelling to Timbuct, a place in the  
Great Desert, who under pretence of conducting  
him on his journey, robbed him of every thing,  
and

and left him to perish at a place called Farra; where Mr Mungo Park (the latest traveller to Africa) was shown the spot to which his body had been dragged, but could not learn whether he died of hunger, or was murdered by the Mahometan Moors. Thus perished in the prime of life, a man whose travels and inquiries have enlarged the sphere of European knowledge respecting Africa, and who, had he lived, would have continued to throw much light on these unknown countries. His last dispatch to the Association was dated from Ferbanna, July 24th, 1791.

(2-21.) HOUGHTON, the name of 20 English villages: viz. of one each in Cumberland, Derby, Hants, Huntingdon, Leicester, Lincoln, Northampton, Nottingham, and Shropshire; of two each in Durham and Norfolk: of 3 in Northumberland, and 4 in Yorkshire.

HOU-KEOU, a town of China in Kiang-ni

HOUL, a river of France, which runs into the Meuse, near Givet.

(1.) \* HOULET. *n. f.* The vulgar name for an owl. The Scots and northern counties still retain it.

(2.) HOULET, or OWL. See STRIX.

HOULIERES, Antoniette de LAGARDE DES, a French lady, whose poetry is highly esteemed. She was born at Paris in 1628. She was the pupil of HENAU, and adopted his sceptical principles. Her works and those of her daughter have been collected and printed together. Most of the Idyls, particularly those on sheep and birds, surpass every thing of the kind in the French language: the thoughts and expressions are noble; and the style pure, flowing, and chaste. The daughter carried the poetic prize in the French academy against Fontenelle. Both these ladies were members of the academy of Ricovatri; the mother was also a member of the academy of Arles. Her life is prefixed to her works in the Paris edition of 1747, in 2 vols 12mo. She died in 1694; and her daughter in 1718; both at Paris.

HOULSWORTHY, a large town of Devonshire, seated between two branches of the Tamer. It has a good market for corn and provisions. Lon. 4. 43. W. Lat. 50. 50. N.

\* HOULT. *n. f.* [*belt*, Saxon.] A small wood. Obsolete.—

Or as the wind, in *belts* and shady greaves,  
A murmur makes among the boughs and leaves.

*Fairfax.*

HOUMA, a town of Turkey, in Natolia.

HOUNA, a cape of Scotland, on the coast of Caithness, 2 miles W. of Duncansby Head. Lon. 6. 15. E of Edin. Lat. 58. 33. N.

(1.) HOUNAM, a parish of Scotland, in Roxburghshire, of a circular form, about 20 miles long from E. to W. and 6 broad. It borders on Northumberland, where the top of the Fells, a range of the Cheviot hills, is the march. The climate is salubrious, and the inhabitants long-lived. Three died, about 1790, at the age of 100 each. The soil is light, but wet and spongy; fitter for grass than grain, of which little is produced: But 12,000 sheep are fed upon it, which produce "excellent wool," and "afford exquisite mutton." The population in 1791, as stated in *Sur J. Sinclair's Stat. Acc.* was only 368, having

decreased 167 since 1755, owing to the monopoly of farms. A Roman road runs through a part of the parish.

(2.) HOUNAM LAW, a small hill in the shire of Roxburgh, the highest on the border, except the Cheviot.

(1.) \* HOUND. *n. f.* [*hund*, Saxon; *hond*, Scottish.] A dog used in the chase.—

*Hounds* and greyhounds, mongrels, spaniels, &c.

Are cleped all by the name of dogs.

Jason threw, but fail'd to wound

The boar, and flew an undeserving *hound*,  
And through the dog the dart was cast  
ground.

The kind spaniel and the faithful *hound*,  
Likest that fox in shape and species found.  
Pursues the noted path and covets home.

(2.) HOUND. See CANIS, N° I. § vi; BULL HOUND, § 2, and GREY HOUND, § 2.

(3.) HOUNDS, KENNEL FOR. See KENNEL.

(4.) HOUNDS, TRAINING OF. Among sportsmen it is generally understood, that hounds of middle size are the most proper, all animals of description being stronger than such as are very small or very large. The shape ought to be particularly attended to, for if the hound be well proportioned, he can neither run fast nor much work. His legs ought to be straight, feet round, and not very large; his shoulders his breast rather wide than narrow; his chest his back broad, his head small, his neck short, tail thick and bushy, and well carried. Of those young hounds which are *outs at the end* or such as are weak from the knee to the hock, should ever be taken into the pack. The pack may look well, the hounds should be as much as possible of a size: and if they be handsome, the pack will then be perfect. It however, contributes nothing to the goodness of a pack; for very unhandsome packs, composed of hounds entirely different in size and colour, afford very good sport. It is only necessary that they should run well together; to which an uniformity in size and shape seems to contribute. The pack that can run ten miles, or other considerable space, in the shortest time may be said to go fastest, though the hounds, when separately might be considerably inferior to others in swiftness. A pack of hounds, trained in a collective body, go fast in proportion to the excellence of their noses and the breed they carry. Packs composed of hounds of various kinds seldom run well. When the packs are large, the hounds are seldom sufficiently bred to be good; 20 or 30 couple, therefore, or most 40, will be sufficient for the keenest sportsman in this country, as thus he may be enabled to hunt three or even four times a week. The number of hounds to be kept, must, however, to a considerable degree, depend on the strength of the pack and the country in which they hunt. They should be left at home as seldom as possible, and too many old hounds should not be kept. None ought to be kept above 5 or 6 years, though this also is somewhat uncertain, as we have no rule for judging how long a hound will last. In breeding of hounds, considerable attention ought to be paid to the dog from whom the

med. All such are to be rejected, as have a tender nose, as are *babblers* or *starters*. An old dog could never be put to an old bitch; nor should any attempts be made to cross the breed unless in proper and judicious manner. Mr Beckford, in *his Essay on Hunting*, informs us, that he has a foxhound bred out of a Newfoundland dog and a foxhound bitch; the whelps were monstrously big, and had other bad qualities besides. The most likely to be of service to a foxhound is a beagle. The reason of crossing the breeds sometimes is, that the imperfections of one may sometimes be remedied by another. January, February, and March, are the best months for breeding; late puppies seldom thrive. After the bitches begin to grow big with young, it will not be proper to let them hunt any more, or indeed remain for a much longer time in the kennel. Sometimes these animals will have an extraordinary number of whelps. Mr Beckford informs us, that he has known a bitch have 13 puppies at a birth; and he assures us, that a friend of his informed him, that a hound in his pack brought forth 16, all alive. In these cases it is proper to remove some of the puppies to another bitch, if you wish to keep them all; but if any are destroyed, the rest coloured ought to be kept. The bitches should not only have plenty of flesh, but milk; and the puppies should not be taken from their mothers till they are able to take care of themselves; the mothers will be relieved when they learn to suck, which they will do in a short time. When the puppies are taken away from their mothers, the litter should have three purging balls in them, one every other morning, and plenty of the intermediate day. If a bitch bring one or two puppies, and you have another bitch, I will take them, by putting the puppies to the former will soon be fit to hunt again. She should, however, be first physicked, and it will be of service to anoint her dugs with brandy water. Whelps are very liable to the distemper to which dogs in general are subject, and which frequently makes great havoc among them at their walks; and this is supposed by Mr Beckford to be owing to the little care that is taken of them. "If the distemper (says he) once get among them, they must all have it; yet notwithstanding that, as they will be constantly well fed, and will lie warm (in a kennel built on purpose), I am confident it would be the saving of many." If you should adopt this method, you must remember to use them early to go in couples; and as they become of a proper age, they must be used out often; for should they remain confined they would neither have the health, shape, or endurance, which they ought to have. When at barriers, I bred up some of the puppies at last kennel; but having no servants there to rise them properly, I found them much inferior to such of their brethren as had the luck to have the many difficulties and dangers they had undergone at their walks; these were afterwards used to any thing, and afraid of nothing; whilst the others that had been nursed with so much care, were weakly, timid, and had every disadvantage attending private education. I have often heard a excuse for hounds not hunting a cold scent, or.

that they were too *high-bred*. I confess I know not what that means: but this I know, that hounds are frequently too *ill bred* to be of any service. It is judgment in the breeder, and patience afterward in the huntsman, that makes them hunt. When young hounds are first taken in, they should be kept separate from the pack; and as it will happen at a time of the year when there is little or no hunting, you may easily give them up one of the kennels and grass court adjoining. Their play frequently ends in a battle; it therefore is less dangerous where all are equally matched.—If you find that they take a dislike to any particular hound, the safest way will be to remove him, or it is probable they will kill him at last. When a feeder hears the hounds quarrel in the kennel, he hallooos to them; he then goes in among them, and flogs every hound he can come near. How much more reasonable, as well as efficacious, would it be, were he to see which were the combatants before he speaks to them. Punishment would then fall, as it ought, on the guilty only. In all packs there are some hounds more quarrelsome than the rest; and it is to them we owe all the mischief that is done. If you find chastisement cannot quiet them, it may be prudent to break their holders; for since they are not necessary to them for the meat they have to eat, they are not likely to serve them in any good purpose. Young hounds should be fed twice a day, as they seldom take kindly to the kennel meat at first, and the distemper is most apt to seize them at this time. It is better not to round them till they are thoroughly settled; nor should it be put off till the hot weather, for then they would bleed too much. It may be better perhaps to round them at their quarters, when about six months old; should it be done sooner it would make their ears tuck up. The tailing of them is usually done before they are put out; it might be better, perhaps, to leave it till they are taken in. Dogs must not be rounded at the time they have the distemper upon them, as the loss of blood would weaken them too much. If any of the dogs be thin over the back, or any more quarrelsome than the rest, it will be of use to cut them: I also spay such bitches as I shall not want to breed from; they are more useful, are stouter, and are always in better order; besides it is absolutely necessary if you hunt late in the spring, or your pack will be very short for want of it. The latter operation, however, does not always succeed; it will be necessary therefore to employ a skilful person, and one on whom you can depend; for if it be ill done, though they cannot have puppies, they will go to heat notwithstanding. They should be kept low for several days before the operation is performed, and must be fed on thin meat for some time after." It is impossible to determine how many young hounds ought to be bred in order to keep up the pack, as this depends altogether on contingencies. The deficiencies of one year must be supplied by the next; but it is probable, that from 30 to 35 couple of old hounds and from 8 to 12 couple of young ones, will answer the purpose where no more than 40 couple are to be kept. A considerable number, however, ought always to be bred; for it is undoubt-

edly, and evidently true, that those who breed the greatest number of hounds must expect the best pack. After the hounds have been rounded, become acquainted with the huntsman, and answer to their names; they ought to be coupled, and walked out among sheep. Such as are particularly ill natured ought to have their couples loose about their necks in the kennel till they become reconciled to them. The most stubborn ought to be coupled to old hounds rather than two young ones; and two dogs should not be coupled together when you can avoid it. As young hounds are awkward at first, a few ought only to be set out at a time with people on foot, and they will soon afterwards follow a horse. When they have been walked out often in this manner amongst the sheep, they should be uncoupled by a few at a time, and those chastised who offer to run after the sheep; but it will be difficult to reclaim them after they have once been allowed to taste blood. When hounds are to be aired, it is best to take them out separately, the old ones one day, and the young another. With regard to the first entering of hounds to a scent, our author gives the following directions: "You had better enter them at their own game; it will save you much trouble afterwards. Many dogs, I believe, like that scent best which they were first blooded to: but be this as it may, it is most certainly reasonable to use them to that which it is intended they should hunt. It may not be amiss first when they begin to hunt to put light collars on them. Young hounds may easily get out of their knowledge; and shy ones, after they have been much beaten, may not choose to return home. Collars, in that case, may prevent their being lost.—You say you like to see your young hounds run a trail scent. I cannot think the doing of it once or twice could hurt your hounds; and yet, as a sportsman, I dare not recommend it. It would be less bad than entering them at hare. A cat is as good a trail as any; but on no account should any trail be used after your hounds are flopped to a scent. Hounds ought to be entered as soon as possible, though the time must depend on the nature of the country in which they are. In corn countries hunting may not be practicable till the corn is cut down; but you may begin sooner in grass countries, and at any time in woodlands. Hounds at their first entrance cannot be encouraged too much. When they are become handy, love a scent, and begin to know what is right, it will then be soon enough to chastise them for what is wrong; in which case one severe beating will save a great deal of trouble. When a hound is flogged, the whipper-in should make use of his voice as well as his whip. If any be very unsteady, it will not be amiss to send them out by themselves when the men go out to exercise their horses. If you have hares in plenty, let some be found sitting, and turned out before them: and you will find that the most riotous will not run after them. If you intend them to be steady from deer, they should often see deer, and then they will not regard them; and if after a probation of this kind you turn out a cub before them, with some old hounds to lead them on, you may assure yourself they will not be unsteady long." It is proper to

put the young hounds into the pack when they flop to a scent, become handy, know a run and stop easily. A few only are to be put in the pack at a time; and it is not advisable even to begin this till the pack have been out a few times themselves, and "are gotten well in blood." They should be low in flesh when you begin to hunt, the ground being generally hard at that time, so that they are very liable to be shaken—by hounds being handy, our author means their being ready to do whatever is required of them; particularly, when cast, to turn easily which the huntsman pleases. Mr Beckford begins to put with his young hounds in August. The huntsman in the preceding months keeps his old hounds healthy by giving them proper exercise, and gets his young hounds forward; and for this purpose nothing answers so well as taking them frequent out. The huntsman should go along with them, get frequently off his horse, and encourage them to come to him:—too much restraint will frequently incline the hounds to be riotous. Our author frequently walks out his hounds among the hares, and deer. Sometimes he turns down before them, which they kill; and when the mode of hunting approaches, he turns out young hounds or hangers; taking out some of the most steady of his old hounds to lead on the young ones. Several very and furze brakes are drawn with them to lead them to a halloo, and to teach them obedience. If they find improper game and hunt it, they are stopped and brought back; and as long as they will stop at a rate, they are not chastised. At such times as they are taken out to air, the huntsman leads them into the country in which they are designed to hunt; by which means they acquire knowledge of the country, and cannot get the way home at any time afterwards. When he begins to hunt, they are first brought into a cover of his own, which has many ridings cut in it, and where young foxes are turned out every now and then on purpose for them. After they have been hunted for some days in this manner, they are sent to distant covers, and several old hounds attend them. There they continue to hunt till they are taken into the pack, which is seldom before the beginning of September; for by that time they will have learned what is required of them, and seldom give much trouble afterwards. In September he begins to hunt in earnest: after the old hounds have killed a few foxes, the young ones are put into the pack, two or three at a time, till all have hunted. They are then divided; and as he seldom has occasion to take more than nine or ten couple, one half are taken out one day, and the other the next, till they are steady. To render fox hunting complete, the young hounds should be taken into the pack the first season; a requisite too expensive for most sportsmen. The pack should consist of about 20 couple of hounds, that have hunted one, two, three, or four seasons. The young pack should consist of about 20 couple of young hounds, and an equal number of old ones. They should have a separate establishment, and the two kennels should not be too near one another. When the season is over, the best of the young hounds should be taken into the pack, and the draught of old ones exchanged for them.



my must be bred to enable a sportsman to take a couple of young hounds every season. It is easy to keep up the number of old hounds; for when your own draft is not sufficient, its from other packs may be obtained, and at small expense. When young hounds are hunted together for the first season, and have not a sufficient number of old ones along with them, it is more harm than good.

**To HOUND**. *v. a.* (from the noun.) 1. To set on chase.—God is said to harden the heart perversely, but not operatively nor effectively; as who only lets loose a greyhound out of the pen, is said to *hound* him at the hare. *Bramhall*. To hunt; to pursue.—If the wolves had been used by tigers, they should have worried them. *Trage*.

**HOUND-FISH**. *n. s.* A kind of fish. *Myxine v. Asafurth*.

**HOUND POINT**, a cape of Scotland, in the Frith of Forth, on the N. coast of Leithgowshire, 7 m. WNW. of Leith.

1. **HOUND'S-TONGUE**. *n. s.* (*gongolium*, Lat.) 2. *Miller*.

2. **HOUND'S-TONGUE**. See **CYNODOSSUM**.

3. **HOUND TREE**. *n. s.* A kind of tree. *Cor. Asafurth*.

4. **HOUND-TREE**. See **CORNUS**, N° 1.

**HOUSLOW**, a town of Middlesex, 10 miles from London, seated on the HEATH (N° 2.) It is next to two parishes, the N. side of the street Heston, and the S. to Isleworth. Near it are water-mills. It has fairs on Trinity Monday, Monday after September 29. It has a charity-school and a chapel; and had formerly a convent of mendicant friars, who, by their institution, beggars for the ransom of captives taken by the Moors.

5. **HOUSLOW HEATH**, an extensive heath, used for robberies and horse-races.

6. **HOUP**. *n. s.* (*hupa*, Lat.) The poet. *Asafurth*.

7. **HOU-QUANG**, a province of China, in the centre of the empire; divided into two parts, the Yang-tse-kiang. The greater part of it is fertile, and watered by lakes, canals, and rivers; which render it so fertile that the Chinese call it *the granary of the empire*; and it is a saying among them, that "the abundance of Kiang-shi could furnish all China with a breakfast; but the province of Hou-quang could maintain all its inhabitants." Some princes of the race of Hong-wu formerly resided in this province; but that city was entirely destroyed by the Tartars when they conquered China. The people here boast much of their cotton cloths, silks, gold mines, wax, and paper made of the bamboo-reed. The northern part of the province contains 3 cities of the first class, and 60 of the 2d. and 3d. The population comprehends 7 of the first class and 54 of the 2d. and 3d. exclusive of forts, towns, and villages, which are numerous.

8. **HOU-QUANG**, a town of China, in the prov. of Chan-shi, 10 miles S. of Puen-Tcheou.

9. **HOUR**. *n. s.* (*hora*, Fr. *hour*, Lat.) 1. The 24th part of the natural day; the space of 60 minutes.

See the minutes how they run:  
How many makes the hour full complement,

How many hours bring about the day,  
How many days will finish up the year,  
How many years a mortal man may live. *Shak.*

2. A particular time —

Vexation almost stops my breath,  
That sudden'd friends greet in the hour of death. *Shak.*

When we can intrust an hour to serve,  
We'll spend it in some words upon that business,  
If you would grant the time. *Shak.*

The conscious wretch must all his arts reveal,  
From the first moment of his vital breath,  
To his last hour of unrepenting death. *Dryd.*

3. The time as marked by the clock.—

The hour runs through the roughest day. *Shak.*  
—Our neighbour let her floor to a genteel man,  
who kept good hours. *Tatler*.—They are as loud  
any hour of the morning, as our own country-  
men at midnight. *Addison*.

(1.) **Hour**, in chronology, is sometimes the 24th part of a natural day. See **DAY**, § 2. The word *hora* or *ora*, comes, according to some, from *Horus* the Egyptian name of the sun, the father of the **HOURS**. Others derive it from the Greek *ωρα*, to terminate, or distinguish. An hour, with us, is a measure of time, equal to a 24th part of the natural day, or the duration of the 24th part of the earth's diurnal rotation. It answers to 15° of the equator, not precisely, but near enough for common use. It is divided into 60 minutes; the minute into 60 seconds, &c. The division of the day is very ancient: as it is shown by *Kircher*, *Ordep. Egypt. Tom. II. P. II. Class. VII. c. 8*. The most ancient hour was the 12th part of the day. *Herodotus*, lib. ii. says that the Greeks learnt from the Egyptians the method of dividing the day into 12 parts.—The astronomers of *Cathaya*, &c. *Dr. Beveridge* observes, still retain this division. They call the hour *chag*; and to each *chag* gave a peculiar name, taken from some animal: the first is called *arth*, mouse; the 2d. *chin*, bullock; the 3d. *sem*, leopard; the 4th *mon*, hare; the 5th *chis*, crocodile, &c. The division of the day into 24 hours, was not known to the Romans before the first Punic war. Till that time they only regulated their days by the rising and setting of the sun. They divided the 24 hours of the day and night into 4 watches, containing three hours each. See **CHRONOLOGY**, § 16.

(2.) **HOURS**, in mythology. See **HORA**.

(3.) **HOURS**, *Hora*, in the Romish church, are certain prayers performed at stated times of the day; as matins, vespers, lauds, &c. The lesser hours are, *prime*, *terce*, *sixth* and *non*. They are called *canonical hours*, being rehearsed at certain hours prescribed by the canons, in commemoration of the mysteries accomplished at those hours: these hours were anciently called also *courses*, *courses*. The first constitution, enjoining the observation of the canonical hours, is of the 9th century, in a capitular of *Heto* bishop of Basil, enjoining the priests never to be absent at the canonical hours by day or night.

(4.) **HOURGLASS**. *n. s.* (*hour and glass*.) 1. A glass filled with sand, which, running through a narrow hole, marks the time.—Next morning, known to be a morning better by the *hourglass* than the day's clearness. *Sidney*.—In *Scotland*, the time

time will seem longer without a clock or *bourglass* than with it; for the mind doth value every moment. *Bacon*.—

Shake not his *bourglass*, when his hasty sand  
Is ebbing to the last. *Dryden Spanish Friar*.

3. A space of time. A manner of speaking rather affected than elegant.—We, within the *bourglass* of two months, have won one town, and overthrown great forces in the field. *Bacon*.

(2.) HOUR GLASSES are much used at sea for reckonings, &c. The best are those which, instead of sand, have egg shells dried in an oven, then beaten fine and sifted.

HOURS, in Mahometan theology, females promised to the faithful in paradise; formed for this purpose, with eternal beauty and undecaying charms.

(1.) \* HOURLY. *adj.* [from *hour*.] Happening or done every hour; frequent; often repeated.—  
Alcyone

Computes how many nights he had been gone,  
Observes the waning moon with *hourly* view,  
Numbers her age, and wishes for a new. *Dryd*.  
—We must live in *hourly* expectation of having  
those troops recalled, which they now leave with  
us. *Swift*.

(2.) HOURLY. *adv.* [from *hour*.] Every hour; frequently.—

She deserves a lord,  
That twenty such rude boys might tend upon,  
And *hourly* call her mistress. *Shak*.

Our estate may not endure!  
Hazard so near us, as doth *hourly* grow  
Out of his lunacies. *Shakespeare's Hamlet*.

They with ceaseless cry  
Surround me, as thou saw'st; *hourly* conceiv'd,  
And *hourly* born, with sorrow infinite  
To me! *Milton's Paradise Lost*.

Great was their strife, which *hourly* was re-  
new'd,  
Till each with mortal hate his rival view'd,  
*Dryden*.

\* HOURPLATE. *n. f.* [from *hour* and *plate*.]  
The dial; the plate on which the hours, pointed  
by the hand of a clock, are inscribed. If eyes  
could not view the hand, and the characters of  
the *hourplate*, and thereby at a distance see what  
o'clock it was, their owner could not be much be-  
nefited by that acuteness. *Locke*.

HOUSAK, a town of Asia, in Persian Arme-  
nia, 150 miles ENE. of Erivan.

HOUSATONICK, a river of the United States,  
which joins the Naugatuck in Connecticut, and  
forms the Stratford at Derby.

(1.) \* HOUSE. *n. f.* [*hus*, Saxon; *huys*, Dutch;  
*huise*, Scottish.] 1. A place wherein a man lives; a  
place of human abode.—

Sparrows must not build in his *house* eaves. *Shak*.  
—*Houses* are built to live in, not to look on; there-  
fore let use be preferred before uniformity, ex-  
cept where both may be had. *Bacon*.—in a *house*  
the doors are moveable, and the rooms square;  
yet the *house* is neither moveable nor square.  
*Harris*. 2. Any place of abode.—

The bees with smoke, the doves with noisome  
stench,  
Are from their hives and *houses* driven away.  
*Shakespeare*.

3. Place wherein religious or studious persons live  
common; monastery; college. Theodosius re-  
sided at a religious *house* in the city, where now  
Constantia resided. *Addison*. 4. The manner of  
living; the table.—He kept a miserable *house*, but  
the blame was wholly on madam. *Swift*. 5. Sta-  
tion of a planet in the heavens, astrologically con-  
sidered.—Pure spiritual substances we cannot com-  
municate with, therefore have need of means of com-  
munication, which some make to be the celestial  
*houses*: those who are for the celestial *houses* re-  
semble the planets, as the habitations intellectual sub-  
stances that animate them. *Stillingfleet*. 6. Fam-  
ily of ancestors; descendants, and kindred; race.

The red rose and the white are on his face.  
The fatal colours of our striving *houses*. *Shak*.  
An ignominious ransom and free pardon  
Are of two *houses*; lawful mercy sure  
Is nothing kin to foul redemption. *Shak*.

—By delaying my last, upon your grace's as-  
sion to the patronies of your *house*, I may seem  
to have made a forfeiture.

A poet is not born in ev'ry race;  
Two of a *house* few ages can afford,  
One to perform, another to record. *Dryden*.

7. A body of the parliament; the lords or com-  
mons collectively considered.—Nor were there  
objections against him so clear as to give con-  
vincing satisfaction to the major part of both  
houses, especially that of the lords. *King Charles*.

(2.) HOUSE. See ARCHITECTURE, *Index*.  
Among the Jews, Greeks and Romans, houses  
were flat on the top for walking on, and had usually  
a staircase on the outside, by which they might ascend or  
descend without coming into the house. The  
house was so laid out, that it inclosed a quad-  
rangular area or court; which being open to the sky  
gave light to it. This was the place where com-  
pany was received, and for that purpose it was  
strewn with mats or carpets for their better  
commodation. It was paved with marble or  
other materials, according to the owner's ability,  
and provided with an umbrella of vellum to shelter  
them from the inclemency of the weather.  
This part of their houses, called by the Romans  
*impluvium*, or *cavaedium*, was provided with  
channels to carry off the water into the common  
sewers. The level roof was covered with a fine  
plaster by way of terrace. Hither, especially among  
the Jews, it was customary to retire for meditation,  
private converse, devotion, (See Acts 1, p. 1) or the  
enjoyment of the evening breezes. It is surprising  
that so few modern houses are built with this con-  
venience. The Grecian houses were usually di-  
vided into two parts, in which the men and  
women had distinct mansions. The apartment of  
the men was towards the gate, and called *andron*,  
that of the women was the farthest part of the  
house, and called *gynaecium*. The Jews, Greeks  
and Romans, supposed their houses to be polluted  
by dead bodies, and to stand in need of purifi-  
cation.

(3.) HOUSE, in astrology, (§ 1, def. 5.) is the  
12th part of the heavens. The division of the  
heavens into houses, is founded upon the pretended  
influence of the stars, when meeting in them, and  
all sublunary bodies. These influences are sup-  
posed to be good or bad; and to each of these  
houses

its particular virtues are assigned; on which astrologers prepare and form a judgment of their success. The horizon and meridian are two circles of the celestial houses, which divide the sky into four equal parts, each containing 3 circles; 6 of which are above the horizon and 6 below it; and 6 of these are called *northern* and 6 *southern* houses. A scheme or figure of the heavens composed of 36 triangles, all called *houses*, in which is marked the stars, signs, and planets, so divided in each of these circles. Every planet exerts two particular houses, in which it is believed that they exert their influence in the same manner; but the sun and moon have only one, the house of the former being Leo, and of the latter Cancer. The houses in astrology have also names according to their qualities. The 1st. is the house of life; this is the ascendant, which extends 3 degrees above the horizon, and 3 below it. The 2d. is the house of riches: the 3d. the house of brothers: the 4th. in the lower part of the heavens, is the house of relations, or angle of the earth: the 5th. the house of children: the 6th. the house of health: the 7th. the house of marriage, and the angle of the west: the 8th. the house of death: the 9th. the house of friends: the 10th. the house of offices: the 11th. the house of enemies: and the 12th. the house of

**HOUSE, (§ 1. def. 7.)** See COMMONS, PARLIAMENT.

**HOUSE, COUNTRY,** is the *villa* of the ancients, the *quinta* of the Spaniards and the *chateau*, the *closerie* and *chateau* of the French, the *vigna* of the Italians. See VILLA.

**HOUSES FOR DISCOVERING SICK PERSONS.**

Shewing has been recommended as a cheap, and expeditious method of constructing houses, which have been found very useful for the reception of the sick, and therefore may prove wholesome places of residence for the healthy: Choose any situation, on a gravelly or chalky soil; upon this lay down the plan of the building; make one end of it face that quarter whence the purest and healthiest winds blow, and a breadth that can be conveniently roofed. Then drive stakes, 6 feet distant, into the ground as to stand about 6 feet above it; and, filling them with wattles, coat the wattles on the inside with the weather with fresh straw; make the roof in the same manner, but thicker, or of straw with a hole at the top, to open occasionally. Let the end of the building facing the sunniest quarter be open some feet back, so as to form a porch, where the convalescents may breathe the air without injury. A large chimney and grate may be erected at the other end. If the soil be chalky or gravelly, hollow it 4 or 5 feet within 12 or 18 inches of the walls; but let the water run into this hollow far enough within the walls that no water may get into it, and, if of stone, that they may not grow slippery in wet weather. From time to time open the vent-hole at the top, by which all the infectious air, being lighter, and consequently lighter, than that which is driven out by the rushing in of the fresh air, a purpose, which the little openings, which are left in the sides and roofs of such

buildings will, even of themselves, answer so well, as to compensate any cold they may let in, even in the coldest months. Let the floor be scraped 3 or 4 inches deep every 5 or 6 days, and what comes off removed to some distance. Halls of this kind, 50 feet long and 20 broad, cost but a trifle; yet, with these precautions (even without the addition of clean straw for every new patient to lie on, inclosed in clean washed sacks fit for the purpose,) proved of vastly more advantage in the recovery of sick soldiers, than the low roofed rooms of the farm houses of the Isle of Wight, or even the better accommodations of Carisbrooke castle, in which there perished 4 times the number of sick that there did in these temporary receptacles; which were first thought of by Dr Brocklesby, on occasion of some terrible infections from confined animal effluvia. In July 1796, Mr Henry Walker, of Thurmarston, in Leicestershire, obtained a patent for a curious invention of a method by which houses and other buildings may be erected equally durable, and at much less expence, in timber, lime, and workmanship, than houses on the usual construction. Of this invention he has published a description, to which we must refer the inquisitive reader.

(7.) **HOUSES, TAXES ON.** The **HORSE and WINDOW DUTY** is a branch of the king's extraordinary revenue. See REVENUE. As early as the conquest, mention is made in domesday book of *sumage* or *fugage*, vulgarly called *smoke-farthings*; which were paid by custom to the king for every chimney in the house. Edward the Black Prince, soon after his successes in France, in imitation of the English custom, imposed a tax of a florin upon every hearth in his French dominions. The first parliamentary establishment of it in England was by Stat. 13 & 14 Car. II. c. 10. whereby a hereditary revenue of 2s. for every hearth, in all houses paying to church and poor, was granted to the king for ever. And, by subsequent statutes, the constable and two other substantial inhabitants of the parish, to be appointed yearly (for the surveyor appointed by the crown, together with such constable or other public officer), were, once in every year, empowered to view the inside of every house in the parish. But, upon the Revolution, by Stat. 1. W. & M. c. 10. hearth-money was declared to be "not only a great oppression to the poorer sort, but a badge of slavery upon the whole people, exposing every man's house to be entered into and searched at pleasure, by persons unknown to him; and therefore, to erect a lasting monument of their majesties' goodness, in every house in the kingdom the duty of hearth-money was taken away and abolished." This monument of goodness remains among us to this day: but the prospect of it was darkened, when in six years afterwards, by Statute 7 W. III. c. 18. a tax was laid upon all houses (except cottages) of 2s. now advanced to 3s. per house, and a tax also upon all windows, if they exceeded nine, in such house. Which rates have been from time to time varied, being now extended to all windows exceeding five: and power is given to surveyors, appointed by the crown, to inspect the outside of houses, and also to pass through any house, two days in the year, into any court or yard.

yard, to inspect the windows there.—Schemes of the different rates of duty upon houses and windows may be seen in the *Almanacks*, or in *Kearfley's Tax-Tables* published annually.

(1.) \* *To House*. v. a. [from the noun.] 1.

To harbour; to admit to residence.—Palladius wished him to *house* all the Helots. *Sidney*.—Upon the North-sea a valley *houseth* a gentleman, who hath worn out his former name. *Crew's Survey of Cornwall*.—

Slander lives upon succession,

For ever *housed* where it gets possession. *Shak.*  
 Mere cottagers are but *housed* beggars. *Bacon*.—

Oh, can your counsel his despair defer,  
 Who now is *housed* in his sepulchre? *Sandys.*  
 We find them *housing* themselves in dens. *South*.—

In expectation of such times as these,

A chapel *hou's* d' 'em, truly call'd of ease. *Dryd.*

2. To shelter; to keep under a roof.—As we *house* not country plants to save them, so we may *house* our own to forward them. *Bacon's Nat. Hist.*  
 —*House* your choicest carnations, or rather let them under a pent-house, to preserve them in extremity of weather. *Evelyn*.—

Wit in northern climates will not blow,

Except, like orange trees, 'tis *hou's* d from snow.

*Dryden.*

(2.) \* *To House*. v. a. 1. To take shelter; to keep abode; to reside.—

We suffer it to *house* there half a day.

*Hubbard's Tale.*

Graze where you will, you shall not *house* with me. *Shak.*

Summers three times eight, save one,

She had told; alas! too soon,

After so short time of breath,

To *house* with darkness and with death. *Milton.*

2. To have an astrological station in the heavens.

In fear of this, observe the starry signs

Where Saturn *houses*, and where Hermes joins.

*Dryden*

I *housing* in the lion's hateful sign,

Bought senates and deserting troops are mine.

*Dryden.*

HOUSE-BOTE, n. s. a privilege of cutting wood anciently granted to tenants.

\* HOUSEBREAKER. n. s. [*house* and *break*.] Burglar; one who makes his way into houses to steal.—All *housebreakers* and sharpers had *thief* written in their foreheads. *L'Estrange*.

(1.) \* HOUSEBREAKING. n. s. [*house* and *break*.] Burglary.—When he hears of a rogue to be tried for robbing or *housebreaking*, he will send the whole paper to the government. *Swift*.

(2.) HOUSEBREAKING is the breaking into and robbing a house in the day-time; the same crime being termed BURGLARY when done by night: both are felony without benefit of clergy.

\* HOUSEDOG. n. s. [*house* and *dog*.] A mastiff kept to guard the house.—A very good *houfedog*, but a dangerous cur to strangers, had a bell about his neck. *L'Estrange*.—You see the goodness of the master even in the old *houfedog*. *Addison*.

HOUSE. See HOUSING, § 2.

\* (1.) HOUSEHOLD. n. s. [*house* and *hold*.] 1. A family living together.—

Two *households*, both alike in dignity,

In fair Verona, where we lay our scene,



sons of the great chamber, the pages of the prince chamber; the mace-bearers, cup-bearers, vintners, musicians, &c. See CHAMBERLAIN, § 4. A groom of the stole has under him the 12 or 14 lords of the bed-chamber, who wait weekly in the bed-chamber, and by turns lie there a night on the bed; and also the grooms of the bed-chamber, the pages of the bed-chamber and back-stairs, &c. See STOLE. The master or keeper of the wardrobe has under him a deputy, compiler, clerk of the robes, brusher, &c. and a number of tradesmen and artificers, who are all in servants to the king. The master of the horse has under his command the equerries, pages, men, grooms, coachmen, farriers, saddlers, and all the other officers and tradesmen employed in majesty's stables. Next to the civil list of the king's court, is the military, consisting of the duke of gentlemen pensioners, the yeomen of the guard, and the troops of the household; of which the first guard the king above stairs. When the king dines in public, he is waited upon at table by his majesty's cup-bearers, carvers, and gentlemen sewers, the musicians playing all the while. The dinner is brought up by the yeomen of the guard, and the gentlemen sewers the dishes after. The carvers cut for the king, and the gentlemen sewers serve him the drink with one knee on the ground, after he has first tasted it in the cover.

**HOUSEHOLDER.** *n. f.* [from *household*.] One who is the head of a family.—A certain *householder* planted a vineyard. *Mat. xxi. 33.*

**HOUSEHOLDS STUFF.** *n. f.* [from *household* and *stuff*.] Furniture of an house; utensils convenient for a family.—In this war that he maketh, he draweth from his foe, and lurketh in the thickets, waiting for advantages: his cloak is his strength, and his *household stuff*. *Spenser on Ireland.* A great part of the building was consumed, with hardly any *household stuff*. *Bacon.*—The woman had lost her *household stuff*. *L'Estrange.*

**HOUSE ISLAND,** an island of England, one of the 44 chains from the coast of Northumberland. It is the largest of the Farne Islands; (See FARNE, N° 1.) is about a mile in compass, and has a fort and a lighthouse. It contains about 600 acres of rich pasture; and the shore is strewed with good coals which are dug at the ebb tide. St Cuthbert is said to have passed the two winters of his life on this island. A priory of monks was afterwards established in it for 60 monks, subordinate to Durham. A square tower, the remains of a church, and some other buildings, are still to be seen on this island; and the coffin, said to be that of St Cuthbert. At the N. end of the isle is a chasm, from the top to the bottom of the rock, communicating with the sea; through which, in tempestuous weather, the water is forced with great violence and noise, and rises a fine jet of water of 60 feet high. It is called the inhabitants of the opposite coast, the *Churn*.

**HOUSE ISLAND,** an island of Scotland, on the W. coast of Shetland, in the parish of Bressay, joined to Burra by a bridge. (See BRESSAY, § 2. BURRA, N° 1.) Burra and House Island are, miles long and nearly one broad. In 1790, 132 persons were successfully inoculated for the small-pox in these two islands.

**HOUSEKEEPER.** *n. f.* [from *house* and *keep*.] 1. Householder; master of a family.—To be said an honest man and a good *housekeeper*, goes as fairly as to say a graceful man and a great scholar. *Shak.*—If I may credit *housekeepers* and substantial tradesmen, all sorts of provisions and commodities are risen excessively. *Locke.* 2. One who lives in plenty: one that exercises hospitality.—The people are apter to applaud *housekeepers* than house raisers. *Wotton.* 3. One who lives much at home.—How do you both? You are manifest *housekeepers*. What are you sewing there? *Shakespeare's Coriolanus.* 4. A woman servant that has care of a family, and superintends the other maid servants.—

Merry folks, who want by chance  
A pair to make a country dance,  
Call the old *housekeeper*, and get her  
To fill a place for want of better. *Swift.*

5. A housedog. Not in use.—Distinguish the *housekeeper*, the hunter. *Shakespeare.*

(1.) **HOUSEKEEPING.** *adj.* [from *house* and *keep*.] Domestic; useful to a family.—His house for pleasant prospect, large scope, and other *housekeeping* commodities, challengeth the pre-eminence. *Cornew.*

(2.) **HOUSEKEEPING.** *n. f.* Hospitality; liberal and plentiful table.—I hear your grace hath sworn out *housekeeping*. *Shakespeare.*—His table was one of the last that gave us an example of the old *housekeeping* of an English nobleman: an abundance reigned, which shewed the masters hospitality. *Prior.*

**HOUSEL.** *n. f.* [from *house*, Saxon, from *housel*, Gothic, a sacrifice, or *housin*, dimin. *housiola*, Lat.] The holy eucharist.

**To HOUSEL.** *v. a.* [from the noun.] To give, or receive the eucharist. Both the noun and verb are obsolete.

(1.) **HOUSELEEK.** *n. f.* [from *house* and *leek*.] A plant. *Miller.*—The acerbs supply their quantity of cruder acids; as juices of apples, grapes, the sorrels, and *houseleek*. *Floyer.*

(2-5) **HOUSE-LEEK.** See PISTIA, SEDUM, SEMPERVIVUM, and TILLEM.

**HOUSELESS.** *adj.* [from *house*.] Wanting abode; wanting habitation.—

Poor naked wretches,  
How shall your *houseless* heads and unfed sides,  
Your loop'd and window'd raggedness, defend  
you? *Shak.*  
—This hungry, *houseless*, suffering, dying Jesus,  
fed many thousands with five loaves and two fishes. *Wells.*

**HOUSE-LINE.** See HOUSING. § 3.

**HOUSEMAID.** *n. f.* [from *house* and *maid*.] A maid employed to keep the house clean.—The *housemaid* may put out the candle against the looking glass. *Swift.*

**HOUSEROOM.** *n. f.* [from *house* and *room*.] Place in a house.—

*Houseroom*, that costs him nothing, he bestows;  
Yet still we scribble on, though still we lose. *Dryden.*

**HOUSEMAIL.** *n. f.* A kind of snail.

**HOUSEWARMING.** *n. f.* [from *house* and *warm*.] A feast or merry-making upon going into a new house.

**HOUSEWIFE.** *n. f.* [from *house* and *wife*.] This is

now frequently written, *buswife*, or *busu*.) 1. The mistress of a family.—You will think it unfit for a good *housewife* to stir in or to busy herself about her *housewifery*. *Spenser on Ireland*.—I have room enough, but the kind and hearty *housewife* is dead. *Pope to Swift*. 2. A female economist.—Fitting is a mantle for a bad man, and surely for a bad *housewife* it is no less convenient; for some of them, that be wandering women, it is half a wardrobe. *Spenser on Ireland*.—Let us sit and mock the good *housewife*, Fortune, from her wheel, that her gifts may henceforth be disposed equally. *Shak.*—

Farmers in degree,

He a good husband, a good *housewife* she. *Dryd.*

Early *housewives* leave the bed,

When living embers on the hearth are spread.

*Dryden.*

—The fairest among the daughters of Britain shew themselves good statesswomen as well as good *housewives*. *Addison*. 3. One skilled in female business.—He was bred up under the tuition of a tender mother, till he made as good an *housewife* as herself: he could preserve apricocks and make jellies. *Addison*.

(1.) \* **HOUSEWIFELY**, *adj.* [from *housewife*.] Skilled in the acts becoming a housewife.

(2.) \* **HOUSEWIFELY**, *adv.* [from *housewife*.] With the economy of a careful woman.

\* **HOUSEWIFERY**, *n. s.* [from *housewife*.] 1. Domestic or female business; management becoming the mistress of a family.—You will think it unfit for a good housewife to stir in or to busy herself about her *housewifery*. *Spenser on Ireland*—

He ordain'd a lady for his prize,

Generally praiseful; fair and young, and skill'd in *housewiferies*. *Chapman's Iliad*.

—Little butter was exported abroad, and that discredited by the *housewifery* of the Irish in making it up. *Temple*. 2. Female economy.—Learn good works for necessary uses; for St Paul expresses the obligations of Christian women to good *housewifery*, and charitable provisions for their family and neighbourhood. *Taylor*.

**HOUSHOLD**, an erroneous spelling. See **HOUSEHOLD**.

(1.) \* **HOUSING**, *n. s.* [from *house*.] 1. Quantity of inhabited building.—London is supplied with people to increase its inhabitants, according to the increase of *housing*. *Graunt*. 2. [From *houssaux*, *lenses*, or *houffe*, French.] Cloth originally used to keep off dirt, now added to saddles as ornamental.

(2.) **HOUSING**, or **HOUSSE**, (§ 1, *def.* 2.) is a cover laid over a saddle to save it from the weather, &c. The cavaliers anciently appeared with embroidered housings.

(3.) **HOUSING**, or **HOUSE LINE**, in the sea-language, a small line, formed of three fine strands or twists of hemp, smaller than rope yarn. It is chiefly used to seize blocks into their strops, to bind the corners of the sails, or to fasten the bottom of a sail to its bolt-rope, &c. See **BOLT-ROPE**, § 1, 2.

(4.) **HOUSING**, among bricklayers, a brick which is warped, or cast crooked or hollow in burning.

\* **HOUSLING**, *adj.* [from *house*.] Provided

for entertainment at first entrance into a house; housewarming.—

His own two hands the holy knot did knit.

That none but death for ever can divide;

His own two hands, for such a turn must fit

The *housing* fire did kindle and provide. *P. Sam.*

\* **HOUSS**, *n. s.* [from *houssaux*, or *houffe*, French.] Covering of cloth originally used to keep off dirt, now added to saddles as ornamental; *housing*. This word, though used by *Dryden*, I do not find in any other place.

Six lions' hides with thongs together fast,

His upper parts defended to his waist;

And where man ended, the continu'd rest,

Spread on his back, the *houss* and trappings of a beast.

**HOUSSA**, the capital of a flourishing and wealthy empire in the interior part of Africa, situated on the banks of the Niger. Its population is estimated at 100,000 souls and consists of moors and negroes; the latter are most numerous. They are in such a high state of refinement and civility that the committee of the African Association can only account for it by supposing them to be the descendants of those ancient Carthaginians who escaped from the massacre of their countrymen by the Romans. (See **CARTHAGE**, § 6.) The women are admitted freely into society. The government is a limited monarchy, in which the negroes have a share; the rights of landed property are preserved by hereditary officers; the laws are severe, but kept in writing; their alphabetical characters are quite distinct from both the Hebrew and Arabic, and writing is in common among them; their merchants are remarkable for probity; and their artists more skilled in several branches of manufactures, particularly in smelting of iron, than even the Europeans. Their files for instance, are much superior to those of Britain and France. Their wheels used in the manufacture of pottery resemble those of the ancient Germans. The banks of the Niger in this empire all the way from Hossua to Tombuctu are well peopled. Such is the substance of the most authentic accounts of Hossua, first communicated to the African Association in 1790, by an Arab, named *Shabens*; and since confirmed by the British consuls at Tunis and Morocco, and as by Mr Mungo Park. Hossua, according to Major Rennel, in his last map of N. Africa, is in Lon 4 30. E. and Lat. 16. 20. N.

**HOUSONIA**, in botany; a genus of the monogynia order, belonging to the tetradneum plants; and in the natural method ranking under the 47th order, *Stellate*. The corolla is monophyllous and funnel-shaped; the capsule bilocular, dispermous, superior.

(1.) **HOUSTOUN**, [or *Hew's town*, from *Hew* de Padvinan, an ancient proprietor] a neat village in Renfrewshire, rebuilt with hewn stone in 1781; and containing 35 houses and 574 souls in 1790. Its chief trade is weaving of cotton muslins, lawns, and silk gauzes. Adjacent to it is a large ble. chfield, on which are bleached above 3000 pieces of muslin and lawn, with 50,000 spindles of yarn annually. *Houstoun* is 12 mile. E. of Greenock, 13½ W. of Glasgow, and 5 from Paisley.

(2.) **HOUSTOUN**

(5.) **HOUSTOUN AND KILLALLAN**, two united parishes of Scotland, in Renfrewshire, anciently distinct, but consisting of lands so much intermixed, that they were conjoined, upon a petition from the patrons and heritors of each, in 1760. The ground in the high ground is sharp; the soil is various. The greater part of the united parishes is enclosed; and produces good crops of oats, barley, pease, beans, potatoes, clover and rye-grass. The population in 1790, stated by the rev. J. Monteath, in his report to Sir J. Sinclair, was 234 souls, and had increased 87 since 1715. These united parishes abound with lime and free-stone. They were anciently part of a Roman province, lying within the line of Antonine's Wall.

**HOUT BAY**, a bay on the S. coast of Africa, NW. of the Cape of Good Hope. Lon. 18. 19. Lat. 34. 5. S.

**HOU-TCHEOU**, a city of China, in the province of Tche-kiang. It is a city of the first class; and is situated on a lake, from which it takes its name. The quantity of silk manufactured here is most incredible. To give some idea of it, we may only say, that the tribute paid by a city under its jurisdiction, named *Ts-tsin-bien*, amounts to more than 500,000 oz. of silver. Its district contains seven cities, one of which is of the second, six of the third class.

**HOUTEVILLE**, Claud Francis, a French artist, born in 1689. He was secretary to the French academy, and wrote a work entitled, *La vie de la Religion Chretienne prouvee par les arts*. He died in 1743, aged 54.

**HOUTHOVE**, a town of the French republic, in the dep. of Lys, and late prov. of Austrian Flanders; 6 miles NW. of Bruges.

**HOU-TO**, a river of China, which runs into the Bay, in the prov. of Pe-tcheli.

**HOUTUYNIA**, a genus of the polygynia order, belonging to the polyandria class of plants.

**HOUTWAEI**, a town of the Batavian republic, in the dep. of Amstel, 1 mile E. of Amsterdam.

**HOUZOUANAS**, a wandering nation of Africa, who inhabit the country between that of the *NIMQUAS* on the W. and *CARRARIA* on the E.; situated, according to the map in Vailant's Travels, between 16° and 19° Lon. E. It extends a great way N. from Lat. 23° but how far is not known. See *HOTTENTOTS*, § 5. When

Vailant was at the Cape, he was informed, that they formerly inhabited the country of *Cannibals*, the Snowy Mountains, and the district between them and *Carraria*; and that they lived on amicable and friendly terms with the Europeans until a set of lawless banditti, sent from Holland, subjected them to bondage, repaid their laborious services with harsh treatment, and when the *Houzuouanas* fled to the mountains for refuge, pursued and massacred them like wild beasts: that on this they removed to the land which they now possess, but, enraged at their tyranny, swore in their own name, and that of their country, to be revenged of these European monsters. "And thus, (adds he,) if tradition says true, a peaceful and industrious nation rendered like, vindictive, and ferocious;" and their hostility to the planters is perpetuated. Their cruel and predatory habits render them the dread of all the surrounding tribes. Yet a Hottentot, who had lived many years among them, assured M. Vailant, "that they are by no means murderers by profession; that they take up arms only to make just reprisals; that they live entirely by hunting; and that though they sometimes rob, when provisions fail, they never kill, except in self defence, or in retaliation." On the whole, they appear in many respects to resemble the *Arahs*, being like them brave and addicted to rapine, but so unalterably faithful to their engagements, that they will defend to the last drop of their blood the traveller who purchases their service, and puts his confidence in them for protection. In M. Vailant's opinion, "if it be at all practicable to travel from S. to N. through Africa, it can only be under the conduct of the *Houzuouanas*;" and he thinks "that 30 men, of their brave temperate and indefatigable nation, would be sufficient to protect an enterprising European through that long and hazardous journey." Yet he describes these people, so superior to the other natives of S. Africa, as but of low stature; a person 5 feet 4 inches high being among them counted *very tall*; but in their well proportioned little bodies are united surprizing strength and agility, with a certain air of assurance, boldness, and haughtiness, which awes the beholder. Of all the savage races M. Vailant saw none that appeared endowed with a mind so active and a constitution so hardy. He also celebrates them as affectionate parents and husbands. As to their persons, their heads, though they resemble those of the *Hottentots*, are rounder towards the chin. They are not so black, but have rather the lead-coloured complexion of the *Malays*. Their hair is more woolly, and very short. Their noses are flatter, which makes their faces have a bad profile; although their eyes are so large and lively, and their features so expressive, that their countenances are on the whole agreeable. The climate being hot, they go almost entirely naked all the year, except that they have a piece of jackal skin fastened round the loins. They often sleep on the bare ground. They sometimes stop in fertile places, and erect a *kraal*, or temporary village; in which case, they have no private property, but enjoy all things in common. When two of their hordes meet, the reception is friendly on both sides, and they treat each other as brethren, though they have never seen each other before. When they emigrate from these *kraals*, they leave their huts standing, that another tribe who travels that way may make use of them. Active and nimble they climb the highest mountains and most dangerous rocks. They conducted M. Vailant, with his servants and cattle, over precipices, which he and his *Hottentots*, without their aid, would have reckoned absolutely impassable. Their only arms are bows and arrows, which they use with great expertness. Nocturnal fires are a kind of *telegraph*, which they have brought to great perfection, and by varying the number and form of which, they announce to their distant friends, a victory or defeat, an arrival or departure, a successful expedition, or the want of assistance. Among their physical peculiarities, M. Vailant describes "an enormous natural rump of the women, which distinguishes them from all other people."

people." But this rump we suspect not to be *natural*, any more than the little feet of the Chinese women, but the effect of *art*; for he adds, that "when the women have children too young to follow them, they place them on this rump, and that he has seen one of these women run with a child of three years old, that stood erect on its feet at her back, like a foot boy behind a carriage." The utility therefore of such an artificial *pad*, to women who travel without clothing, is self-evident, and accounts for its formation and continuance.

\* **HOW.** [*how*, Saxon; *hoe*, Dutch] 1. In what manner; to what degree.—*How* long wilt thou refuse to humble thyself before me? *Exodus*.—*How* much better is it to get wisdom than gold? and to get understanding, rather to be chosen than silver? *Proverbs*.—*How* oft is the candle of the wicked put out? And *how* oft cometh their destruction upon them? *Job*.—O *how* love I thy law, it is my meditation. *Psalms*.—

*How* many children's plaints and mother's cries!

*How* many woeful widows left to bow

To sad disgrace.

*Daniel's Civil War.*

—Consider into *how* many different substances it may be analysed by the fire. *Boyle*. 2. In what manner.—

Mark'd you not,

*How* that the guilty kindred of the queen

Look'd pale when they did hear of Clarence's death?

*Shak.*

Prosecute the means of thy deliverance

By riform, or *how* else. *Milton's Agonistes.*

—We examine the why and the *how* of things.

*L'Estrange*.—'Tis much in our power *how* to live; but not at all when or *how* to die. *L'Estrange.*

—It is pleasant to see *how* the small territories of this little republick are cultivated to the best advantage. *Addison on Italy*. 3. For what reason; from what cause.—

*How* now, my love? Why is your cheek so pale?

*How* chance the roses there to fade so fast? *Shak.*

—*How* is it that thou hast found it so quickly?

*Gen. xvii. 10.* 4. By what means.—Men would

have the colours of birds feathers, if they could tell *how*; or they will have gay skins instead of gay clothes. *Bacon's Natural History*. 5. In what state.—For *how* shall I go up to my father. *Gen.*

*xliv. 34.*—

Whence am I forc'd, and whether am I born?

*How*, and with what reproach shall I return?

*Dryden's Æn.*

6. It is used in a sense marking proportion or correspondence.—Behold, he put no trust in his servants, *how* much less in them that dwell in houses

of clay, whose foundation is in the dust? *Job iv.*

19.—A great division fell among the nobility, so

much the more dangerous by *how* much the spi-

rits were more active and high. *Hayward*.—By *how*

much they would diminish the present extent of the

sea, so much they would impair the fertility, and

foundations of the earth. *Bentley*. 7. It is much

used in exclamation.—*How* are the mighty fal-

len! *Sam.*—*How* doth the city sit solitary as a

widow! *Lam. i. 1. 8.* In an affirmative sense, not

easily explained; that so it is; that.—Thick clouds

put us in some hope of land, knowing *how* that

part of the South-sea was utterly unknown, and might have islands or continents. *Bacon*.

**HOWAN SOUND**, a strait of the Orkneys, between the islands of Egilsba and Rousa.

(1.) **HOWARD**, Charles, an able fighting and experienced seaman, was the son of Sir William Howard, baron of Effingham, and born in 1536. He served under his father, who was lord high admiral of England, till the accession of Q. Elizabeth. In Jan. 1573, he succeeded his father in title and estate; after which he became chamberlain of the household and K. G. and in 1585 made lord high admiral, at that critical juncture when the Spaniards were sending their Armada to conquer England. When he received intelligence of the approach of the Spanish fleet, he saw the prodigious consequence it was to give the few ships that were ready at Plymouth, and not only gave orders in every thing himself, but wrought also with his own hands, and the next night left the port with six ships. The next morning, though he had only 30 sail, and that the smallest of the fleet, he attacked the Spaniards, but first dispatched his brother-in-law Sir Edm. Hobby, to the queen, to desire her to make proper disposition of her land forces for the security of the coast, and to hasten as many ships as possible to his assistance. His valour was conspicuously displayed in his repeated attacks upon the superior enemy. The coolness of his temper no less conspicuous; and it was owing to his unanimity and prudence that the victory was great. The queen expressed her high sense of his merit, and granted him a pension for life. In 1596, he commanded in chief at sea, as well by land, the forces sent against Spain, whose prudence and moderation were among the principal causes of the success the English met with that great and glorious enterprize; so that, on his return in 1597, he was created earl of Nottingham. The next eminent service in which he was engaged was in 1599, when the Spaniards began to meditate a new invasion. The queen was always too quick for her enemies, drew together in a fortnight's time, such a fleet, and such an army, as took away all appearance of fear from her foreign and domestic foes; and she gave the earl the sole and supreme command of the fleet and army, with the title of *lord high general of all England*, an office unknown in succeeding times. When age and infirmity had fitted him for action he resigned his office, and spent the remainder of his life in retirement, till his decease; which happened in 1624, in the 88th year of his age.

(2.) **HOWARD**, Henry, earl of Surry, a soldier and a poet, the son and grandson of two lord admirals, dukes of Norfolk, was born about 1540 and educated in Windsor castle, with young Henry, son of the earl of Richmond, natural son to King Henry VIII. Wood says, that he was some time a student at Cardinal College, Oxford. In his youth he became enamoured of the fair Geraldine, whom poets have immortalized; and whose lively beauty he maintained, in the romantic spirit of the times, in various tournaments in the principal cities of Italy, "against all comers, whether Christians, Jews, Saracens, Turks, or cannibals."



was victorious in them all: as well as in one in 1540, at Westminster, against Sir John v. Sir Thomas Seymour, and others. In 1541, he marched, under his father, against the Scots; but was confined in Windsor castle for a month in Lent, contrary to the king's permission. In 1544, on the expedition to Boulogne, he was appointed field marshal of the English army; and after taking that town, in 1546, he was appointed captain general of the king's forces in France. He was at this time K. G. But attempting to intercept a convoy, he was defeated by the French, and soon after superseded in his command by the Duke of Hertford. He married Frances daughter of John earl of Oxford; and, after her death, he was married to the princess Mary. For this the king, rivals of the Norfolk family, and now in favour with the king, accused him of aspiring to the crown. Accordingly Surry, and his father the Duke, were committed to the Tower, in Dec. 1550; and on the 13th Jan. following, Surry was beheaded at Guild hall, and beheaded on Tower hill, the 19th, 9 days before the death of the king; thus, that the measure of his crimes might be touched his life with the murder of his best subject. The accusations brought against this amiable and innocent young nobleman on his trial, were so grossly ridiculous, that one is astonished how possible, even in the most despotic reign, to find a judge and jury so pusillanimously villanous to carry on the farce of justice on the occasion. Thus we see that even our excellent constitution, and our so justly boasted trials by jury, have been made subservient to the purpose of despotism. As to his character, all our poets have sung his praise. Mr Walpole thus gives his anecdotes of him: "We now emerge from the twilight of learning to an almost perfect author, that ornament of a boisterous, yet unpolished court, the earl of Surry, celebrated by Drayton, Dryden, Penton, Pope, illustrated by his own muse, and lamented for his unhappy death: a man (as Sir Walter Raleigh says) no less brave than learned, and of excellent hopes." And calls him the bett of Sir Thomas Wyatt, a soldier, in his learning and excellent qualities; and the author of *The Art of English Poetry* ranks him among the reformers of our poetry and style. His poems were published in 1557, 1560; and 1565, 1574, 1585, and 1587, 8vo. Several of the poems are by Sir Thomas Wyatt and others.

Howard, John, Esq; a man of singular and transcendent humanity, was the son of a repute upholsterer in St Paul's church-yard. He was born at Hackney, in 1716; and was put apprentice to Mr N. Newnham, grocer in Watling street. His father died in 1744, leaving only this son and daughter, to both of whom he bequeathed handsome fortunes; but by his will directed that his son should not be considered of age till he was 21. His constitution being very weak, the remaining time of his apprenticeship was bought out, and he applied himself to the study of medicine and natural philosophy. Falling into a nervous fever, he was lodged with a widow lady, named Sarah Dean, (a worthy woman, but an invalid,) he was nursed with so much care and attention, that he believed to marry her out of gratitude. In vain

she expostulated with him upon the extravagance of such a proceeding, he being about 28 and she about 51 years of age; but nothing could alter his resolution, and they were privately married about 1751. She was possessed of a small fortune, which he presented to her sister. During his residence at Newington, Mr Howard, who was bred a dissenter, and steadfastly adhered all his life to that profession, gave 50l. to purchase the lease of a house near the meeting house, and to appropriate it as a parsonage house for the minister. His wife died Nov. 10, 1755, aged 54; and he was a sincere mourner for her death. About this time, he was elected F. R. S. In 1756 he experienced some of those evils which he afterwards made it his business to redress. He embarked that year in a Lisbon packet, to make the tour of Portugal; when the vessel was taken by a French privateer. "Before we reached Brest," (says he in his *Treatise On Prisons*, p. 11.) "I suffered the extremity of thirst, not having for above 40 hours one drop of water, nor hardly a morsel of food. In the castle at Brest I lay six nights upon straw; and observing how cruelly my countrymen were used there and at Morlaix, whither I was carried next, during the two months I was at Carhaix upon parole, I corresponded with the English prisoners at Brest, Morlaix, and Dinan: at the last of those towns were several of our ship's crew, and my servant. I had sufficient evidence of their being treated with such barbarity, that many hundreds had perished, and that 36 were buried in a hole at Dinan in one day. When I came to England, still on parole, I made known to the commissioners of sick and wounded seamen the sundry particulars, which gained their attention and thanks. Remonstrance was made to the French court: our sailors had redress; and those that were in the three prisons mentioned above, were brought home in the first cartel ships. —Perhaps (adds Mr Howard) what I suffered on this occasion increased my sympathy with the unhappy people whose case is the subject of this book." He afterwards made the tour of Italy; and at his return settled at Brokenhurst, a pleasant villa in the New Forest, near Lymington in Hampshire, having, April 15, 1758, married a daughter of Edward Leeds, Esq; of Croxton, Cambridgeshire, king's serjeant. This lady died in 1765 in child-bed, of her only child, a son, who unfortunately became lunatic. After her death Mr Howard left Lymington, and purchased an estate at Cardington, near Bedford. "While he lived here in retirement" (says Mr Palmer in his funeral sermon,) his neat but humble mansion was ever hospitable to a few select friends, but was never the scene of luxurious banqueting. Though polite to all, he neither sought nor admitted the company of the profligate, however distinguished by rank or fortune. His charity had no bounds, except those of prudence; and was not more commendable for the extent of it, than for the manner in which it was exercised. He gave not his bounty to countenance vice and idleness, but to encourage virtue and industry. He was singularly useful in furnishing employment for the labouring poor of both sexes, when a scarcity of work rendered their situation most com-

passionable. And at other times, though never inattentive to the tale of woe, he was not easily imposed upon by it, but made himself acquainted with the case. He had indeed a general acquaintance with the cases and characters of the poor around him, and made it his business to visit the abodes of affliction. In circumstances of bodily disorder he often acted the part of a physician as well as a friend. But his kindness was not confined to the bodies of his fellow creatures, it extended to their spiritual and immortal part. He used his advice, his admonitions, and influence, to discountenance immorality of all kinds, and to promote the knowledge and practice of religion. He provided for the instruction of poor children, by erecting and supporting schools. In short, he was an universal blessing to the village where he resided, in every part of which are to be seen the pleasing monuments of his munificence and taste. His liberality extended also to adjacent places; Nor was it confined to persons of his own religious persuasion, but comprehended the necessitous and deserving of all parties; while he was particularly useful in serving the interest of the Christian Society to which he belonged. What wonder if such a man were universally beloved? Was it possible he should have an enemy? One however he had (and I never heard of more), an idle and dissolute wretch, who, having been often reprov'd by him for his vices, formed the desperate resolution to murder him as he was going to public worship, which he almost always did on foot. But Providence remarkably interposed to preserve to valuable a life, by inclining him that morning to go on horseback a different road." But the sphere in which he had hitherto moved was too narrow for his enlarged mind. Being appointed, in 1771, Sheriff of Bedfordshire, this office brought the distress of prisoners more immediately under his notice. He personally visited the county jail, where he observed such abuses, and such scenes of calamity, as he had before no conception of. He inspected the prisons in some neighbouring counties, and finding in them equal room for complaint, he determined to visit the principal prisons in England. The farther he proceeded, the more shocking were the scenes he discovered, which induced him to exert himself to the utmost, for a general reform in these horrid places of confinement; considering it as of the highest importance, not only to the wretched objects themselves, but to the community at large. Upon this subject he was examined in the house of commons in March 1774, when he had the honour of their thanks. This encouraged him to proceed. He revisited all the prisons in the kingdom, together with the principal houses of correction. In 1775, he enlarged his circuit by going into Wales, Scotland, and Ireland, where he found the same need of reformation. One of his grand objects was, to put a stop to that shocking distemper, called the *jail fever*; which raged so dreadfully in many of the prisons, as to render them in the last degree dangerous. A distemper, by which more had been taken off than by the hands of the executioner; and which, in several instances, had been communicated from the prisoners into the courts of justice, and had proved fatal to the ma-

gistrates and judges, and to multitudes of persons who attended the trials, as well as to the families of discharged felons and debtors. Another evil proposed was, to procure the immediate release of prisoners, who, upon trial, were acquitted but who often continued long to be unjustly detained for not being able to pay the accusers' fees: Also to abolish many other absurd and unwholesome usages which had long prevailed. But the great object was, to introduce a thorough reformation into our prisons; where he had found the most flagrant vices to prevail in such a degree that they were become seminaries of wickedness and villany, and the most formidable enemies to the community; in consequence of the promiscuous intercourse of prisoners of both sexes, and of all ages and descriptions; whereby the young and less experienced were initiated, by old and hardened sinners, into all the arts of villany and the mysteries of iniquity; so that, instead of being reformed by their confinement (which should be the chief end of punishment), those thus discharged became more injurious to society than before. For the attainment of these great ends Mr Howard spared neither pains nor expence, and cheerfully exposed himself to much violence and hazard; particularly from that malignant distemper, of which he saw many dying in most loathsome dungeons, into which none, if we were not obliged, besides himself, would venture. "I have been frequently (says Mr Howard) what precautions I use to preserve myself from infection in the prisons and hospitals which I visit. I here answer, next to the free goodness and purity of the Author of my being, temperance and cleanliness are my preservatives. Trusting in the merciful Providence, and believing myself to be doing my duty, I visit the most noxious cells, while thus employed, I fear no evil. I never enter an hospital or prison before breakfast; and in an offensive room, I seldom draw my breath freely." His laudable endeavours he had the pleasure to see, in some instances, crowned with success; particularly in regard to the health of the prisons, some of which were rebuilt under his inspection. Better provision was also made for the instruction of prisoners, by the introduction of bibles and other pious books into their cells, and a more constant attendance of clergymen. The gaolers likewise have, by act of parliament, been rendered incapable of selling strong liquors, which had been the source of much drunkenness and disorder. But for a minute detail of particulars the reader is referred to Mr Howard's publications which show that much is yet wanting. With view to a more general and happy regulation, and the reformation of criminals, he resolved to visit other countries; in hopes of collecting some information which might be useful in his own. For this purpose he travelled into France, Flanders, Holland, Germany, Switzerland, Prussia, and Russia, and visited Copenhagen, Stockholm, Riga, Warfaw, and some cities in Portugal and Spain. In all these expensive and hazardous journeys he denied himself the usual gratifications of travellers, and declined the honours offered him by persons of the first distinction, applying himself solely to his grand object. To him the inspection of

, or hospital, was more grateful than all the ornaments of a palace. With what astonishment and gratitude he was received by their miserable inhabitants may easily be imagined, since he made observations on their situation, he stated their relief; and many distressed prisoners abroad, as well as at home, partook of his care, and some were liberated by it: for he visited all of every nation, and people, and persons, as brethren. Nor was he sparing of advice or reproof, as he saw occasion, to persons of rank and influence, whereby the miseries of their countrymen might be relieved. As he courted neither of none, neither did he fear the frowns of any; but, with a manly freedom and a Christian candour, spoke his mind to crowded heads, as freely to the emperor Joseph II. in a manner which they were not accustomed; which, more, in a person of such disinterested views, earned him esteem, and in some instances effected in relieving the miserable and oppressed. On his return, he published in 1777, *the State of the Prisons in England and Wales, Preliminary Observations, and an Account of Foreign Prisons.* 4to. And, in 1778, he made a journey through the Prussian and Austrian dominions, and the free cities of Germany, &c. The observations made in this tour were published in 1780; with remarks respecting the treatment of prisoners of war, and the hulks on the Thames. In 1781 he again revisited Holland, some cities in Germany, and the capitals of Prussia, Sweden, Russia, and Poland; and in 1782 he visited some cities in Portugal and Spain, and returned through France, Flanders, and Holland. The substance of all these travels was afterwards put into one narrative, published in 1784. He published a curious account of the BASTILLE, and that infamous French prison happily now destroyed. He next visited the lazarettos in France, Italy, to obtain information concerning the methods to prevent the spreading of the plague. He then proceeded to Smyrna and Constantinople, where that most dreadful of human plagues prevailed, "pleasing himself with the prospect of not only learning, but being able to communicate somewhat to the inhabitants of those distant regions." In the execution of this design, as he was so much exposed to danger, and he caught the plague, "that merciful Providence (as he remarks) which had hitherto preserved me, was pleased to extend his protection to me on this journey also, and to bring him home to me in safety." In his return he revisited the prisons and hospitals in the countries through which he passed, and afterwards went again to Holland; and thence to Ireland, where he inspected the Protestant Charter Schools, in some of which he had observed shameful abuses, which he reported to a committee of the Irish House of Commons. In this tour, he took a particular notice of what he observed amiss in the conduct of the charitable, with a view to a reform, and to their success. In the course of these journeys, many cities and communities paid him honorary respect. At Dublin, he was created LL.D. of that university. At Glasgow and Liverpool he was elected among their honorary members.

Upon his return, having again inspected the prisons in England, and the hulks on the Thames, to see what alterations had been made, he published the result of his last laborious investigations, in "*An Account of the principal Lazarettos in Europe, with various Papers relative to the Plague, together with further Observations on some foreign Prisons and Hospitals, and additional Remarks on the present State of those in Great Britain and Ireland,*" with a great number of curious plates. The work likewise contained Observations on Penitentiary Houses, for the correction and reformation of criminals; of which he and Dr Fothergill had been nominated by the King to be superintendants. He also published the Grand Duke of Tuscany's "*New Code of Criminal Law, with an English Translation:*" and of all his publications he gave a vast number of copies among his acquaintance. His laying open the horrors of despotism in France had nearly exposed him to suffer them; and had it not been for timely notice of our ambassador, he had ended his days in the Bastille. He concluded his *Account of Lazarettos* with announcing his "intention again to quit his country, revisit Russia, Turkey, &c. and extend his tour in the East. I am not insensible (says he) of the dangers that must attend such a journey. Trusting, however, in the protection of that kind Providence which has hitherto preserved me, I calmly and cheerfully commit myself to the disposal of meriting wisdom. Should it please God to cut off my life in the prosecution of this design, let not my conduct be uncandidly imputed to rashness or enthusiasm, but to a serious deliberate conviction, that I am pursuing the path of duty; and to a sincere desire of being made an instrument of more extensive usefulness to my fellow creatures than could be expected in the narrower circle of a retired life." Accordingly, he set out in summer 1789 on this hazardous enterprise; the principal object of which was to administer James's Powder, a medicine in high repute in malignant fevers, under a strong persuasion that it would be equally efficacious in the plague. In this second tour, in the East, having spent some time at Cherson, a Russian settlement on the Dnieper, he caught, in visiting the Russian hospital, or as some say a young lady who was ill of it, a malignant fever, which carried him off on the 10th January, after an illness of about 15 days. He was buried, as he desired, in the garden of a villa, belonging to a French gentleman from whom he had received great civilities, by his faithful servant who had attended him in his former journeyings. While absent on his first tour to Turkey, &c. his character for active benevolence had so much attracted the public attention, that a subscription was set on foot to erect a statue to his honour, and in no long space above L. 1500 was subscribed for that purpose. But in consequence of two letters from Mr Howard himself to the subscribers, (inserted in the *Genl. Mag.* vol. lvi. p. 101) the design was laid aside. It has, however, been resumed since his death: and surely of all the monuments ever erected by public gratitude to illustrious characters, none was ever erected in honour of worth so admirable as his—who devoted his time, his strength, his fortune,

and

and finally sacrificed his life in the pursuits of humanity:—who (to adopt the expressive words of Burke) visited all Europe (and the East, not to survey the sumptuousness of palaces, or the stateliness of temples; not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosity of modern art; not to collect medals, or to collate MSS.; but to dive into the depth of dungeons; to plunge into the infection of hospitals; to survey the mansions of sorrow and of pain; to take the gauge and dimensions of misery, depression, and contempt; to remember the forgotten; to attend to the neglected; to visit the forsaken; and to compare and collate the distresses of all men in all countries. His plan is original; and it is as full of genius as it is of humanity. It is a voyage of discovery, a circumnavigation of charity; and already the benefit of his labour is felt more or less in every country."

(4.) HOWARD, Sir Robert, an English historian and poet of the 17th century. He was a younger son of Thomas Earl of Berkshire, and educated at Magdalen College, Oxford. He suffered much during the civil war, but on the restoration was knighted, and elected M. P. for Stockbridge, in Hants, in 1661. He was afterwards appointed auditor of the Exchequer; but, upon James II's accession, became a zealous friend to the revolution. He wrote, 1. The History of the reigns of Edward II and Richard II, in 8vo. 1690. 2. The History of Religion; 8vo. 1694; and 3. Poems and Plays. He also translated Statius's Achilles, and the 4th book of Virgil's Æneid, 8vo. 1660. He died about 1699.

\* HOWAR. } *adv.* (*how be it.*) Nevertheless;

\* HOWARIV. } notwithstanding; yet; however.  
Not now in use.—

Siker thou speak'st like a lewd lorrel,

Of heaven to deemen so,

Howde I am but rude and borrel,

Yet nearer ways I know.

*Spenser.*

—Things so ordained are to be kept, *howbeit* not necessarily, any longer than 'till there grow some urgent cause to ordain the contrary. *Hooker.*—There is a knowledge which God hath always revealed unto them in the works of nature: this they honour and esteem highly as profound wisdom, *howbeit* this wisdom saveth them not. *Hooker.*—There was no army transmitted out of England, *howbeit* the English colonies in Ireland did win ground upon the Irish. *Davies on Ireland.*

HOWDEN, a town in the East Riding of Yorkshire, 180 miles from London, on the N. side of the Ouse. It has a market on Saturday, and 4 fairs. Here was formerly a collegiate church of five prebendaries, erected in the 16th century; adjacent to which the bishops of Durham have a palace. One of them built a very tall steeple to the church, whither the inhabitants might retire in case of inundations; to which it is very liable from the great freshes that come down the Ouse sometimes at ebb. It is 16 miles S.E. of York, and 23 W. of Hull. Lon. 0. 51. W. Lat. 51. 45. N.

HOWDENSHIRE, a small district of Yorkshire, so named from the above town which it surrounds, and watered by a conflux of several large rivers

that fall into the Humber. At Howden there is a ferry over the Ouse.

\* HOWD'YA. [*Contracted from how do ye.*] What state is your health; A message of civility I now write no letters but of plain belated plain *howd'ya's*, to those few I am forced to respond with. *Pope.*

(1.) HOWE, John, a learned English common-law divine, born in 1630. He became vicar of Great Torrington in Devonshire, and appointed house hold chaplain to Cromwell; seems to have been free from the fanaticism of the fashion, as he offended Cromwell by preaching against the doctrine of particular faith. When Oliver died, he continued chaplain to Richard; when Richard was deposed, he returned to Torrington, where he continued till the act of indemnity set him aside. He afterwards settled atrecht, until the declaration for liberty of conscience was published by king James II. in shelter of which he returned to London, where he died in 1703. He published a great number of sermons and religious works, which have been reprinted in 2 vols folio.

(2.) HOWE, John, Esq; an eminent English man and writer, was the brother of Sir John Howe, and born in Nottinghamshire. He was M. P. for Cirencester in the convention parliament 1688—9, and was re-elected for it and for Cirencester in the 3 last parliaments of K. William and the 3 first of Q. Anne. He was a friend of the revolution, and wrote a pamphlet for K. William, but afterwards opposed him with such boldness, particularly when the treaty of Utrecht was under discussion, that the king's rank prevented him from demanding a pension. It was chiefly owing to Mr Howe, that, when the House agreed to allow half pay to the retired officers. In 1703, he was made a member of the privy council, vice-admiral of Gloucestershire, paymaster-general of the guards; in which office he was succeeded by Mr Walpole in 1714. He died at his seat of Stowell, in 1721. He was author of several poems, and is mentioned in Swift's works. His son was created Lord Chidworth.

(3.) HOWE, Richard, Earl Howe, a British English admiral, born in 1723. He entered naval service very young, and when only 20 appointed captain of the Baltimore sloop of war, in which he attacked and beat off two French frigates of 30 guns each. In this action he was dangerously wounded in the head; but recovered, and was made a post captain in the Triton by the king. After this he obtained the command of the ship of 60 guns, when he took a French 64 ship, off the coast of Newfoundland. In 1758 he served under Adm. Hawke on the French coast, and in 1758 was appointed commodore of a squadron, with which he destroyed a great number of ships and magazines at St Malo. In 1759, when Edward was put under his instruction, and on Aug 6th he took Cherbourg, and destroyed the garrison. At the unfortunate affair of St Omer, he displayed equal courage and humanity, by saving the retreating soldiers at the risk of his life. After the death of his brother in 1750, he became



er, and soon after had a share in the glorious  
ory over Conflans; for which he received the  
als of King George II. In 1763, he was ap-  
sted 1st lord of the Admiralty, and in 1765  
serer of the Navy. In 1770, he was made  
-admiral of the blue, and commander in chief  
e Mediterranean. During the American war  
ommanded the fleet on that coast. In 1781  
as sent to the relief of Gibraltar, which he  
mplished in sight of the enemy's fleet, which  
a vain challenged to combat. In 1783, he  
twice made 1st lord of the Admiralty, and  
tained in that high station till 1788, when he  
reated an earl. In 1793, he commanded  
hannel fleet, and on June 1st 1794, obtained  
cise victory over the most powerful fleet e  
equipped by the French republic; for which  
received the thanks of their majesties, who vi-  
l him on board of his ship at Spithead; when  
king presented him with a magnificent sword,  
ld chain and medal. He also received the  
ls of both houses, and the freedom of the ci-  
f London. In 1795, he succeeded Adm. Por-  
n general of the marines, and in 1797 was  
K. G. He died in Aug. 1799, aged 74.

Howe, an isle on the coast of Guernsey.

Howe, a town of N. Carolina. 3 m. S. of  
burn.

Howe, 2 villages in Yorkshire.

Howe Island, a small island of the South Sea,  
tered in 1774; (See Cook, N° III. § 9.)  
by the inhabitants of the Society Islands,  
lon. 154. 7. W. Lat. 13. 46. S.

Howell, James, a voluminous writer of the  
century, born in 1596; who supported him-  
any years by writing and translating books.  
gh he had been a zealous loyalist, he after-  
battered Cromwell; yet on the restoration  
made historiographer to the king, being  
1st in England who enjoyed that title. He  
is 1646.

Howe's Foreland, a cape on the coast of  
Greenland. Lon. 67. 27. E. Lat. 48. 30. S.

Howe's Island, or Lord Howe's Island,  
all island in the neighbourhood of New South  
wales, discovered Feb. 17, 1788, S. Lat. 31. 36.

Lon. 159. 4 It is of an arched figure, lying  
NW. to SE. the two extremities including  
ice of about six miles, though, by reason of  
curved figure of the island itself, it is near 7  
miles. It is deeply indented on the middle of  
east part by a bay named *Ross's Bay*, and on  
W. has another named *Prince William Henry's*  
; so that the whole appears like two islands  
ed together by an isthmus, in some places not  
half a mile broad. On the S. part of that  
ion which lies most to the N. are two con-  
sible bays, named *Callam's* and *Hunter's Bay*;  
on the SW. part of the other are two high  
mountains, the most southerly named *Mount Gow-*  
and the other *Mount Lidgbird*. The convex  
of the island lying towards the NE. and the  
concave side towards the SW. is terminated by  
points named *Point King* and *Point Philip*.  
fresh water was found on the island; but it  
ends with cabbage palms, mangrove, and  
caneel trees, even up to the summits of the  
mountains: besides celery, spinach, and some o-

ther excellent plants. There are great numbers  
of gannets, and a land fowl of a dusky brown co-  
lour, with a bill about 4 inches long, and feet  
like those of a chicken. These were found to be  
fine meat, and were very fat. There are many  
large pigeons, and the white birds found in Nor-  
folk Island were also met with in this one. The  
bill of this bird is red, and very strong, thick, and  
sharp pointed. Great numbers of fine turtles fre-  
quent this island in summer, but go northward in  
winter. The coast abounds with fish. About 4  
leagues from this island is a remarkably high rock,  
named *Bell's Pyramid*. This island may be ap-  
proached without danger; but about 4 miles from  
the SW. part of the pyramid there is a very dan-  
gerous rock, which appears above the surface of  
the water. The isthmus which joins the two parts  
has been formerly overflowed, and the island dis-  
joined, as in the very centre large beds of coral  
rocks and great quantities of shells were seen. On  
the east, which seems in general to be the wea-  
ther side, the sea has thrown up a bank of sand  
from 15 to 30 feet high, which serves as a barrier  
against future inundations. The island also ap-  
pears to have suffered by volcanic eruptions, as  
great quantities of pumice stones were found upon  
it. Mr Aukia also found that the whole reef  
which shelters the W. bay had been burnt up.  
The time he visited it was that of the incubation  
of the gannets, of which there were then prodig-  
ious numbers, their nests being only hollows  
made in the sand, there not being any quadru-  
peds on the island to disturb them. He also met  
with beautiful parrots and paroquets; a new spe-  
cies of cootes, rails and magpies; and a very beau-  
tiful small bird of a brown colour with a yellow  
breast, and yellow on the wing, which seemed to  
be a species of humming bird. They found also  
a black bird like a shearwater, having a hooked  
bill; and which burrows in the ground. The on-  
ly insects met with were common earth worms  
and ants; which last were numerous.

(2.) Howe's Island, another island in the S. Pa-  
cific Ocean; lying in Lon. 164. 43. E. Lat. 11. 10. S.

Howe's Point, a cape on the coast of Egmont.

\* HOWEVER. adv. [*how* and *ever*.] 1. In  
whatsoever manner; in whatsoever degree.—

This ring he holds

In most rich choice; yet in his idle fire,  
To buy his will, it would not seem too dear,  
*Howe'er* repented of. *Shakespeare.*

To trace the ways

Of highest agents, deem'd *however* wise. *Milt.*  
2 At all events; happen what will; at least.—  
Our chief end is to be freed from all, if it may be,  
*however* from the greatest evils; and to enjoy, if  
it may be, all good, *however* the chiefest. *Tillot-*  
*son.* 3. Nevertheless; notwithstanding; yet.—

In your excuse your love does little say;

You might *howe'er* have took a fairer way. *Dryd.*  
—Its views are bounded on all sides by several  
ranges of mountains, which are *however* at so  
great a distance, that they leave a wonderful va-  
riety of beautiful prospects. *Addison on Italy.*—I  
do not build my reasoning wholly on the case of  
persecution, *however* I do not exclude it. *Atter-*  
*bury.*—Few turn their thoughts to examine how  
those diseases in a state are bred, that hasten its  
end;

end; which would, *however*, be a very useful enquiry. *Swift*. 4. To some of these meanings this word may be commonly reduced, but its power is sometimes almost evanescent.

**HOWILEMUR**, a town of Persia.

**HOWITZ**, or } a kind of mortar, mounted

**HOWITZER**, } upon a field-carriage like a gun. The difference between a mortar and a howitz is, that the trunnions of the first are at the end, and at the middle in the last. The invention of howitzes is of much later date than mortars, and had their origin from them. The constructions of howitzes are as various and uncertain as those of mortars, excepting the chambers, which are all cylindric. They are distinguished by the diameter of the bore; for instance, a ten inch howitz is the diameter of that which is 10 inches; and so of the smaller ones.

\* **HOWL**. *n. s.* [from the verb.] 1. The cry of a wolf or dog.—

Murder.

Alarmed by his sentinel the wolf,  
Whose *howl*'s his watch. *Shakespeare's Macbeth*.  
—These and the like rumours are no more than the last *howls* of a dog dissected alive. 2. The cry of a human being in horror.—

She raves, she runs with a distracted pace,  
And fills with horrid *howls* the public place.

*Dryden's Æn.*

\* **To HOWL**. *v. n.* [*buglen*, Dutch; *ululo*, Lat.]

1. To cry as a wolf or dog.—

Methought a legion of foul fiends  
Environ'd me, and *howled* in mine ears  
Such hideous cries, that with the very noise  
I trembling wak'd. *Shakespeare's Richard III.*

If wolves had at thy gate *howl'd* that stern time,  
Thou should'st have said, Go, porter, turn the key. *Shakespeare.*

—He found him in a desert land, and in the waste *howling* wilderness. *Deuter. xxxii. 10.*—

As when a sort of wolves infest the night,  
With their wild *howlings* at fair Cynthia's light.

*Waller.*

Hard as his native rocks, cold as his sword,  
Pierce as the wolves that *howl'd* around his birth;  
He hates the tyrant, and the suppliant scorns.

*Smith.*

2. To utter cries in distress.—Therefore will I *howl*, and cry out for all Moab. *Jer. xlviii.*—

The damned use that word in hell,  
*Howlings* attend it. *Shakefp. Romeo and Juliet.*

Each new morn

New widows *howl*, new orphans cry, new sorrows

Strike Heaven on the face. *Shakespeare.*  
I have words

That would be *howl'd* out in the desert air,  
Where hearing should not catch them. *Shak.*

The noise grows louder still:

Rattling of armour, trumpets, drums and ataballes;

And sometimes peals of shouts that rend the heav'ns,

Like victory; then groans again, and *howlings*  
Like those of vanquish'd men. *Dryden.*

3. To seek with a belluine cry or tone.—

Peace, monster, peace! Go tell thy horrid tale  
To savages, and *howl* it out in deserts! *Philips.*

4. It is used poetically of many noises loud and horrid.

\* **HOWSOEVER**. *adv.* [*how* and *forever*.] In what manner forever. See **HOWEVER**.—Be sus, who, after Moses, was one of the most eminent, *howsoever* he hath been since corrupted, is in the substance of all agree. *Raleigh's History*. Although.—The man doth fear God, *how* it seems not in him. *Shak.*

**HOWTH**, a promontory of Ireland, which forms the N. entrance of the bay of Dublin, lying a small village about 7 miles NE. of the city. It belongs to the family of the E. of Howth, who obtained their surname of St Lawrence from a victory gained over the Irish on St Lawrence's day, 1177, their former name being Tristram; and has continued in possession of the family above 500 years. The shores off this hill are rocky and precipitous, affording, however, a few harbours for small craft. It was formerly called *Bea-hew*, *the Birds promontory*; and celebrated for St Dun Criomthan, or the royal palace of Cromm erected on it, he having been chief or king of the district, and memorable for making several successful descents on the coast of Britain against the Danes in the time of Agricola. Howth, though stripped of trees, was formerly covered with noble oaks, and was a seat of the Druids; and their altars still remains in a sequestered place on the E. side of the hill. The mansion-house in form of a castle, and was probably erected by Sir Armoricus Tristram. Near the house is the family chapel, and on the W. shore are the ruins of St Mary's church, with some ancient monuments of lord Howth's ancestors. W. of the house are the ruins of St Fenton's church. 6. 22. W. Lat. 53. 21. N.

\* **To HOX**. *v. a.* [from *bog*, Saxon.] To hang to ham string.—

Thou art a coward,  
Which *boxes* honesty behind, restraining  
From course required. *Shakefp Winter's Tale*.  
—Lodronius, perceiving the old soldier's coming, alighted, and with his sword *boxed* his back, saying aloud, This day, valiant soldiers, shall have me both your general and fellow fighting on foot as one of yourselves. *Knock.*

**HOXTER**, a town of Germany, in Westphalia, 3 miles NW. of Corvey. In 1634, it was taken by the Imperialists, and the inhabitants massacred. In 1646, it was taken by the Swedes.

(1.) \* **HOY**. *n. s.* [*hou*, old French.] A small boat sometimes with one deck.—

He sent to Germany, strange aid to rear  
From whence erstwhile arrived here three legions  
Of Saxons, whom he for his safety employs. *Fairfax*

—To define a barge and *boy*, which are both a boat and a ship, is hard. *Watt's Logick*.

(2.) A **HOY** is a small vessel, chiefly used for coasting or carrying goods to or from a ship, in a road or bay, where the ordinary lighters cannot be managed with safety or convenience. It is difficult to describe, precisely, the marks of distinction between this vessel and some others of the same size, which are rigged in the same manner, because what is called a *boy* in one place, is called a *hoy* in another. *Watt's Logick*.

or *smack* in another; and even the who navigate these vessels, have, upon examination, very vague ideas of the marks by which they are distinguished. In Holland, the hoy has masts; in England, it has but one, where the mast is sometimes extended by a boom, and sometimes without it. Upon the whole, it may be called a small vessel, usually rigged as a sloop, employed for carrying passengers and luggage from one place to another, on the sea-coast.

**Hoy**, an island of Scotland, one of the Larkness isles. It is about 10 miles long, and 1 mile broad; and is separated from Pomona by a strait 1½ miles wide. Lon. 6. 5. E. of Edin. 43. N.

**Hoy**, a parish of Scotland in Orkney, united to Garmsey. See GARMSEY. Hoy is a hill, about 10 miles long from NW. to SE. broad. HOY-HEAD, a very steep, and about 100 feet high. It serves as a sea mark. The soil is very wet and spongy; the climate is healthy; the natives are long lived. One died some 120 years ago. About 1200 sheep run wild on the mountains. The population in 1795, by the rev. Robert Sands, in his report to the parish, was 250; that of both parishes 410; the male, within 40 years, was 270. There is a rock, called ironically the *Dwarf's Stone*, measuring 16½ broad, and 7 feet 5 inches high; and divided into 3 apartments, forming a bed, 5 feet 8 inches long, and a room, and the mid room a fire-place, with a chimney for smoke. At the foot of the rock is a perfect echo, which repeats every syllable for some minutes. There is also a rich silver mine in the parish, which contains 1000 lbs of silver in the ton of ore.

**HOY**. See HOYE.

**HOY**, a town of China, in Chen-si.

**HOY**, a town of Germany, in Westphalia, capital of a county of the same name; seated on the Weser, and subject to the elector of Hanover. Lon. 9. 0. E. Lat. 53. 5. N.

**HOY**, a town of Denmark, in Sleswick.

**HOY-SWEDA**, a town of Lusatia.

**HOY-HEAD**. See HOY, N° 4.

**HOY-LAND**, a town of Norway, in Drontheim.

**HOY-LE**, LOUGH, a lake of Ireland, in W.

**HOY-M**, a town of Saxony, in Anhalt.

**HOY-N**, a town of China, in Honan.

**HOY-EN**, a town of China, in Quany-tong.

**HOY-S**, a town of Lithuania.

**HOY-DARA**, a mountain of Persia.

**HOY-ER**, Peter, a French historian, born at Paris in 1591. He published a History of France and several genealogical tables; and died in 1657.

**HOY-W**, a town of Poland, in Kiow.

**HOY-CK**, two towns in Bohemia.

**HOY-DISCH**, a town of Moravia, on an island in the Danube, 30 miles E. of Brinn, and 30 SE.

Lon. 17. 53. E. Lat. 49. 0. N.

**HOY-OW**, a town in Lithuania.

**HOY-S**, the capital of Cochin China.

**HOY-CHUCO**, a town of Peru in Lima.

**HOY-INE**, one of the SOCIETY ISLANDS,

See XI. PART II.

in the S. Pacific Ocean, about 7 or 8 leagues in compass. Its surface is hilly and uneven, and it has a safe and convenient harbour. It was first discovered by captain COOK in 1769. It is divided by a deep inlet into two peninsulas connected by an isthmus, which is entirely overflowed at high water. From the appearance of its hills it may be concluded, that the country has at some former period been the seat of a volcano. The summit of one of them had much the appearance of a crater; a blackish spongy earth was seen upon one of its sides, which seemed to be lava; and the rocks and clay every where had a burnt appearance. The island is plentifully supplied with water by many rivulets which descend from the mountains. The inhabitants are nearly as fair as Europeans, and bolder than the inhabitants of the other Society Islands. They are stout and large made, some of the tallest being 6 feet 3 inches in height; they are extremely indolent, and seem to have as little curiosity as fear. The dogs are in great favour with all their women, "who could not have cared for them (says Mr Forster) with a more ridiculous affection if they had been European ladies of fashion." Here was seen a middle-aged woman whose breasts were full of milk, offering them to a little puppy who had been trained up to suck them. The sight disgusted those who saw it so much, that they could not forbear expressing their dislike to it; but the woman smiled, and told them that she allowed young pigs to do the same. It appeared afterwards that this woman had lost her child. Some of the gentlemen were present at a dramatic entertainment on this island; the piece represented a girl running away from her parents; and seemed to be levelled at a female passenger, who had come in captain Cook's ship from Otaheite, and who happened to be present at the representation. It made such an impression on the girl, that the gentlemen could scarce prevail upon her to see the piece out, or to refrain from tears while it was acting. It concluded with the reception she was supposed to meet with from her friends, which was made out not to be a very agreeable one.—These people introduce extempore pieces upon occasion; and it is most probable that this was meant as a satire upon the girl above mentioned, and to discourage others from acting in the same manner. Lon. 151. 3. W. Lat. 16. 44. S.

**HUBBERSTON**, a town of Pembroke-shire, on a creek of Milford Haven; the station of the packet to Waterford in Ireland.

\* **HUBBUB**. *n. s.* [I know not the etymology, unless it be from *up, up, or bobnob.*] A tumult; a riot.—People pursued the business with all contempt of the government; and in the *bubbub* of the first day there appeared nobody of name or reckoning, but the actors were really of the dress of the people. *Clarendon.*—

An universal *bubbub* wild  
Of running sounds, and voices all confus'd,  
Borne through the hollow dark, assaults his ear  
With loudest vehemence. *Milton's Par. Lost.*  
Why wolves raise a *bubbub* at her,  
And dogs howl when she shines in water.

*Hudibras.*

And

R r r

**HUBBLY**, a town of Indostan, in Senore.

(1.) **HUBER**, Ulric, one of the greatest civilians in the 17th century, was born at Dockum in 1636. He became professor of law at Franeker; and wrote, 1. A treatise *De jure civitatis*: 2. *Jurisprudentia Frisica*: 3. *Specimen philosophiæ civilis*: 4. *Institutiones historiæ civilis*: 5. *Dissertationes de antiqua etate Assyriorum et regno Medorum*; and other works which are esteemed. He died in 1694.

(2.) **HUBER**, Zacharias, the son of the preceding, was born at Franeker in 1667, and succeeded his father in his professorship. He published, 1. *De vero sensu legis IXD de lege Porcia*; 4to. *Dissertationum libri tres*, &c. He died in 1732.

**HUBERT**, St, a town of the French republic, in the dep. of Porets, and late prov. of Luxembourg; 10 miles NE. of Bouillon, and 150 NE. of Paris. Lon. 5. 12. E. Lat. 50. 0. N.

**HUBERTSBERG**, a town of Saxony, famous for a peace made between the kings of Prussia and Poland, and the empress queen; as well as for a magnificent seat built by Augustus III. It is 3 miles NE. of Mutchen.

**HUBNER**, John, a learned geographer of Germany, who taught geography at Leipzig and Hamburg with extraordinary reputation; and died at Hamburg in 1732, aged 63. His principal works are, 1. *Bibliotheca Historica Hamburgensis*: 2. *Museum Geographicum*, printed at Basil in 1746, in 6 vols 12mo.

\* **HUCKABACK**. *n. s.* A kind of linen on which the figures are raised.

\* **HUCKLABACKED**. *adj.* [*bocker*, German, a *bunch*, and *back*.] Crooked in the shoulders.

\* **HUCKLEBONE**. *n. s.* [from *bucken*, Dutch, to sit down.] The hipbone.

\* **To HUCKSTER**. *v. n.* [from the noun.] To deal in petty bargains.—They must pay a shilling, for changing their piece into silver, to some *bucksterring* fellow who follows that trade. *Swift*.

\* **HUCKSTER**. *n. s.* [*bock*, Germ. a pedlar;] *bockster*, a she-pedlar.] 1. One who sells goods by retail, or in small quantities; a pedlar.—There cannot be a more ignominious trade than the being *bucksters* to such vile merchandise. *Government of the Tongue*.

—God deliver the world from such guides, or rather such *bucksters* of souls, the very shame of religion. *South*.—

Show'd thy shoe wrench aside, down, down you fall,

And overturn the scolding *buckster's* stall,  
The scolding *buckster* shall not o'er thee moan,  
But pence expect for nuts and pears o'erthrown.

*Gay*.

—There should be a confederacy of all servants, to drive those China *bucksters* from the doors. *Swift*.

—Those *bucksters* or money jobbers will be found necessary, if this brass money is made current. *Swift*. 2. A trickish mean fellow.—

Now the ape wanted his *buckster* man.

*Hubbard's Tale*.

**HUCQUELIERS**, a town of France, in the dep. of the Straits of Calais, 9 miles NE. of Montreuil.

**HUDDESFIELD**, a town of Yorkshire, in the W. Riding, famous for its cloth manufacture;

25 miles NE. of Manchester; 43 SW. of York and 189 NW. of London.

\* **HUDDLE**. *n. s.* [from the verb.] Great tumult; confusion; with obscurity.—That Aristotelian philosophy is a *buddle* of words and terms insignificant, has been the censure of the wisest. *Glanville*.—

Your carrying business in a *buddle*,  
Has forc'd our rulers to new model.

—Nature doth nothing in a *buddle*. *L'Estrange*.

—The understanding sees nothing distinctly, things remote and in a *buddle*. *Locke*.—Some merry answers were made to my question, which entertained us 'till bed time, and filled my mind with a *buddle* of ideas. *Addison*.

(1.) \* **To HUDDLE**. *v. a.* [probably from *huddle*.] 1. To dress up close so as not to be discovered to mobble. 2. To put on carelessly in a hurry.

At twelve she rose with much ado;  
Her cloaths were *buddl'd* on by two.

Now all in haste they *buddle* on  
Their hoods, their cloaks, and get them gone.

3. To cover up in haste. 4. To perform hastily.—I have given much application to this, and this is not a play *buddled* up in haste. *Dryden*.

When continu'd rain  
The lab'ring husband in his house restrain  
Let him forecast his work with timely care  
Which else is *buddled* when the skies are clear.

5. To throw together in confusion.—Our author, *buddling* several suppositions together, that in doubtful and general terms, makes a jumble and confusion. *Locke*.

(2.) \* **To HUDDLE**. *v. n.* To come in a crowd or hurry.—

Glance an eye of pity on his losses,  
That have of late so *buddled* on his back,  
Enough to press a royal merchant down.  
—Brown answered after his blunt and bold manner. *Bacon*.—

Thyrsis, whose artful strains have oft delug'd  
The *buddling* brook to hear his madrigal,  
And sweeten'd every muskrose of the dale.  
—Their eyes are more imperfect than others, they will run against things, and, *buddling* forwards, fall from high places. *Brown's Fable*.

**HUDE**, a river of Durham, which runs into the Tees, 7 miles above Barnard Castle.

**HUDEMULEN**, a town of Lunenburg, 19 miles W. of Zell, and 20 N. of Hanover.

**HUDICKSWALL**, a sea port town of Sweden, in Helsingia. It was burnt in 1670; and in 1719 by the Russians. Lon. 18. 36. E. Lat. 66. 41. N.

**HUDISMENIL**, a town of France, in the dep. of the Channel; 5 miles E. of Granville.

**HUDSJERA**, a town of Arabia, in Yemen.

(1.) **HUDSON**, Henry, an eminent English navigator, who, about the beginning of the 17th century, undertook to find out a NE. or NW. passage to Japan and China. For this purpose he was 3 times fitted out: he returned twice unsuccessful; but in the last voyage in 1610, being persuaded that the great bay to which his name has been since given, must lead to the passage sought, he wintered there, to prosecute his discovery.



in the spring. But their hardships and distress during the winter producing a mutiny among the men, when the spring arrived, they turned back, with his son and 7 sick men, adrift in his shallop, and returned home with the ship. Hudson and his companions were never heard afterwards. it is supposed they all perished.

(1.) HUDSON, Jeffery. See DWARF. § 3.

(2.) HUDSON, John, a very learned English critic, born in 1662. He distinguished himself by several editions of Greek and Latin authors; and in 1701, was elected head keeper of the Bodleian library at Oxford. In 1712, he was appointed warden of St Mary's Hall, through the interest of the famous Dr Ratchiffe; and it is said that the university of Oxford is indebted for the most abundant benefactions of that physician to Dr Hudson's exertions. He died in 1719, while he was preparing for publication a catalogue of the Bodleian library, which he had caused to be transferred in 600 volumes.

(3.) HUDSON, a flourishing town of the United States, in Columbia county, in New York, which was only begun to be built in 1781. It is situated on the E. side of HUDSON'S RIVER on an eminence, 30 miles S. of Albany, and 130 N. of New York. It had 2392 citizens in 1790, and 11 slaves. Lon. 73. 40. W. Lat. 42. 20 N.

HUDSONIA, in botany; a genus of the monogynous order, belonging to the decandria class of plants. There is no corolla; the calyx is pentapetalous and tubular: there are 15 stamens; the pistil is unilocular, trivalvular and trispermous.

(4.) HUDSON'S BAY, a large bay of North America, lying between 51° and 69° of lat. N. discovered in 1610 by Henry Hudson. See HUDSON, H. This intrepid mariner, in searching after a NW. passage to the South seas, discovered the straits through which he hoped to find out a new way to Asia by America. He had made two voyages before on the same adventure; the first in 1607, and the second in 1608. In his third voyage, in 1610, he entered the straits that lead into this new Mediterranean, the bay known by the same name; coasted a great part of it; and penetrated to 89° 30' into the heart of the frozen zone. His ardour for the discovery not being abated by the difficulties he struggled with in this empire of ice, and world of frost and snow, he staid here till the ensuing spring, and prepared in the beginning of 1612 to pursue his discoveries; but his crew, who suffered equal hardships, without the spirit to support them, mutinied, seized upon him and seven of those who were most faithful to him, and committed them to the fury of the seas in an open boat. Hudson and his companions were either swallowed up by the waves, or gaining the inhospitable coast were destroyed by the savages; but the ship and the rest of the crew returned home. Other attempts towards a discovery were made in 1612 and 1667; and a patent for planting the country, with a charter for a company, was obtained in 1670. In 1746 Captain Ellis wintered as far N. as 57° 30'. Captain Boscawen attempted farther discoveries in 1761. But besides these, and the late voyages, which satisfy us that we must not look for a passage on the side of Lat. 67° N. we are indebted to the

Hudson's Bay Company for a journey by land which throws much additional light on this matter, by affording what may be called demonstration, how much farther at least in some parts of their voyage, ships must go, before they can pass from one side of America to the other. The northern Indians, who come down to the company's factories to trade, had brought to the knowledge of our people a river, which on account of much copper being found near it, had obtained the name of the Copper mine river. The company being desirous of examining into this matter with precision, directed Mr Hearne, a young gentleman in their service, and who having been brought up for the navy and served in the German war was well qualified for the purpose, to proceed over land under the convoy of those Indians, for that river, which he had orders to survey if possible quite down to its exit into the sea; to make observations for fixing the latitudes and longitudes; and to bring home maps and drawings both of it and the countries through which he should pass. Accordingly Mr Hearne set out from Prince of Wales' Fort, on Churchill river, lat. 58° 47' North, and lon. 94° 7½' from Greenwich, on the 7th Dec. 1770. On the 13th June he reached Copper-mine river, and found it all the way, even to its exit into the sea, encumbered with shoals and islands, and running into it over a dry flat of the shore, the tide being then out, which seemed by the edges of the ice to rise about 12 or 14 feet. This rise, on account of the tides, will carry it out a very small way within the river's mouth, so that the water in it had not the least brackish taste. Mr Hearne was nevertheless sure of the place it runs into being the sea, or a branch of it, by the quantity of whale-bone and seal skins which the Esquimaux had at their tents; and also by the number of seals which he saw upon the ice. The sea at the river's mouth was full of islands and shoals as far as he could see by the assistance of a pocket telescope; and the ice was not yet (July 17th) broken up, but thawed away only for about three quarters of a mile from the shore, and for a little way round the islands and shoals which lay off the river's mouth. But he had the most extensive view of the sea when he was about 8 miles up the river; from which station the extreme part of it bore NW. by W. and NE. By the time Mr Hearne had finished his survey of the river, which was about A. M. on the 18th, there came on a very thick fog and drizzling rain; and as he had found the river and sea in every respect unlikely to be of any utility, he thought it unnecessary to wait for fair weather to determine the latitude more exactly by observation; but by the extraordinary care he took in observing the courses and distances, walking from Congecathawhachaga, where he had two very good observations, he thinks the latitude may be depended on within 20' at the utmost. It appears from the map which Mr Hearne constructed of this singular journey, that the mouth of the Copper mine river lies in lat. 71° N. and lon. 25° W. from Churchill river; that is about 119° W. of Greenwich. Mr Hearne's journey back from the Copper mine river to Churchill lasted till June 30th 1772; so that he was absent almost a year and 7 months. The un-

paralleled hardships he suffered, and the essential service he performed, met with a suitable reward from his masters, and he was made governor of Prince of Wales's Fort on Churchill river. But though the adventurers failed in the original purpose for which they navigated this bay, their project has been of great advantage to this country. See COMPANY, § IV, i; N° 3. The country lying round Hudson's Bay is called *New Britain*, or the country of the Esquimaux; comprehending LABRADOR, now N. and S. Wales. See BATTAIN, N° III; and LABRADOR. The entrance of the bay from the ocean, after leaving to the N. Cape Farewell and Davis's Straits, is between Resolution islet on the N. and Button's isles on the Labrador coast to the S. forming the eastern extremity of HUDSON'S STRAITS. The coasts are very high, rocky, and rugged at top; in some places precipitous, but sometimes exhibit large beaches. The isles of Salisbury, Nottingham, and Digges, are also very lofty and naked. The depth of water in the middle of the bay is 145 fathoms. From Cape Churchill to the S. end of the bay are regular soundings; near the shore shallow, with muddy or sandy bottom. To the N. of Churchill the soundings are irregular, the bottom rocky, and in some parts the rocks appear above the surface at low water. From Moose river, or the bottom of the bay to Cape Churchill the land is flat, marshy, and wooded with pine, birch, larch, and willows. From Cape Churchill to Wager's Water the coasts are all high and rocky to the very sea, and woodless, except the mouths of Pockerekesko and Seal rivers. The hills on their back are naked, nor are there any trees for a great distance inland. The mouths of all the rivers are filled with shoals; except that of Churchill, in which the largest ships may lie: but ten miles higher, the channel is obstructed with sandbanks; and all the rivers, as they have been navigated, are full of rapids and cataracts from 10 to 60 feet perpendicular. Down these rivers the Indian traders find a quick passage; but their return is a labour of many months. As far inland as the company have settlements, which is 600 miles to the W. at a place called HUDSON'S HOUSE, lat. 53° lon. 106. 27. from London, is flat country: nor is it known how far to the eastward the great chain seen by our navigators from the Pacific Ocean branches off. The eastern boundary of the bay is Terra di Labrador; the northern part has a straight coast facing the bay, guarded with isles innumerable. A vast bay, called the Archwinippy Sea, lies within it, and opens into Hudson's Bay by means of Gulph Hazard, through which the Beluga whales dart in great numbers. Here the company had a settlement for the sake of the fishery; and for trading with the Esquimaux; but deserted it as unprofitable about 1758 or 1759. For the climate, animals and phenomena of the country adjacent to Hudson's Bay, see LABRADOR.

(2.) HUDSON'S BAY COMPANY. See COMPANY, § IV, i; N° 3.

HUDSON'S HOUSE. See HUDSON'S BAY, § 1.

HUDSON'S POINT, a cape of Antigua, on the SW. coast. Lon. 61. 23. W. Lat. 17. 10. N.

HUDSON'S RIVER, a large river of the United

States, which rises E. of Lake Ontario, entering by Albany, and on the back of the S. pr. of New England through the NE. part of New York, falls into the Atlantic Ocean, 10 miles of New York. It is navigable by a flood of 10 tons to Albany, 160 miles above New York. The whole course is above 350 miles.

HUDSON'S STRAITS, the narrow Sea, between the Atlantic Ocean and Hudson's Bay, N. of Labrador.—See HUDSON'S BAY, § 1.

(1.) • HUE. *n. f.* [*biwee*, Sax.] 1. Colour; a

For never in that land

Face of fair lady she before did view,  
Or that dread lyon's look her cast in *hue*.

To add another *hue* unto the rainbow.  
Is wasteful and ridiculous excess.

Flow'rs of all *hue*, and without thee I  
rose.

To whom the angel, with a smile that  
Celestial rosy red, love's proper *hue*,  
Answered.

Your's is much of the carnation *hue*,

To change the die with distant view. *Don*  
s. [*Huee* French.] A clamour; a legal punishment  
alarm given to the country. It is commenced  
ed with *cry*.—*Hue* and *cry*, villain, go! *Alas*!  
knight I am undone: fly, run, *hue* and *cry*!  
lain, I am undone. *Shakespeare*.—*Law*  
comes a *hue* and *cry* after a gang of thieves  
had taken a purse upon the road. *L'Estrange*.

If you should hiss, he swears he'll hiss and  
And, like a culprit, join the *hue* and *cry*.  
—The *hue* and *cry* went after Jack, to apprehend  
him dead or alive, wherever he could be told.  
*Arbutnot's John Bull*.

HUE AND CRY, in law, (§ 1. *def.* 2.) the  
suit of a person who has committed felony on a  
highway.—Of this custom, which is of British  
origin, the following deduction is given by  
Whitaker. "When it was requisite for the  
thons to call out their warriors into the field, they  
used a method that was particularly suited to  
its expedition and decisiveness, and remains  
partially among us to this moment. They raised  
a cry, which was immediately caught up by  
themselves, and in an instant transmitted from  
mouth to mouth through all the region. And, as the  
trick passed along, the warriors snatched their arms  
and hurried away to the rendezvous. We have  
a remarkable description of the fact in *Caesar*.  
there see the alarm propagated in 16 or 17 miles  
through 160 miles in a line. And the same  
trick has been retained by the highlanders to  
their own time." See CRANTAS and CRANTAS.  
"In the rebellion of 1745; it was sent by an  
known hand through the region of Breadalban  
and, flying as expeditiously as the Gallick  
in *Caesar*, traversed a tract of 32 miles in 3 hours.  
This quick method of giving a diffusive alarm  
even preserved among ourselves to the present  
day; but is applied, as it seems from *Caesar*,  
count above to have been equally applied to  
the Celtic, to the better purposes of civil war.  
The *butefum* and *clamour* of our laws, and  
*hue* and *cry* of our own times, is a well known  
and powerful process for spreading the notice  
continuing the pursuit of any fugitive felon.



1881

Fig. 2.  
HUEB.

Plate CLXXXV



like the clamour of the Gauls or the summons of the highlanders, is taken from town to town from county to county; and a chain of communication is speedily carried from one end of the kingdom to the other."

UELAMO, a town of Spain in New Castile.

UELBA, a town of Spain, in Seville.

UELGOET, a town of France, in the dep. of Moselle, 9 miles NW. of Carlsruhe.

UELMA, a town of Spain, in Granada.

UEN, or } an island in the Baltic with a vil-

UENA, } lage, 3 miles from the coast of Swe-

den, 2 in circumference, and 14 N. by E. of Co-

penhagen; famous for Tycho Brahe's observatory.

BRUNN. Lon. 12. 38. E. Lat. 55. 54. N.

U. HUER, a name given to certain fountains

in Iceland, of a most extraordinary nature; form-

ing at times jets d'eau of scalding water 94 feet

high and 30 in diameter, creating the most mag-

nificent gerbes that can be imagined, especially

when backed by the setting sun. They arise out

of cylindrical tubes of unknown depths: near the

base they expand into apertures of a funnel

shape, and the mouths spread into a large extent

of blabbering matter, formed of successive scaly

ventilator undulations. The playing of these stu-

pidous spouts is foretold by noises roaring like

the cataract of Niagara. The cylinder begins to

rise gradually to the surface, and gradually

increases its height, smoking amazingly, and

giving up great flames. After attaining its great

height it gradually sinks till it totally disappears.

jets d'eau and boiling springs are frequent

parts of the island. The most capital is

one which is called Geyser or Geysir, in a plain ri-

ng into small hills, and in the midst of an amphi-

theatre, bounded by the most magnificent and va-

rious shaped icy mountains; among which the

ice-headed Hecla looms pre-eminent. See ICE-

LAND, HACTA, and Plate CLXXXIV. These

are in the very sea, and form scalding foun-

tains amidst the waves. Their distance from land

is unknown; but the new volcanic isle, 12 miles off

Iceland, emitting fire and smoke, proves that

subterraneous fires and waters extend to that

distance; for those awful effects arise from the uni-

on of these two elements.

1.) \* HUA. n. f. [huar, French, to cry.] One

of whose business is to call out to others.—They lie

lying upon the coast, and are directed by a

keeper or huer, who standeth on the cliff side and

whence discerneth the course of the pilchard.

new's Survey.

HUERMOCIS, a town of Spain in New Castile.

HUESCA, an ancient town of Spain, in Arra-

gon, with a bishop's see and an university; seated

on the Júcar, in a soil producing excellent wine.

Lon. 13. W. Lat. 42. 7. N.

HUESCAR, or GUSCAR, a town of Spain, in

Granada, with a fort 60 miles NE. of Granada.

Lon. 1. 30. W. Lat. 37. 47. N.

HUESNE, or HUEN. See HUEN.

HUESSEN, a town of the Batavian republic, in

the dep. of the Rhine, and late prov. of Guelder-

land; 1 mile S. of Arnheim.

HUET, Peter Daniel, a very learned French

philosopher, born at Caen in Normandy, Feb. 8. 1630.

He was Cartes's principles, and Bochart's sacred geo-

graphy, led him to change his studies from the law to those of philosophy, mathematics, the languages, and antiquities. He contracted a very strict friendship with Bochart, and accompanied him to Sweden. Q. Christina would have engaged him in her service; but he, sensible of her inconstant temper, returned to France. All he brought with him was a copy of a MS. of Origen, which he transcribed at Stockholm. He refused several offers from Christina after she abdicated, and from Charles X. her successor. In 1670 M. Bossuet being appointed preceptor to the dauphin, Lewis XIV. chose M. Huet for his colleague, with the title of *sub-preceptor*. He formed the plan of the commentaries *in usum Delphini*, and directed the execution. From motives of piety he entered into holy orders at the age of 46. Soon after this, he was presented to the abbey of Aunay; and in 1685 to the bishopric of Soissons, which he exchanged for that of Avranches. After ten years, he resigned, and was made abbot of Fontenay near Caen. His love to his native place determined him to fix there. But law-suits obliged him to go to Paris, and lodge among the Jesuits in the *Maison Professe*, whom he had made heirs to his library. A severe distemper weakened his body extremely, but not the vivacity of his genius: he wrote his own life in a very elegant style; and died in 1721, aged 91. He was a man of agreeable conversation, great probity, and immense erudition. His principal works are, 1. *De claris interpretibus, et de optimo genere interpretandi*: 2. *Origenis Commentaria; Gr. et Lat. cum notis*: 3. A treatise on the origin of the Romans: 4. *Demonstratio evangelica*, fol. 5. *Quæstiones Alretanz de concordia rationis et fidei*: 6. Of the situation of the terrestrial paradise; in French: 7. A history of the commerce and navigation of the ancients, which has been translated into English. 8. *Commentarius de rebus ad eum pertinentibus*: 9. *Huetiana*: 10. Latin and Greek verses, &c.

HUETERN, a town of Bavaria, in Passau.

HUETINBERG, a town of Carinthia.

HUETTA, a town of Spain in New Castile, 67

m. E. of Madrid. Lon. 1. 55. W. Lat. 40. 22. N.

\* HUFF, n. f. [from *hove*, or *hoven*, swelled:

he is *luffed up* by distempers. So in some provinces

we still say the bread *buffs up*, when it begins to

leaven or ferment: *buff*, therefore, may be ferment.

To be in a *buff* is then to be in a *ferment*, as we now

speak.] 1. Swell of sudden anger or arrogance.—

Quoth Ralpho, honour's but a word

To swear by, only in a lord;

In others it is but a *buff*.

To vapour with instead of proof. *Hudibras*.

His frowns kept multitudes in awe,

Before the bluster of whose *buff*.

All hats, as in a storm, flew off. *Hudibras*.

—We have the apprehensions of a change to keep

a check upon us in the very *buff* of our greatness.

*L'Estrange*.—A Spaniard was wonderfully upon

the *buff* about his extraction. *L'Estrange*.—No

man goes about to ensnare or circumvent another

in a passion, to lay trains, and give secret blows

in a present *buff*. *South*. 2. A wretch swelled with

a false opinion of his own value.—As for you co-

lonel *buff up*, we shall try before a civil magis-

trate who's the greater plotter. *Dryden*.—*Lowd*

*Shallow*.

shallow-brained *buffs* make Atheism and contempt of religion the sole badge and character of wit. *South.*

(1.) \* *To HUFF*. *v. a.* [from the noun.] 1. To swell; to puff.—In many wild birds the diaphragm may easily be *buffed* up with air, and blown in at the windpipe. *Grew.* 2. To hector; to treat with insolence and arrogance, or brutality.—The commissioner at Magdalen college said to Dr Hough, You must not presume to *buff* us. *Barbard.*

(2.) \* *To HUFF*. *v. n.* To bluster; to storm; to bounce; to swell with indignation, or pride.

A *buffing*, shining, flatt'ring cringing coward,  
A canker worm of peace, was rais'd above him.

*Otway.*

A thief and justice, fool and knave,  
A *buffing* officer and slave. *Hudibras.*

*Huffing* to cowards, fawning to the brave,  
To knaves a fool, to cred'ulous fools a knave.

*Roscommon.*

—This senseless arrogant conceit of theirs made them *buff* at the doctrine of repentance, as a thing below them. *South.*

Now what's his end? O charming glory say!  
What, a fifth act to crown his *buffing* play?

*Dryden.*

—What a small pittance of reason and truth is mixed with those *buffing* opinions they are swelled with. *Locke.*—When Peg received John's message, she *buffed* and stormed like the devil. *Arbutnot.*

\* *HUFFER*. *n. f.* [from *buff*] A blusterer; a bully.—

Nor have I hazarded my art,  
To be expos'd i' th' end to suffer,  
By such a braggadocio *buffer*. *Hudibras.*

*HUFFINGEN*, a town of Suabia, 4 m. NNW. of Furtenburg, and 17 of Schaffhausen.

\* *HUFFISH*. *adj.* [from *buff*.] Arrogant; insolent; hectoring.

\* *HUFFISHLY*. *adv.* [from *buffish*.] With arrogant petulance; with bullying bluster.

\* *HUFFISHNESS*. *n. f.* Petulance; arrogance; noisy bluster.

\* *HUG*. *n. f.* [from the noun.] 1. Close embrace.—

Why these close *hugs*? I owe my shame to him. *Gay.*

2. A particular gripe in wrestling, called a *Cornish hug*.

\* *To HUG*. *v. a.* [*hugian*, Saxon, to hedge, to inclose.] 1. To press, close in an embrace.—

He bewept my fortune,

And *hugg'd* me in his arms. *Shak.*

—What would not he do now to *bug* the creature that had given him so admirable a serenade. *L'Estrange.*

Ev'n in that urn their brother they confess,  
And *bug* it in their arms, and to their bosom press. *Dryden.*

—King Xerxes was enamoured upon an oak, which he would *bug* and kiss. *Harvey.* 2. To fondle; to treat with tenderness.—

I, under fair pretence of friendly ends,  
And well-plac'd words of glozing courtesy,  
Baited with reasons not unplaussible,  
Win me into the easy hearted man,  
And *bug* him into snares. *Milton.*

—We *bug* deformities; if they bear our name *Glanville.*

Admire yourself,

And, without rival, *bug* your darling book. *Reynolds.*

—Though they know that the flatterer knows the falsehood of his own flatteries, yet they love the impostor, and with both arms *bug* the *South.*

Mark with what joy he *bugs* the dear de-very!

3. To hold fast.—Age makes us most fondly and retain the good things of life, when we see the least prospect of enjoying them. *Atterbury.* To gripe in wrestling.

\* *HUGE*. *adj.* [*boogh*, *bigb*, Dutch.] 1. Immense.—Let the estate of the people of Canaan when they were in the house of bondage, be compared with that which Canaan and Jerusalem did afford; and who seeth out what *huge* difference there was between them? *Hooker.*—This space of earth is so *huge*, as that it equalleth in greatness not only Asia, Europe and Africa, but *Abbot.* 2. Very great.—

The mountain *huge*.

Part *huge* of bulk!

Wallowing unwieldy, enormous in their  
Tempest the ocean; thee leviathan  
*Hugest* of living creatures in the deep  
Stretch'd like a promontory, sleeps or swims  
And seems a moving land.

3. Great even to deformity or terribleness.—

The patch is kind enough, but a *huge* blot.

Thro' forests *huge*, and long untravell'd  
With desolation brown he wanders waste.

\* *HUGELY*. *adv.* [from *huge*.] 1. Immensely; enormously.—

Who cries out on pride,

That can therein tax any private party?  
Doth it not flow as *bugely* as the sea?

2. Greatly; very much.—I am *bugely* bent to believe, that whenever you concern yourselves in affairs it is for our good. *Swift.*

\* *HUGENESS*. *n. f.* [from *huge*.] 1. Immense bulk; greatness. 2. Utmost extent in use.—My mistress exceeds in goodness the *bugeness* of your unworthy thinking. *Shak.*

\* *HUGGERMUGGER*. *n. f.* [corrupted from *bug* or *moeker*, or *bug* in the Danish *Morcher* in Danish is darkness, whence our *bug*. It is written by Sir Thomas More, *bugger*. *Hoker*, in *Chaucer*, is *peevish*, *cross* of which *moeker* may be only a ludicrous representation. *Hooke* is likewise in German, *bug* and *moek* is in English *dark*. I know not how to determine.] Secrecy; bye-place.—

Now hold in *buggermugger* in their hand,  
And all the rest do rob of goods and land.

*Hubbard's*

But if I can but find them out,  
Where e'er th' in *buggermugger* lurk,

I'll make them rue their handy-work. *But*  
—There's a distinction betwixt what's done *bugely* and barefaced, and a thing that's done *bugely*.

under a seal of secrecy and concealment. *L'Esfrange.*

UGH CAPET. See CAPET, and FRANCE, § 11.

HUGHES, John, an ingenious and polite man, born in 1677. In the earliest parts of his life, he cultivated poetry, drawing, and music, of which he made great progress; but devoted these and other studies only as agreeable recreations, under frequent confinement on account of bad health. Lord Chancellor Cowper employed him secretary for the commissioners of the peace, which he held till 1719, when he died on the night in which his tragedy of *The Siege of Dantzick*, was first acted. He was then 42. He translated Fontenelle's *Dialogues of the Dead*, the revolutions of Portugal, and the letters of Lord and Eloise. He gave a very accurate translation of Spencer's works, with his life, a glossed remarks; and wrote several papers in the *Stor*, *Tatler*, and *Guardian*. Mr Duncombe, married his sister, collected his poems and letters in 12 vols 8mo, in 1735.

HUGHES, Jabez, younger brother of the preceding, born in 1685. He published in 1714, a translation of Claudian's Rape of Proserpine, and *Sextus* and *Erichon*; also Suetonius's XII and some of Cervantes's novels. He died in 1731.

HULLY. See HOOGLY, N° 1, and 2.

HUNIA, in botany: A genus of the dendroideae, belonging to the monadelphia class; and in the natural method ranking with which the order is doubtful. The corolla papetalous: the fruit is a plum with a kernel.

HUGONOTS, or } an appellation given by  
HUGONOTS. } way of contempt to the  
the French Protestant Calvinists of France. The  
name first rose in 1560; but authors are  
divided as to the origin and occasion thereof:  
of the two following seems to be the least  
derivation. One of the gates of the city of  
Tours called the gate Fourgon, by corruption  
of *Hugon*, i. e. the late Hugon. This Hugon  
was a very wicked man, so that after his  
death he was supposed to walk about in the night-  
wearing all he met with: this tradition Thuanus  
mentions in his history. Davila and others  
say, that the nickname of *Huguenots* was first  
given to the French Protestants, because they used  
to go out at the night-time in subterraneous vaults  
for the sake of Hugon; and what seems to counte-  
nance this opinion is, that they were first called  
so at Tours. Others say that the leaguers  
gave the name to the reformed, because they  
were keeping the crown upon the head of the  
house of Hugh Capet; whereas the leaguers  
were giving it to the house of Guise, as descended  
from Charlemagne. Others derive it from  
the French pronunciation of the German  
*Hilff*, signifying confederates, original-  
ly applied to that valiant part of the citizens of  
Tours, who entered into an alliance with the  
Protestants, to maintain their liberties against  
the tyrannical attempts of Charles III. duke of  
Bourbon. These confederates were called *Eignets*,

whence Huguenots. The persecution which the  
Huguenots underwent has scarce its parallel in ci-  
vil or ecclesiastical history: though they obtained  
a peace from Henry III. in 1576, it was of short  
continuance; and their sufferings, mitigated by  
the famous edict of Nantes, granted to them in  
1598 by Henry IV. were again renewed, after the  
revocation of this edict, by Lewis XIV. in 1685.  
See DRAGOONING and FRANCE, § 40—46.

\* HUGY. *adv.* [See HUGO.] Vast; great; huge.  
Not in use.—This *bugy* rock one finger's force ap-  
parently will move. *Carraw's Survey of Cornwall.*

HUIDE, a town of Norway.

HUILLECOURT, a town of France, in the  
dep. of Upper Marne, 3 miles SW. of Bourmont.

HUIS, a town of France, in the dep. of Ain,  
2 miles W. of Belley.

HUISSEN, a town of Germany, in the late  
duchy of Cleves, now annexed to the French re-  
public, and included in the dep. of the Roer; 10  
miles NNW. of Cleves.

\* HUKK. *n. f.* [*buque*, Fr.] A cloak.—As we  
were thus in conference, there came one that  
seemed to be a messenger in a rich *buke*. *Bacon's  
New Atlantis.*

HULFENBERG, a town of Germany in Eicha-  
feld, 8 miles S. of Duderstadt.

(1.) \* HULK. *n. f.* [*bulcke*, Dutch; *bulc*, Saxon.]  
1. The body of a ship.—There's a whole mer-  
chant's venture of Bourdeaux stuff in him; you  
have not seen a *bulc* better stuffed in the hold.  
*Shakespeare.*—The custom of giving the colour of  
the sea to the *bulks*, sails, and mariners of their  
spy-boats, to keep them from being discovered,  
came from the Venetians. *Arbutnot.*—

They Argo's *bulc* will tax,  
And scrape her pitchy sides for wax. *Shak.*  
The sooty *bulc*

Steer'd sluggish on. *Thomson.*

2. Any thing bulky and unwieldy. This sense is  
still retained in Scotland: as, a *bulc* of a fellow.—

And Henry Monmouth's brawns, the *bulc* fir  
John,

Is prisoner to your son. *Shak speaks.*

(2.) A HULK is an old ship of war, fitted with  
an apparatus, to fix or take out the masts of the  
king's ships, as occasion requires. The mast is  
extremely high, and properly strengthened by  
*shrouds and stays*, to secure the *sheers*, which serve,  
as the arm of a crane, to hoist out or in the masts  
of any ship lying alongside. They are composed  
of several long masts, whose heels rest upon the  
side of the hulk, and having their heads declining  
outward from the perpendicular, so as to hang  
over the vessel whose masts are to be fixed or dis-  
placed. The tackles, which extend from the head  
of the mast to the sheer heads, are intended to  
pull in the latter towards the mast-head, particu-  
larly when they are charged with the weight of a  
mast after it is raised out of any ship, which is  
performed by strong tackles depending from the  
sheer-heads. The effort of these tackles is pro-  
duced by two capsterns, fixed on the deck for  
this purpose.

(3.) HULK signifies also any old vessel laid aside  
as unfit for further service. It is probably derived  
from the *hulda*, or vessels of *bulthen*, of the an-  
cient Germans.



Fig. 3. *Hystrix cristata*.

Fig. 5.  
*Hystrix Mexicana*.



To pause in speaking, and supply the interval  
by an audible emission of breath.—

Having pump'd up all his wit,  
And *hum'd* upon it, thus he writ. *Hudibras*.

I still acquiesc,

And never *hum'd* and haw'd sedition,  
For snuffed treason. *Hudibras*.

The man lay *humming* and hawing a good while;  
; in the end, he gave up himself to the physi-

an. *L'Alfr.* 4. To make a dull heavy noise.—  
The musical accents of the Indians, to us, are but  
articulate *humings*; as are ours to their other-  
e tuned organs. *Glanville*.—

Still *humming* on, their drowsy course they  
keep,

And lash'd so long, like tops, are lash'd asleep.  
*Pope*.

To sing low.—

*Hum* half a tune. *Pope*.  
To applaud. Approbation was commonly ex-  
pressed in public assemblies by a hum, about a  
hundred years ago.

6.) \* **HUMAN.** *adj.* [*humanus*, Lat. *humain*,  
1. Having the qualities of a man.—It will  
be asked whether he be a gentleman born,  
whether he be a *human* creature? *Swift*. 2.

Referring to a man.—The king is but a man as  
I: the violet smells to him as it doth to me;  
In senses have but human conditions? *Shak*.—

For man to tell how *human* life began  
I hard; for who himself beginning knew? *Milton*.

Thee, serpent, subtil'st beast of all the field,  
knew, but not with *human* voice endu'd.

*Milton*.  
Intuitive knowledge needs no probation, nor  
have any, this being the highest of all *human*  
sins. *Locke*.

1.) **HUMAN**, a town of Poland, in Bracław.

2.) **HUMAN**, a town of Persia, in Segestan.

**HUMANA**, a town of New Mexico.

**HUMANE.** *adj.* [*humaine*, Fr.] Kind; civil;  
evolent; good-natured.—Love of others, if it  
not spent upon a few, doth naturally spread it-  
towards many, and maketh men become *hu-*  
man and charitable. *Bacon*.—Envy, malice, co-  
 jealousy and revenge are abolished: a new  
set of virtues and graces, more divine, more  
valuable, more *humane*, are planted in their stead.

*Act*.  
\* **HUMANELY.** *adv.* [from *humane*.] Kindly;  
with good nature.—If they would yield us the  
effluvia, while it were wholesome, we might  
be they relieved us *humanely*. *Shak*.

\* **HUMANIST.** *n. f.* [*humaniste*, Fr.] A philo-  
sopher; a grammarian. a term used in the schools  
of Scotland.

1.) \* **HUMANITY.** *n. f.* [*humanite*, Fr. *humana-*  
ty, Lat.] 1. The nature of man.—Look to thy-  
self; reach not beyond *humanity*. *St. Augustine*.—

A rarer spirit never did steer *humanity*. *Shak*.  
The middle of *humanity* thou never knewest,  
the extremity of both ends. *Shak*—To pre-  
vent the Hebrew intire and uncorrupt, there hath  
been used the highest caution *humanity* could in-  
fer. *Brown*. 2. Humankind; the collective ho-  
nour of mankind.—If he can untie these knots, he

is able to teach all *humanity*, and will do well to  
oblige mankind by his informations. *Glanville*. 3.

Benevolence; tenderness.—All men ought to main-  
tain peace and the common offices of *humanity* and  
friendship in diversity of opinions. *Locke*.—

How few, like thee, enquire the wretched  
out,  
And court the offices of soft *humanity*?  
Like thee reserve their raiment for the naked.  
Reach out their bread to feed the crying orphan,  
Or mix their pitying tears with those that weep?  
*Rowe*.

4. Philology; grammatical studies. In Scotland,  
*humaniores literæ*.

(2.) **HUMANITY** (§ 1. *def.* 4) or **HUMANITIES**,  
signify grammar, rhetoric, and poetry, for teach-  
ing of which, there are professors in the univer-  
sities of Scotland, called **HUMANISTS**.

\* To **HUMANIZE.** *v. a.* [*humaniser*, Fr.]  
To soften; to make susceptible of tenderness or  
benevolence.—

Here will I paint the characters of woe,  
And here my faithful tears in showers shall flow,  
To *humanize* the founts whereon I tread. *Wotton*.  
—Was it the business of magick to *humanize* our  
natures with compassion, forgiveness, and all the  
instances of the most extensive charity? *Addison*.

\* **HUMANKIND.** *n. f.* [*human* and *kind*.] The  
race of man; mankind.—

Blest with a taste exact, yet unconfin'd;  
A knowledge both of books and *humankind*.  
*Pope*.

\* **HUMANLY.** *adv.* [from *human*.] 1. After  
the notions of men; according to the power of  
men.—Thus the present happy prospect of our  
affairs, *humanly* speaking may seem to promise.  
*Atterbury*. 2. Kindly; with good-nature. This  
is now written *humanely*.—

Though learn'd, well bred; and though well  
bred, sincere;  
Modestly bold, and *humanly* severe. *Pope*.

**HUMAR**, an isle of Arabia in the Red Sea.

**HUMBER**, a river formed by the Trent, Ouse,  
Derwent, and several other streams. By the late  
inland navigation, it has a communication with  
the Mersey, Dee, Ribble, Severn, Thames, Avon,  
&c. which navigation, including its windings, ex-  
tends above 500 miles, in the counties of Lincoln,  
Nottingham, York, Lancaster, Westmoreland,  
Chester, Stafford, Warwick, Leicester, Oxford,  
Worcester. It divides Yorkshire from Lincoln-  
shire, and falls into the German Ocean near Hol-  
derness.

**HUMBIE**, a parish of Scotland, in E. Lothian,  
about 6 miles square but intersected by that of  
FALAE. The climate though healthful, is cold in  
the high grounds; which are chiefly employed in  
pasturing sheep. The soil is various; good crops  
of oats, barley, wheat, turnips, clover and rye-  
grass, are raised on the low grounds; and sever-  
al thousand bolls of grain sent annually to Had-  
dington and Dalkeith markets, 8 and 9 miles dis-  
tant. In 1770, a farm rented at 70l. was reckon-  
ed *large*; now 500l. is reckoned *moderate*, several  
being let at 1000l. a year and upwards. The wood  
of Humbie covers about 300 acres. Edinburgh  
market is supplied from this parish with its earliest  
lamb.

lambs at a guinea a-head. The population in 1772, stated by the rev. Henry Sangster, in his report to Sir J. Sinclair, was 676, and had increased 106, since 1755. Thirlages and kail fowls are mostly abolished. Relics of a Roman *Castrum* are still visible in the SW. part of the parish. It occupied above an acre, and the walls were 16 feet thick.

(1.) \* HUMBIRD, *n. f.* [from *bum* and *bird*.] The humming bird.—All ages have conceived the wren the least of birds, yet our own plantations have shewed us one far less; that is, the *humbird* not much exceeding a beetle *Brown*.

(2.) HUMBIRD. See TROCHILUS.

\* HUMBLE, *adj.* [*bumble*, Fr. *humilis*, Lat.]

1. Not proud; modest; not arrogant.—  
And mighty proud to *bumble* weak does yield.  
*Spenser*.

Now we have shewn our power,  
Let us seem *bumbler* after it is done,  
Than when it was a-doing. *Shak*.  
Thy *bumble* servant vows obedience,  
And faithful service, 'till the point of death.  
*Shak*.

—We should be as *pumble* in our imperfections and sins as Christ was in the fulness of the spirit, great wisdom, and perfect life. *Taylor's Rule of living holy*.—

You, if an *bumble* husband, may request,  
Provide and order all things for the best. *Dryden*.  
Ten thousand trifles light as these,  
Nor can my rage nor anger move:  
She should be *bumble*, who would please;  
And she must suffer, who can love. *Prior*.

2. Low; not high; not great.—  
Th' example of the heav'nly lark,  
Thy fellow poet, Cowley, mark!  
Above the skies let thy proud musick sound,  
Thy *bumble* nest build on the ground. *Cowley*.  
Denied what ev'ry wretch obtains of fate,  
An *bumble* roof and an obscure retreat. *Talder*.  
Ah! prince, hadst thou but known the joys  
which dwell  
With *bumbler* fortunes, thou wouldst curse thy  
royalty!  
Far *bumbler* titles suit my lost condition.  
*Rowe*.  
*Smith*.

\* To HUMBLE, *v. a.* [from the adjective.] 1. To make humble; to make submissive; to make to bow down with humility.—

Take this purse, thou whom the heaven's  
plagues  
Have *bumbled* to all strokes. *Shak*.  
The executioner

Falls not the axe upon the *bumbled* neck,  
But first begs pardon. *Shak*.  
—Humble yourselves under the mighty hand of  
God, that he may exalt you. 1. *Pet. v. 6*.—Heze-  
kiah *bumbled* himself for the pride of his heart.  
2. *Chron*.—

Why do I *bumble* thus myself, and suing  
For peace, reap nothing but repulse and hate?  
*Milton*.

—Let the sinner put away the evil of his doings,  
and *bumble* himself by a speedy and sincere repent-  
ance; let him return to God, and then let him be  
assured that God will return to him. *Rogers*.—

2. To crush; to break; to subdue; to mortify.

Yearly injoin'd, some say, to undergo  
This annual *humbling* certain number'd days,  
To dash their pride and joy, for man seduc'd.

—We are pleased, by some implicit kind of re-  
venge, to see him taken down and *bumbled* in  
his reputation, who had so far raised himself  
above us. *Addison*.—

The mistress of the world, the seat of empire,  
The nurse of heroes, the delight of gods,  
That *bumbled* the proud tyrants of the earth.

—Men that make a kind of insult upon society  
ought to be *bumbled* as disturbers of the public  
tranquillity *Freeholder*.—

Fortune not much of *bumbling* me can best  
Though double tax'd, how little have I lost!

3. To make to condescend.—This would not be  
condescend to their capacities, when he *bumbled*  
himself to speak to them, but to lose his desire  
speaking. *Locke*. 4. To bring down from a  
height.—In process of time the highest mountains  
may be *bumbled* into valleys; and again, the low-  
est valleys exalted into mountains. *Hakewell*  
*Providence*.

(1.) \* HUMBLE-BEE, *n. f.* [*bumble* and *bee*.]  
What may be the true etymology of this word  
am in doubt. The *humblebee* is known to have  
no sting. The Scotch call a cow without horns  
an *humblecow*; so that the word seems to be  
*inermis*, wanting the natural weapons. Dr *Bell*.  
A buzzing wild bee.—

The honeybags steal from the *humblers*,  
And for night tapers crop their waxes thick.

—This puts us in mind once again of the *hum-  
bles* and the tinderboxes. *Atterbury*.

(2.) HUMBLE-BEE. See BOMBYLIUS.

(3.) \* HUMBLE-BEE, *n. f.* An herb.

(4.) HUMBLE-BEE. See OPHRY, N° 1.

\* HUMBLE-BEE EATER, *n. f.* A fly that eats  
the *humblebee*. *Ainsworth*.

\* HUMBLE-MOUTHED, *adj.* [*bumble* and *mouth*.]  
Mild; meek.—

You are meek and *humblemouth'd*; but your  
heart

Is cramm'd with arrogance, spleen and pride.

\* HUMBLENESS, *n. f.* [from *bumble*.]  
Mildity; absence of pride.—

With how true *humbleness*  
They look'd down to triumph over pride!

—I am rather with all subjected *humbleness*,  
thank her excellencies, since the duty thereof  
gave me rather heart to save myself, than to re-  
ceive thanks. *Sidney*.—It was answered by me  
in all possible *humbleness*; but yet with a coun-  
tenance, that we knew that he spoke it but merely  
*Bacon*.—

A grain of glory, mixt with *humbleness*,  
Cures both a fever and lethargickness. *Herbert*.

\* HUMBLE PLANT, *n. f.* A species of fernous  
plant.—The *humbleplant* is so called, because, as  
soon as you touch it, it prostrates itself on the  
ground, and in a short time elevates itself again:  
it is raised in hotbeds. *Mortimer*.

\* **HUMBLER.** *n. f.* [from *bumble*.] One that ables or subdues himself or others.

\* **HUMBLES.** *n. f.* Entrails of a deer.

\* **HUMBLES.** *n. f.* [from *bumble*.] Humble; humility. Obsolete.—

And with meek *humbleness*, and afflicted mood,  
Pardon for thee, and grace for me intreat.

*Spenser.*

\* **HUMBLY.** *adv.* [from *bumble*.] 1. Without pride; with humility; modestly; with timorous modesty.—

They were us'd to bend,  
To lend their smiles before them to Achilles,  
To come *humbly* as they us'd to creep to holy altars.

*Shak.*

Here the tam'd Euphrates *humbly* glides,  
And there the Rhine submits her swelling tides.

*Dryden.*

Write him down a slave, who, *humbly* proud,  
With presents begs preferments from the crowd.

*Dryden.*

In midst of dangers, fears and death,  
Thy goodness I'll adore;

And praise thee for thy mercies past,  
And *humbly* hope for more.

*Addison.*

Without height; without elevation.  
\* **HUMDRUM.** *adj.* [from *hum*, *drone*, or *hum-drum*.] Dull; dronish; stupid.—

Shall we, quoth she, stand still *humdrum*,  
And see stout Bruin all alone,

By numbers basely overthrown?

*Hudibras.*

was talking with an old *humdrum* fellow, and, as I had heard his story out, was called away into the fields. *Addison.*

1.) **HUME,** David, Esq; a late celebrated philosopher and historian, born at Edinburgh, 1700. O. S. 1711. Being the younger son of a very gentleman of good family, but no great one, his patrimony was insufficient to support

him. He was therefore destined for the bar, and

passed through his academical courses in the university of Edinburgh; but being more inclined to

study he never put on the gown, nor took

introductory step for that purpose. The writings of Locke and Berkeley had directed the

attention of the generality of learned men towards

apophysics; and Mr Hume having early applied

himself to studies of this kind, published in 1739

two first volumes of his *Treatise of Human Nature*;

and the 3d the following year. He had the

glorification, however, to find his book gene-

ally decried; and to perceive, that the taste for

emancipating writing was now on the decline. He

therefore divided this treatise into separate *Essays*

and *Dissertations*, which he afterwards published

different times with alterations and improve-

ments. In 1742, he published two small volumes,

consisting of *Essays* moral, political, and literary.

These were better received than his former publi-

cations. He was at first meant against Canada, but afterwards ended in an excursion against the coast of France.

In 1747, he attended the general in the same sta-

tion in his embassy to Vienna and Turin. He

then wore the uniform of an officer; and was in-

troduced as aid de camp to the general, along

with Sir Harry Erskine and captain (afterwards

general) Grant. In 1749, he returned to Scotland,

and spent two years with his brother; when he

composed the second part of his essays, called

*Political Discourses*. And now the approbation

of his performances was indicated by a more ex-

tensive sale, as well as by the numerous answers

to his opponents published by different persons.

In 1752, his *Political Discourses*, were published

at Edinburgh, the only work of his which was

well received on its first appearance; and at Lon-

dun, his *Inquiry concerning the Principles of Morals*,

which he esteemed the best of all his performan-

ces. This year also he was appointed librarian

to the Faculty of Advocates at Edinburgh; the

principal advantage of which was, that it gave

him the command of a large library. He then

planned his *History of England*; which he com-

pleted at first to that of Britain under the house of

Stuart. The book was almost universally decried

on its publication, and soon after seemed to sink

in oblivion. Dr Herring prime of England, and

Dr Stone prime of Ireland, were the only lite-

rati of the author's acquaintance who approved

of the work, and encouraged the author. Not-

withstanding their approbation, however, Mr

Hume was so dispirited, that he had some thoughts

of retiring to France, changing his name, and bid-

ding adieu to his own country for ever; but this

was prevented by the war of 1755. He then pub-

lished his *Natural History of Religion*; to which

an answer was speedily published, in the name of

Bp. Hurd, of which, however, he was not the sole

author. In 1756, the 2d volume of the *History*

of the Stuarts was published. This was better re-

ceived, and helped to retrieve the character of the

former volume. Three years after, his *History of*

the House of Tudor appeared; which was almost as

ill received as the *History of the Stuarts* had been,

the reign of Elizabeth being particularly obnoxious.

The author, however, continued to finish

at his leisure the more early part of the English

history, which was published in 1761, and met

with tolerable success. Mr Hume, being now a-

bove 50, and having obtained by his books an in-

dependent fortune, retired to Scotland, which he

determined never again to leave. From this, how-

ever, he was diverted by the earl of Hertford,

whom he attended as secretary on his embassy

to Paris in 1763. In 1765, the earl being ap-

pointed lord lieutenant of Ireland, Mr Hume

was intrusted with the sole management of the

business of the state till the arrival of the duke of

Richmond in the end of the year. In 1767, he

returned to Edinburgh, with a great increase of

fortune, and again resolved on retirement. In

this, however, he was again disappointed, by an

invitation from Gen. Conway to be under secre-

tary. In 1769 he returned to Edinburgh, pos-

sessed of L. 1000 a-year, healthy, with every prospect

of long enjoying his ease, and increasing reputation.

Of his last illness and character, he himself gives

the following account. "In Spring 1773, I was struck with a disorder in my bowels; which at first gave me no alarm, but has since, as I apprehend it, become mortal and incurable. I now reckon upon a speedy dissolution. I have suffered very little pain from my disorder; and what is more strange, have, notwithstanding the great decline of my person, never suffered a moment's abatement of my spirits; inasmuch, that were I to name the period of my life which I should most choose to pass over again, I might be tempted to point to this latter period. I possess the same ardour as ever in study, and the same gaiety in company. I consider, besides, that a man of 63, by dying, cuts off only a few years of infirmities; and though I see many symptoms of my literary reputation breaking out at last with additional lustre, I know that I could have but few years to enjoy it. It is difficult to be more detached from life than I am at present. To conclude, historically, with my own character, I am, or rather was (for that is the style I must now use in speaking of myself, which emboldens me the more to speak my sentiments); I was, I say, a man of mild dispositions, of command of temper, of an open, social, and cheerful humour, capable of attachment, but little susceptible of enmity, and of great moderation in all my passions. Even my love of literary fame, my ruling passion, never soured my temper, notwithstanding my frequent disappointments. My company was not unacceptable to the young and careless, as well as to the studious and literary; and as I took a particular pleasure in the company of modest women, I had no reason to be displeased with the reception I met with from them. In a word, though most men anywise eminent have found reason to complain of calumny, I never was touched, or even attacked, by her baneful tooth; and though I wantonly exposed myself to the rage of both civil and religious factions, they seemed to be disarmed in my behalf of their wonted fury. My friends never had occasion to vindicate any one circumstance of my character and conduct: not but that the zealots, we may well suppose, would have been glad to invent and propagate any story to my disadvantage, but they could never find any which they thought would wear the face of probability. I cannot say there is no vanity in making this funeral oration of myself, but I hope it is not a misplaced one; and this is a matter of fact which is easily cleared and ascertained." His fears concerning the incurableness of his disorder proved true. He died on the 25th Aug. 1776; and was interred in the Calton burying ground, Edinburgh, where a plain monument is erected to his memory. To the above character drawn by Mr Hume of himself, we shall add the remarks of a respectable cotemporary author upon his writings. "In point of style," (says the late Lord GARDENSTON, in his *Critical Remarks on Eminent Historians*); "Mr Hume may be studied as a perfect model. Pure, nervous, eloquent, he is simple without weakness, and sublime without effort. In the art of telling an humorous story he can never be excelled, and when he chose to exert himself, he was even a considerable master of the pathetic: But it was his misfortune to despise ac-

curacy of research, and fidelity of citation. He was a bitter Tory; and while detesting him in his face, he commonly adhered to whatever he had once written. His account of the bank of Stuart is not the statement of an historian, but the memorial of a pleader in a court of justice. He sometimes asserts a positive untruth, contradicted by the very author whom he pretends himself to be quoting; but more commonly gains his purpose by suppressing the whole evidence on the opposite side of the question. His conduct in controversy with Mr Tyler can hardly be denied: And his injurious treatment of Q. Mary of Scotland is not more disgusting, than his laudatory panegyrics on the virtues of her posterity. When we examine Mrs MACAULAY's performance of the same period, we meet with a profusion of interesting intelligence, of which the mere reader of Hume has not the most distant conception. The Scottish historian gives but short and partial extracts from the writers of the times. Hume's antagonist, on the other hand, gives large extracts from the original writers; and though to a superficial eye, her work assumes an air of plainness and classical, what is lost in elegance is made up in authenticity. He is a zealot even for the ceremonies of the Church of England, and censures those brave and able men who resisted and defeated her usurpations; and to whom we are at this day indebted for our liberties. He attempts to prove, that Episcopacy is preferable to Presbyterianism, and that Laud may be excused for persecuting the dissenters. Had Hume been serious in this opinion, he might have deserved an answer. But on turning over his *Essays*, we are surprised by the most flagrant and unblushing contradiction. One chief object of his metaphysical writings is to extinguish the sentiment of religion. The same Court, however, which sent BASTWICK and PARNELL to the pillory would, with far less injustice, have sent our historian himself to a more decided fate. What are we to think of a professed scholar defending the barbarous insolence of the pretence? Mr Hume has expressed much indignation at the memorable act of justice, the execution of Charles I. His two elder sons ought to have shared the same fate. Their annals are distinguished by less usurpations, plots, rebellions and murders, by two foreign wars, and a revolution. We need not but observe, with the honest Dutchman, that their predecessor was quite another man. Cromwell survived but for ten years longer, and should have heard no more about the pillory of the Holy Martyr."—"Mr Hume has castled about the death of Strafford, and clamoured of having shed some 'generous tears' on the subject. All that he says put together is not worth a single expression of honest Pym. When Strafford, then a leader of opposition, for the sake of a place at court deserted the public cause, 'You have left us,' said Pym, 'but we will not leave you while your head is on your shoulders,' and he kept his word. No part of our historian's performance has been more contradicted than that relative to Q. Mary. (See *Macaulay*) Many modern historians, and among others Mr Hume, have fallen into the practice of quoting



drawn portraits. The virtues and literary of James I. for instance are expanded by into a 4to page, which can be regarded as waste paper. As a man of taste, Mr is often extremely singular. He affirms of Shakespeare "was totally ignorant of all art and conduct; that it is in vain we her for continued purity or simplicity of ; and that he cannot for any time uphold sole propriety of thought!" There is much the same purpose." *Gard. Miscel.* p. 207.

(2.) **HUMS**, Sir Patrick of Polwarth, an eminent Scottish statesman, born 13th Jan. 1641. His character and anecdotes of this great are recorded by the E. of Buchan, in a note to *Life of Fletcher* p. 23—27. Sir Patrick grandfather of the present E. of Marchmont, from his first appearance in the Scotch ment, in 1665, as member for the county of Berwick, had distinguished himself by a noble in the liberties of his country. He was the man of the party in opposition to the administration of the worthless Lauderdale; and in accordance according to the despotic system of a malicious engine of the court, the Scotch council, the houses of persons disagreeable administration were made barracks for the as he had the spirit to bring a complaint into courts of justice with respect to the garrisoning of Blaise in Berwickshire; for the extent which right he was brought before the council, who declared him incapable of all trust, committing him prisoner to the jail of Edinburgh, where he underwent a tedious imprisonment; whence, upon petition on account of illness, he was conveyed to the castle of Arundel, and afterwards to Stirling castle, where he remained some years. When liberated, he retired into England, where being in strict friendship with the friends of liberty, and especially with lord Russell, he found it necessary to go abroad on the breaking out of the double plot, and lived some time at Geneva; where he went to the Hague, to concert with other sufferers the measures that were following the expeditions of Monmouth and Argyll, the latter of whom he came over, and narrowly escaped being taken after the defeat of Argyll's army, taking shelter and lying in concealment in the house of the laird of Langshaw, and afterwards in the aisle of the church of Polwarth, the place of his family. All his food was brought to him in the night-time by his eldest son, then only 12 years old. This place of refuge having been discovered, a party was sent to apprehend him. As the soldiers passed the gentleman's house in the neighbourhood, he was friendly to Sir Patrick, and to liberty, and was invited by him, who knew their errand, to sit on his ale and best cheer; while he, aware of the danger of writing, immediately sent a letter inclosed in a bit of paper, as a symbol of fidelity to Sir Patrick in the aisle; who, presently detecting the figure, took horse, and fortunately escaped, and fled into Holland, where he remained under the assumed name of Brown, till he came to the prince of Orange at the Revolution.

—Sir Patrick was appointed lord chancellor of Scotland, May 2d 1696; lord high commissioner, or lord lieutenant of Scotland, in 1702. He died at Berwick on the 1st Aug. 1724, in the 84th year of his age, highly respected for his attachment to the liberties of his country, for his virtue, religion and learning. His son and heir, Alexander E. of Marchmont, after a series of political situations, was our ambassador at the congress of Cambray in 1722; and his son Hugh, now Earl, made a brilliant figure in the house of Commons, in opposition to the corrupt administration of Sir R. Walpole; and was afterwards an useful member of the House of Peers, yet most of all distinguished by his learning, and by having been the friend of Pope, Swift, Atterbury, and Arbuthnot.

(3.) **HUMS**, a town of the United States, in S. Carolina, 12 miles SSW. of Georgetown.

\* **TO HUMECT.** } *v. a.* (*humecto*, Lat. *humectare*, Fr.) To wet; to moisten.—The Nile and Niger do not only moisten and temperate the air by their exhalations, but refresh and *humectate* the earth by their annual inundations. *Brown*.—Her rivers are divided into sluices, to *humectate* the bordering soil. *Howell's Vocal Prose*.—The medicaments are of a cool *humecting* quality, and not too much astringent. *Wise man's Surgery*.

(1) \* **HUMECTATION.** *v. f.* (*humectation*, Fr. from *humectare*.) The act of wetting; moistening.—Plaster of Paris, applied to a blow, will keep it down from swelling; the cause is repercussion, without *humectation*, or entrance of any body. *Bacon's Natural History*.—That which is concreted by exhalation, or expression of humidity, will be resolved by *humectation*, as earth and clay. *Brown's Vulgar Errors*.

(2.) **HUMECTATION**, in pharmacy, is the preparing a medicine by keeping it in water, to soften it when too dry, or to cleanse it, or prevent its subtle parts from being dissipated in grinding, or the like.

(3.) **HUMECTATION** is also used for the application of moistening remedies, such as fomentations, &c.

\* **HUMERAL.** *adj.* (*humeral*, Fr. *humerus*, Lat.) Belonging to the shoulder.—The largest crooked needle should be used, with a ligature, in taking up the *humeral* arteries in amputation. *Sherp*.

**HUMERI** Os, or } in anatomy, the uppermost **HUMERUS**, } bone of the arm, popularly called the *shoulder bone*; extending from the scapula, or shoulder blade, to the upper end of the cubitus, or elbow. *See ANATOMY, Index*.

**HUMES**, a town of France, in the dep. of Upper Marne, 3 miles N. of Langres.

**HUMFRE**, a cape on the E. coast of Guernsey.

\* **HUMICUBATION.** *v. f.* (*humus* and *cubare*, Lat.) The act of lying on the ground.—Fasting and sackcloth, and ashes and tears, and *humicubations*, used to be companions of repentance. *Bramhall*.

\* **HUMID.** *adj.* (*humide*, Fr. *humidus*, Lat.) Wet; moist; watery—

Thus there, with *humid* bow,  
Waters the odorous banks that blow  
Flowers of more mingl'd hue  
Than her purpl'd scarf can shew.

*Milton.*  
The

The queen, recover'd, rears her *humid* eyes,  
And first her husband on the poop espies. *Dryd.*  
—If they slip easily, and are of a fit size to be agitated by heat, and the heat is big enough to keep them in agitation, the body is fluid; and if it be apt to stick to things, it is *humid*. *Newton's Opticks.*

\* **HUMIDITY.** *n. f.* [*humidité*, Fr. from *humid*.] That quality which we call moisture, or the power of wetting other bodies. It differs very much from fluidity, depending altogether on the congruity of the component particles of any liquor to the pores or surfaces of such particular bodies as it is capable of adhering to. Thus quicksilver is not a moist liquor, in respect to our hands or clothes, and many other things it will not stick to; but it may be called so in reference to gold, tin, or lead, to whose surfaces it will presently adhere. And even water itself, that wets almost every thing, and is the great standard of *humidity*, is not capable of wetting every thing; for it stands and runs easily off in globular drops on the leaves of cabbages, and many other plants; and it will not wet the feathers of ducks, swans, and other water-fowl. *Quincy.*—We'll use this unwholesome *humidity*, this gross watry pumpkin. *Shakespeare.*

O blessing breeding sun draw from the earth  
Rotten *humidity*: below thy sister's orb  
Infect the air! *Shak. Timon of Athens.*

—Young animals have more tender fibres, and more *humidity* than old animals, which have their juices more exalted and relishing. *Arbutnot.*

**HUMILIATI**, a congregation of religious in the church of Rome, established by some Milanese gentlemen on their release from prison, where they had been confined under the emperor Conrad, or, as others say, under Frederick I. in 1162. This order, which acquired great wealth, and had no less than 90 monasteries, was abolished by pope Pius V. in 1570, and their houses given to the Dominicans and Cordeliers for their luxury and cruelty.

\* **HUMILIATION.** *n. f.* [*French.*] 1. Descent from greatness; act of humility.—The former was an *humiliation* of Deity, the latter an *humiliation* of manhood; for which cause there followed upon the latter an exaltation of that which was humbled; for with power he created the world, but restored it by obedience. *Hooker.*—

Thy *humiliation* shalt exalt  
With thee thy manhood also to this throne. *Milton.*

2. Mortification; external expression of sin and unworthiness.—John fared poorly, according unto the apparel he wore, that is, of Camel's hair; and the doctrine he preached was *humiliation* and repentance. *Brown's Vulgar Errors.*—

With tears

Watering the ground, and with our sighs the air  
Frequenting, sent from hearts contrite, in sign  
Of sorrow unfeign'd, and *humiliation* meek. *Milton.*

3. Abatement of pride.—I may serve for a great lesson of *humiliation* to mankind, to behold the habits and passions of men trampling over interest, friendship, honour, and their own personal safety, as well as that of their country. *Swift.*

(1.) \* **HUMILITY.** *n. f.* [*humilité*, Fr.] 1. Freedom from pride; modesty; not arrogance.—

When we make profession of our faith, we feel when we acknowledge our sins, or seek unto God for favour, we fall down; because the genuine constancy becometh us best in the one, whether the behaviour of *humility*. *Hooker.*

I do not know that Englishman alive,  
With whom my soul is any jot at odds,  
More than the infant that is born to-night;  
I thank my God for my *humility*.  
—What the height of a king tempteth to reap  
the *humility* of a Christian teacheth to lay  
*King Charles.*—The *humility* of the style got  
them many friends. *Clarendon.*—

There are some that use  
*Humility* to serve their pride, and seem  
Humble upon their way, to be prouder  
At their wish'd journey's end. *Dromio's*  
—It is an easy matter to extol *humility* in  
midst of honour, or to begin a fall after  
South.—

As high turrets, for their airy steep,  
Require foundations in proportion deep;  
And lofty cedars as far upwards shoot.  
As to the nether heavens they drive the root,  
So low did her secure foundation lie,  
She was not humble, but *humility*. *Dryd.*

2. Act of submission.—With these *humiliations*  
satisfied the young king, and by their bowing  
bending avoided the present storm. *Davenant.*

(2.) **HUMILITY**, in ethics, is a virtue consisting in the moderate value which a person puts on himself, and every thing relating to him, distinguished from affectation, bashfulness, and modesty.

**HUMMELSTOWN**, a town of Pennsylvania in Dauphine county, 8 miles E. of Harrisburg, 100 NW. of Philadelphia.

\* **HUMMER.** *n. f.* [from *hum*.] That which hums; an applauder. *Ainsworth.*

**HUMMET**, an isle on the N. coast of Ostia.

**HUMMING-BIRD.** See **TROCHILUS.**

**HUMMOCH**, an island in the E. India sea, 25 miles S. of Mindanao, 6 miles long.

\* **HUMORAL.** *adj.* [from *humour*.] Proceeding from the humours.—This sort of fever is comprehended under continual *humoral* fevers. *See Key on Consumptions.*

\* **HUMORIST.** *n. f.* [*humorista*, Ital. *humorista*, Fr.] 1. One who conducts himself by his own humour; one who gratifies his own humour.—The act of a *humorist* is one that is greatly pleased or displeased, with little things; his actions are directed by the reason and nature of things. *Watts.*—This *humorist* keeps to himself much more than he wants, and gives his superfluities to purchase heaven. *Addison.* 2. One who has odd conceits.—The wit sinks imperceptibly into a *humorist*. *Speck.* 3. One who has violent and peculiar passions.—By a wife and timorous inspection the peccant humours and *humorists* are discovered and purged, or cut off: merry, in such a case, in a king, is true cruelty. *Bacon's Essays.*

\* **HUMOROUS.** *adj.* [from *humour*.] 1. Full of grotesque or odd images.—Some of the commentators tell us, that Marfya was a lawyer who lost his cause; others that this passage alludes to the story of the satire Marfya, who contended with Apollo, which I think is more *humorous*. *Allegory.*

in an *Italy*. 2. Capricious; irregular; without rule but the present whim.—I am known a *humorous* patrician; said to be something fast, in favouring the first complaint; hasty order-like, upon too trivial motion. *Shak.*—Thou fortune's champion, that do'st never fight

when her *humorous* ladyship is by,  
teach thee safety. *Shak.*

Let's *humorous* as Winter, and as sudden  
laws congealed in the spring of day. *Shak.*

), you awake then: come away,

yes be short, are made for play;

' *humorous* moon too will not stay:

at doth make you thus delay? *Ben Jonson.*

'ast is his courage, boundless in his mind,

igh as a storm, and *humorous* as the wind.

*Dryden.*

that would learn to pass a just sentence on

is and things, must take heed of a fanciful

r of mind, and an *humorous* conduct in his

. *Watt's Logick.* 5. Pleasant; jocular.—

'hy *humorous* vein, thy pleasing folly,

all neglected, all forgot;

and pensive, wav'ring, melancholy,

no dread'st and hop'st thou know'st not

what. *Prior.*

**HUMOROUSLY.** *adj.* [from *humorous*.] Mer-

jocofely. A cabinet of medals Juvenal calls

*humorously*, *concisum in titulus faciesque misu-*

*Addison.*—It has been *humorously* said, that

have fished the very jokes for papers left

by men of wit. *Swift.* 2. Capriciously;

scally.—We resolve by halves, and unad-

r; we resolve rashly, fillily, or *humorously*,

no reasons that will hold. *Colamy.*

**HUMOROUSNESS.** *n. s.* [from *humorous*.]

lkeness; capricious levity. 2. Jocularly;

ness of conceit.

**HUMORSOME.** *adj.* [from *humour*.] 1. Peev-

petulant. 2. Odd; humorous. In this sense

is used.—Our science cannot be much im-

d by masquerades, where the wit of both

is altogether taken up in continuing singu-

d *humorsome* disguises. *Swift.*

**HUMORSOMELY.** *adv.* [from *humorsome*.]

shly; petulantly.

**HUMOUR.** *n. s.* [*humour*, Fr. *humor*, Lat.]

disture.—The aqueous *humour* of the eye will

ceze, which is very admirable, seeing it hath

vispacity and fluidity of common water. *Ray*

. *Creation.* 2. The different kinds of mois-

in man's body, reckoned by the old phy-

s to be phlegm, blood, choler, and melan-

; which, as they predominated, were sup-

posed to determine the temper of mind.—

Believe not these suggestions, which proceed

from anguish of the mind and *humours* black,

but mingle with thy fancy. *Milton.*

general turn or temper of mind.—As there is

*humour*, to which impudent poverty cannot

be itself serviceable; so were there enow of

of desperate ambition, who would build their

re upon others ruin. *Sidney.*—There came a

young lord, led with the *humour* of youth, which

thinks that good whose goodness he sees not.

7.—King James, as he was a prince of great

ment, so he was a prince of a marvellous plea-

sant *humour*: as he was going through Lufen by Greenwich, he asked, what town it was? they said Lufen. He asked, a good while after, what town is this we are now in? They said still it was Lufen: then, said the king, I will be king of Lufen. *Baron's Apophthegms.*—

Examine how your *humour* is inclin'd,  
And which the ruling passion of your mind.

*Roscommon.*

—They, who were acquainted with him, knew his *humour* to be such, that he would never constrain himself. *Dryden.*—In cases where it is necessary to make examples, it is the *humour* of the multitude to forget the crime, and to remember the punishment. *Addison.*—

Good *humour* only teaches charms to last,  
Still makes new conquests, and maintains the  
past. *Pope.*

4. Present disposition.—

It is the curse of kings to be attended

By slaves, that take their *humours* for a warrant

To break into the blood house of life. *Shak.*

Another thought her nobler *humoured*. *Fairf.*

Their *humours* are not to be won,

But when they are impos'd upon. *Hudibras.*

Tempt not his heavy hand;

But one submissive word which you let fall,

Will make him in good *humour* with us all.

*Dryden.*

5. Grotesque imagery; jocularly; merriment.

—In conversation *humour* is more than wit, easi-

ness more than knowledge. *Temple.* 6. Tendén-

cy to disease; morbid disposition.—He denied

himself nothing that he had a mind to eat or drink,

which gave him a body full of *humours*, and made

his fits of the gout frequent and violent. *Temple.*

—The child had a *humour* which was cured by

the waters of Glastonbury. *Fielding.* 7. Petu-

lance; peevishness.—Is my friend all virtue and

discretion? Has he not *humours* to be endured, as

well as kindnesses to be enjoyed? *South.* 8. A

trick; a practice—I like not the *humour* of lying:

he hath wronged me in some *humours*: I should

have borne the *humour'd* letter to her. *Shak.* 9.

Caprice; whim; predominant inclination.—In pri-

vate, men are more bold in their own *humours*;

and in consort, men are more obnoxious to others

*humours*; therefore it is good to take both. *Baron.*

(1.) HUMOUR, (§ 1, def. 2.) in physiology, is used

to express the fluids of the body; and, when, in

a vitiated state, we say, that the fluids are full of

humours. The only fluids of the body, which,

in their natural and healthful state, are called *hu-*

*humours*, are those in the eye; we say *the aqueous*

*humour*, *the crystalline humour*, without meaning

any thing morbid or diseased; yet, when we say

that a person has got a *humour* in his eye, we un-

derstand it in the usual sense of a vitiated fluid.

(3.) HUMOUR, § 1, def. 3. As the temper of

the mind is supposed to depend upon the state of

the fluids in the body, HUMOUR has come to be

synonymous with temper and disposition. A per-

son's *humour*, however, is different from his *dis-*

*position*, in this, that *humour* seems to be the dis-

ease of a disposition; it would be proper to say

that persons of a serious temper or disposition of

mind, were subject to melancholy *humours*, that

those of a delicate disposition, were subject to

peevish

peevish humours. Humour may be agreeable or disagreeable: but it is still humour; something whimsical, capricious, and not to be depended upon. An ill-natured man may have fits of good humour, which seem to come upon him accidentally, without any of the common moral causes of happiness or misery. A fit of cheerfulness constitutes good humour; and a man who has many such fits is a good humoured man: yet he may not be good-natured; which is a character that supposes something more constant, equable, and uniform, than what was requisite to constitute good humour.

(4.) HUMOUR (§ 1, def. 5.) is often used to express that quality of the imagination, which bears a considerable resemblance to wit. Wit expresses something that is more designed, concerted, regular, and artificial; humour, something that is more wild, loose, extravagant, and fantastical; something which comes upon a man by fits, which he can neither command nor restrain, and which is not perfectly consistent with true politeness. Humour, it has been said, is often more diverting than wit; yet a man of wit is as much above a man of humour, as a gentleman is above a buffoon; a buffoon, however, will often divert more than a gentleman. The duke of Buckingham, however, makes humour to be all in all; wit, according to him, should never be used, but to add an agreeableness to some proper and just sentiment, which, without some such turn, might pass without its effect. See WIT. As a specimen of this species of humour, we subjoin the following epigram on novel reading, from the late prof. J. H. BEATTIE's posthumous essays:

The beau buys Fielding's works complete,  
Each page with rapture cons;  
Sophias finds in every street,  
And is himself *Tom Jones*.

To some gay girl his vows are given,  
And soon he learns to tell,  
That, when she smiles, he is in heaven,  
And when she frowns, in hell.

Ague or influenza soon  
Comes on; he weds a wife:  
The *quarm fit* ends with one short moon,  
The *cold fit* lasts for life.

\* To HUMOUR. *v. a.* [from the noun.] 1. To gratify; to soothe by compliance.—If I had a suit to master Shallow, I would *humour* his men; if to his men, I would curry with master Shallow. *Shak.*—

If I were Brutus now, and he were Cassius,  
\* He should not *humour* me. *Shak.*  
—Obedience and subjection were never enjoined by God to *humour* the passions, lusts and vanities of those who are commanded to obey our governors. *Swift.*—

You *humour* me, when I am sick;  
Why not when I'm splenetic? *Pope.*  
—Children are fond of something which strikes their fancy most, and sullen and regardless of every thing else, if they are not humoured in that fancy. *Watts's Logick.* 2. To fit; to comply with.—

To after age thou shalt be witt the man,  
That with smooth air could'st *humour* best a  
tongue.

—'Tis my part to invent, and the musician  
*humour* that invention. *Dryden.*—Fountains  
situated among rocks and woods, that give a  
variety of savage prospects: the king has loved  
the genius of the place, and only made use of  
so much art as is necessary to regulate nature.  
*dison.*

\* HUMP. *n. f.* [corrupted perhaps from  
See BUMP.] The protuberance formed by a  
ed back.—These defects were mended by  
es; the eyes were opened in the next year,  
and the *bump* fell. *Tatler.*

\* HUMPHACK. *n. f.* [*bump* and *back*.] Crook-  
ed back; high shoulders.—The chief of de-  
ly was born with a *bumpback* and very high  
*Tatler.*

\* HUMPHACKED. *adj.* Having a crooked  
HUMPHREY, Dr Lawrence, a very  
English divine in the 16th century, who, at  
the persecution under Mary I. retired with  
Protestant refugees to Zurich. He returned  
the accession of Q. Elizabeth; and was  
fident of Magdalene college, Oxford, of  
Gloucester, and dean of Winchester. He  
great and general scholar, an able linguist,  
deep divine; and published, 1. *De reli-*  
*servations et reformatione, de equo primo*  
2. *De ratione interpretandi auctores.* 3. *Opus*  
*frus de nobilitate, ejusque origine.* 4. Several  
other works. He died in 1590.

HUMULUS, the HOP: a genus of the  
drua order, belonging to the diccacia class  
and in the natural method ranking under  
order, *Scabride*. The male calyx is  
lous; there is no corolla; the female calyx  
nophyllous, patent obliquely, and entire,  
no corolla: but a style; and one seed with  
calyx, the latter consisting of one large lobe.  
is only one species, viz.

HUMULUS LUPULUS, sometimes found  
in hedges near houses and gardens, but  
not indigenous. The stalk is weak and  
it creeps up the support in a spiral, ascend-  
ways from the right hand to the left. The  
and the leaves are rough to the touch; the  
leaves are heart shaped, the lower ones  
to 3 lobes serrated on the edges, and  
pairs on long footstalks. The male flowers  
on a distinct plant on branched peduncles,  
females on peduncles in pairs of the form of a  
bilus, or cone, composed of large imbricate  
ces containing each 1 or 2 seeds. See Fish  
II, § 1—9; and HUSBANDRY.

HUNARY, two islands on the W. coast  
Hindooistan; 15 miles S. of Bombay.

\* To HUNCH. *v. a.* [*husch*, German.] To  
strike or punch with the fists.—Jack's friends  
gan to *bunch* and push one another: why  
you go and cut the poor fellow down!  
2. [*Hocher*, a crooked back, German.] To  
the back.—

Thy crooked mind within *bunch'd* with  
back,  
And wander'd in thy limbs.

\* HUNCHBACK



**HUNCHBACKED.** *adj.* [*bunch* and *back*] Having a crooked back.—His person deformed to highest degree, flat-nosed, and *bunch-backed*. *Shag.*—

But I more fear Creon!

To take the *bunchback'd* monster in my arms,  
The excrecence of a man. *Dryden.*

The second daughter was peevish, haggard,  
With lacer eyes, a sharp nose, and *bunch-*  
*backed.* *Arbutnot.*

**HUNDBERG,** a town of Denmark, in Jutland.

**HUNDERSRUCK,** a town of Saxony, in the  
county of Hildesheim, near Einbeck.

**HUNDRED.** *adj.* [*hund*, *hundred*, Sax.  
low, Dutch.] The number consisting of ten  
hundred by ten.—

A hundred altars in her temple smoke,  
Thousand bleeding hearts her pow'r invoke.

*Dryden.*

My thousands had seen the transactions of  
his court, and many hundred thousands rec'd  
an account of them from the mouths of those  
who were eye-witnesses. *Addison*

**HUNDRED** *n. s.* 1. A company, body,  
or collection consisting of an hundred.—Very few  
take this proposition, that God is pleased  
in the doing of what he himself commands, for  
the sake of moral principle: whosoever does so,  
has no reason to think *hundreds* of propositions

*Locke.*—Lands, taken from the enemy,  
divided into centuries or *hundreds*, and dis-

tributed amongst the soldiers. *Arbutnot.* 2. A  
part or division of a county, perhaps once con-  
sisting of 100 manors. [*Hundredum*, low Lat. *hun-*  
*dred*, old French.] Impositions upon merchants do  
not seem good to the king's revenue; for that he  
loses in the *hundreds*, he loseth in the shire. *Bacon.*  
Justice they had a bench under a tree, where  
he sat, and with him two of every *hundred* whence  
companies had been raised: here complaints  
were exhibited. *Hayward.*

**HUNDRED**, (*s. 1, def. 2.*) was anciently so  
called from its containing 100 families, or  
its furnishing 100 able men for the king's  
service. After king Alfred divided England into  
shires, and gave the government of each coun-  
ty to a sheriff, these counties were divided into  
*hundreds*, of which the constable was the chief  
officer. The grants of hundreds were at first  
made by the king to particular persons: but they  
are now held by grant or prescription, their  
jurisdiction being devolved to the county court;  
only excepted, that have been by privilege an-  
nexed to the crown, or granted to some great sub-  
ject, and still remain in the nature of a franchise.

A *Hundred Court* is only a larger *Court*  
baron, being held for all the inhabitants of a par-  
ish or hundred instead of a manor; and resembling  
the former in all points, except that it is of  
greater jurisdiction. This is said by Sir Edward  
Coke to have been derived out of the county court  
for the sake of the people, that they might have  
done them at their own doors, without a  
large loss of time: but its institution was  
probably coeval with that of hundreds themselves,  
it were formerly observed to have been intro-  
duced though not invented by ALFRED, being de-  
rived from the policy of the ancient Germans. The

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*centeni* were the principal inhabitants of a district  
composed of different villages, originally in num-  
ber 100, but afterwards only called by that name;  
and who probably gave the same denomination to  
the district out of which they were chosen. Cæsar  
speaks positively of the judicial power exercised in  
their hundred courts and courts baron. "*Prin-*  
*cipes regionum, atque pagorum,*" (the lords of hun-  
dreds and manors) "*inter suos jus dicunt, contro-*  
*versiasque minuant.*" And Tacitus, who had ex-  
amined their constitution still more attentively, in-  
forms us not only of the authority of the lords, but  
that of the *centeni*, the *HUNDSPERKS* or jury; who  
were taken out of the common freeholders, and had  
themselves a share in the determination. "*Eligen-*  
*tur in conciliis et principes, qui jura per pagos viculique*  
*reddunt: centeni singulis, ex plebe comites, consilium*  
*faciunt et auctoritas, adiungunt.*" This hundred court  
was denominated *hundred* in the Gothic constitu-  
tion. But this court, as causes are equally liable  
to removal from hence as from the common  
court baron, and by the same writ, and may also  
be reviewed by writ of false judgment, is there-  
fore fallen into equal disuse with regard to the  
trial of actions.

**HUNDREIDOR.** See the last article.

**HUNDREDTH.** *adj.* [*hundred* and *th*, Sax.]  
The ordinal of an hundred; the tenth ten times  
told.—We shall not need to use the *hundredth* part  
of that time, which themselves bestow in making  
investives. *Hooker.*—If this medium is rarer with-  
in the sun's body than at its surface, and rarer  
there than at the *hundredth* part of an inch from  
its body, and rarer there than at the orb of Saturn,  
I see no reason why the increase of density should  
stop. *Newton.*

**HUNDSFELD,** a town of Silesia, in Oels.

**HUNDSMARCK,** a town of Stiria.

**HUNDSRUCK,** a district of Germany, in the  
circle of the Upper Rhine, between the Rhine,  
the Moselle, and the Nabe; formerly belonging  
to the elector of Treves, the elector Palatine, and  
the Prince; now annexed to the French republic  
by the treaty of Lunenille; and probably includ-  
ed in the new dept. of the Rhine and Moselle.

**HUNE,** a bay on the S. coast of Newfoundland,  
90 miles E. of Cape Ray.

**HUNEFELD,** a town of Germany, in the bi-  
shopric of Fulda, 20 miles SW. of Eisenach.

**HUNG.** The *preterite* and *part. pass.* of *hang*.

A wife so *hang* with virtues, such a freight,  
What mortal shoulders can support? *Dryden.*  
—A room that is richly adorned, and *hang* round  
with a great variety of pictures, strikes the eye at  
once. *Watts.*

**HUNGARIANS,** the people of HUNGARY,  
anciently called *Hunns*. See *HUNNS*.

(1) **HUNOARY**, a kingdom of Europe, the  
greatest part of which was anciently called *Pan-*  
*nonia*. It had the name of *Hungary*, from the  
Hunns who subdued it in the 9th century. It  
lies between 18° and 22° Lon. E. and between 45°  
and 49° Lat. N. being bounded on the N. by the  
Carpathian mountains, which separate it from Po-  
land; on the S. by Servia, and the Drave, which  
separates it from Slavonia; on the W. by Mora-  
via, Austria and Stiria; and on the E. by Wala-  
chia and Transylvania. It is about 240 miles long,

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and

and 345 broad; and is divided into the Upper and Lower. The northern parts of the kingdom are mountainous and barren, but healthy; the southern parts are level, and extremely fruitful, but not very healthy. The country along the Danube, from its mouth to Belgrade, for upwards of 200 miles, is one continued plain, and no soil can be more fertile; but the air, by the many swamps and morasses, is not so wholesome as on the higher and drier grounds. Here are mines of gold, silver, copper, iron, lead, quicksilver, cinabar, antimony, yellow orpiment, sulphur, vitriol, marcasite, salt native and factitious, saltpetre, magnets, asbestos or stone flax, marble of several colours, alabaster, with diamonds, and all sorts of precious stones. Corn is in such plenty, that it is sold for one sixth of its price in England. The grapes are large and luscious, and the wines preferred to any in Europe. There are vast numbers of cattle and horses, the latter mostly moule-coloured, with buffaloes, deer, wild fowl, game, and fish, and many species of wild beasts, particularly chamois goats, bears, and lynxes. Besides vines, and the common sorts of vegetables, here are tobacco, saffron, buck wheat, millet, melons, and chestnuts. Here also are excellent warm baths, and mineral springs of various qualities. The chief mountains are the Crapack or Carpathian, which is the general name for all those that separate this kingdom from Poland, Moravia, Silesia, and part of Austria. The sides of most of them are covered with wood, and their tops with snow. The chief rivers are the Danube, Drave, Save, Wang, Gran, Temes, Raab, and Theisa, all well stocked with fish. There are several lakes among the Carpathian mountains, and some in the lowlands. The inhabitants are a mixture of the descendants of the ancient Hungarians, Scythians, Camians, Germans, Wallachians, Greeks, Jews, Turks, and a wandering people called Zigeuners, said to be of uncertain origin, but probably the same as those we call Gypsies. The Hungarians are said to be of a sanguine choleric temper, and somewhat fierce, cruel, proud and vindictive. They have been always reputed good soldiers, being much more inclined to arms, martial exercises, and hunting, than to arts, learning, trade, or agriculture. The nobility affect great pomp and magnificence, and are much addicted to feasting and carousing. The men in general are strong and well proportioned. They shave their beards, but leave whiskers on the upper lip; wearing fur caps on their heads, a close-bodied coat girt with a sash, with a short cloak or mantle over all, buckled under the arm, leaving the right hand at liberty. Their horse are called *Hussars*, and their foot *hrydukes*. The former wear a broad sword, or scymeter, and carry a hat-bet or battle-ax. Their horses are fleet, but not near so large as the German horses, and therefore they stand up on their short stirrups when they strike. The *hrydukes* usually wear feathers in their caps, according to the number of the enemies they pretend to have killed. Both horse and foot are an excellent militia, very good at a pursuit, or ravaging and plundering a country, but not equal to regular troops in a pitched battle. The women, when they go abroad, wear

thick cloaks and a veil. Five languages are spoken in this country, viz. the Hungarian, of Scythian origin, and has little or no resemblance with any European tongue; the German, Slavonian, Wallachian, and Latin. The last is spoken, not only by the superior ranks, but by the inferior, though very corruptly. The people have also a particular jargon. Christianity was introduced in Hungary in the 9th and 10th centuries. In the 16th, the reformation made a great inroad; but at present, though the Roman Catholics hardly make a 4th part of the whole, their religion is predominant, the Protestants enjoying only a bare toleration. Besides several of Protestants, there are also great numbers of Greek church and Jews; the last pay duties. Besides colleges and convents, there are several universities for the Roman Catholics. The Lutherans and Calvinists have also their gymnasiums and schools, but under various restrictions. The traffic of this country is almost wholly in the hands of the Greeks and Jews. The exports consist chiefly of wine, horses, cattle, metals, raisins, saffron, wool and leather. Hungary trades with Austria, and other countries west of her, in vast droves of cattle as well as variety of wines, of which those of Tokay are reckoned the best. The principal manufactures are of copper, brass, iron, and other hard ware. Large quantities of brass and iron are exported, raw and unwrought. Hungary at first, like most countries was divided into many little provinces and states, which at length were united under one head, who had the title of *duke*. The first of these dukes was Geysa: who, becoming a convert to Christianity, was baptized; after which he resigned the government to his son Stephen, who took the title of *king*. A. D. 1000. His throne was filled by election, though descended out of the same family, the disposal of which was disputed between the Turkish and Christian emperors for near 100 years: but after 1526 Ferdinand archduke of Austria was admitted to the throne, the Austrians found means to influence the elections in such a manner, that the crown in their family till 1687, when it settled hereditarily on their heir male; and in consequence of an act made by the diet at Pressburg in 1713, in case of the failure of hereditary it is to descend to females. The states of the kingdom consist of the prelates, the barons, the nobles and the royal towns. To the first class belong two archbishops, about a dozen bishops, and many abbots and provosts, with the 7000 Præmonstratensian Jesuits. To the 2d the holder or palatine, who represents the king in court judge; the ban or viceroy of Transylvania, and Slavonia; the Stadtholder of Croatia; the great treasurer, the great cupbearer, steward of the household, the master of the horse, the lord chamberlain, the captain of the guard of the guards, and the grand-marshal of the court, who are styled the great barons, together with inferior bans or counts and barons. The 3d consists of the gentry, some of whom possess noble manors, and others only the privilege of being called *barons*. To the 4th class belong the royal towns, which are not subject to the counts, but

sistently of the king. The gentry also, who consist of the archbishops and bishops, have the same privileges as the Hungarian nobility. The common people are vassals to the proprietors of the land on which they live. The ordinary revenue is said to exceed a million Sterling, arising from mines, duties on cattle, royal demesnes, salt-tax, contributions, customs, &c. The fortifications and garrisons, constantly maintained on the frontiers against the Turks, are a great expence to government. Hungary can easily bring into the field 100,000 men, regulars and militia; for there are 50,000 in actual pay, and the provinces furnish the other 50,000 when they are wanted. Buda is the capital.

**HUNGARY, Lower,** the W. part of Hungary.

**HUNGARY, Upper,** the E. part of Hungary.

**HUNGARY WATER,** a distilled water prepared from the tops or flowers of rosemary; so named in honour of a queen of Hungary, for whose use it was first made. See **PHARMACY**.

**HUNGEN,** a town of Germany, in the circle of Upper Rhine, 14 miles SE. of Wetzlar.

**HUNGER.** *n. s.* [*hungry*, *hann*; *hungry*, *hann*].

1. Desire of food; the pain felt from want of food.—An uneasy sensation at the stomach for want of food. When the stomach is empty, and the fibres in their natural tension, they draw up so close against each other, so as to make that which is in the stomach, as if it were a stone; but when they are distended with food, they are again removed; unless when a person fasteth long, as for want of spirits, or nervous fluid, to which the fibres grow too flaccid or corrugate, then we say a person has fasted away his stomach. *Quincy*.—Thou shalt serve thine enemies in hunger and in thirst. *Deuter. xxviii. 48*.—The substance of the animal spirits, being cast off by the lower nerves upon the coats of the stomach, irritates the fibres, and thereby produces the pain we call hunger. *Grew*.—Something viscous, and oily, remaining in the stomach, destroys the sensation of hunger. *Arbuthnot* as *Aliments*. 2. A violent desire.—The immaterial felicities of the mind, do naturally suggest the necessity of satisfying our appetites and hungers for them, without which heaven can be no heaven to us.

*of Poetry*.—For hunger of my gold I dye. *Dryden*.

1.) **HUNGER** is occasioned by long abstinence from food when the body is in health. See **ANATOMY**, **FASTING**, and **PHYSIOLOGY**.

2.) **HUNGER, EFFECTS OF.** The following observations upon hunger or famine are extracted from a paper by Dr Percival in the 1st vol. of the Manchester Transactions. In famine, life is protracted (he observes) with less misery, and a moderate allowance of water. For the acrimony and putrefaction of the humours are obviated by such dilution, the small vessels are kept pervious, and the lungs are furnished with that moisture which is essential to the performance of their functions. Fontanus relates the history of a man who obstinately refused to take any sustenance, except twice, during 50 days, at the end of which period he died. But he adds, that he did not give him water, though in small quantity. Redi, who made many experiments (cruel and unjustified in my opinion), to ascertain the effects of fasting on worms, observed, that none were able to

support life beyond the 9th day to whom drink was denied; whereas one indulged with water, lived more than 10 days. Hippocrates has observed; that children are more affected by abstinence than young persons; these, more than the middle aged; and the middle aged more than old men. The power to endure famine, however, must depend no less upon the state of health and strength than on the age of the sufferer. There are also particular constitutions which do not suffer much pain from the calls of hunger. Dr Percival was informed by a young physician from Geneva, that, when he was a student at Montpelier, he fasted 3 nights and 4 days, with no other refreshment than a pint of water daily. But though a few examples of this kind may be adduced, we have the evidence of numerous melancholy facts to show, that the pressure of want is agonizing to the human frame. "I have talked," says Dr Goldsmith, in his *Hist. of the Earth*, vol. ii. p. 124.) with the captain of a ship, who was one of 6 that endured it in its extremity, and who was the only person that had not lost his senses when they received accidental relief. He assured me his pains at first were so great, as to be often tempted to eat a part of the men who died, and which the rest of his crew actually for some time lived upon: He said, that during the continuance of this paroxysm, he found his pains insupportable, and was desirous at one time of anticipating that death which he thought inevitable: But his pains, he said, gradually decreased after the sixth day (for they had water in the ship, which kept them alive so long), and then he was in a state rather of languor than desire; nor did he much wish for food, except when he saw others eating; and that for a while revived his appetite, though with diminished importunity. The latter part of the time, when his health was almost destroyed, a thousand strange images rose upon his mind; and every one of his senses began to bring him wrong information. The most fragrant perfumes appeared to him to have a fetid smell; and every thing he looked at took a greenish hue, and sometimes a yellow. When he was presented with food by the ship's company that took him and his men up, 4 of whom died shortly after, he could not help looking upon it with loathing instead of desire; and it was not till after 4 days that his stomach was brought to its natural tone; when the violence of his appetite returned with a sort of canine eagerness."

3.) **HUNGER, METHODS OF ALLEVIATING, AND PREVENTING.** To those who by their occupations are exposed to such dreadful calamities, it is of serious importance to be instructed in the means of alleviating them. The American Indians are said to use a composition of the juice of tobacco, and the shells of snails, cockles, and oysters calcined, whenever they undertake a long journey, and are likely to be destitute of provisions. It is probable the shells are not burnt into quicklime, but only so as to destroy their tenacity, and to render them fit for levigation. The mass is dried, and formed into pills, of a proper size to be held between the gum and lip, which, being gradually dissolved and swallowed, obviates the sensations both of hunger and of thirst. Tobacco, by its narcotic quality, seems well adapted

and to counteract the uneasy impressions which the gastric juice makes on the nerves of the stomach when it is empty; and the combination of testaceous powders with it may tend to correct the secretion that is supposed to be the chief agent in digestion, and which, if not acid, is always united with acidity. Certain at least it is, that their operation is both grateful and salutary; for we find the luxurious inhabitants of the E. Indies mix them with the betel nut, to the chewing of which they are universally and immoderately addicted. Perhaps such abortives may be usefully applied, both to divide the doses and to moderate the violence of the tobacco. For, in the internal exhibition of this plant, much caution is required, as it produces sickness, vertigo, cold clammy sweats, and a train of other formidable symptoms, when taken in too large a quantity. During the time of war, the impressed sailors frequently bring on these maladies, that they may be admitted into the hospitals, and released from servitude. It would be an easy and safe experiment to ascertain the efficacy, and to adjust the ingredients, of the Indian composition mentioned. And there is reason to believe, that the trial would be in some degree successful; for it is known that smoking tobacco gives relief in those habitual pains of the stomach which appear to arise from the irritation of the gastric secretions. The like effect is sometimes produced by increasing the flow of saliva, and swallowing what is thus discharged. And Dr Percival has related the case of a gentleman, who used to masticate, many hours daily, a piece of lead, which being neither hard, friable, nor offensive to the palate, suited his purpose, as he thought, better than any other substance. He continued the custom many years, deriving great ease from it, and suffering no sensible injury from the poisonous quality of the metal. On mentioning this fact to a navy surgeon, the Doctor was told, that the sailors, when in hot climates, are wont to mitigate thirst by rolling a bullet in their mouths. A more innocent mean, the Doctor observes, might be devised; but the efficacy of this evinces, that the salivary glands are for a while capable of furnishing a substitute for drink. When a scarcity of water occurs at sea, Dr Franklin has advised, that the mariners should bathe themselves in tubs of salt water: For, in pursuing the amusement of swimming, he observed, that, however thirsty he was before immersion, he never continued so afterwards; and that, though he soaked himself several hours in the day, and several days successively in salt water, he perceived not, in consequence of it, the least taste of saltiness in his mouth. He also further suggests, that the same good effect might perhaps be derived from dipping the sailor's apparel in the sea; and expresses a confidence that no danger of catching cold would ensue. To prevent the calamity of famine at sea, it has been proposed by Dr Lind, that the powder of salep should constitute part of the provisions of every ship's company. This powder and portable soup, dissolved in boiling water, form a rich thick jelly; and an ounce of each of these articles furnishes one day's subsistence to a healthy full grown man. Indeed, from Dr Percival's experiments it appears that salep contains more nutritious matter, in pro-

portion to its bulk, than any other vegetable production now used as food. It has the property also of concealing the nauseous taste of salt-water, and consequently may be of great advantage at sea, when the stock of fresh water is exhausted, that the mariners are put upon short allowance. By the same mucilaginous quality, it covers the offensiveness, and even, in some measure, corrects the acrimony of salted and preserved meats. But, as a preservative against putrefaction, salep would be most efficacious combined with an equal weight of beef suet. By swallowing little balls of this lubricating compound at proper intervals, the coats of the stomach may be defended from irritation: and as oils and resins are highly nutritive, of slow digestion, and indispose to pass off by perspiration, they are adapted to support life in small quantities. The composition is superior in simplicity, and is equal in efficacy, to the following one, formerly extolled by Avicenna the celebrated Arabian physician: "Take sweet almonds and berberis, each 1 lb.; of the oil of violets 2 oz.; and the roots of marsh mallows one: bray these ingredients together in a mortar, and form the mass into boluses, about the size of a common nut." Marsh-mal fat is singularly powerful in assuaging the most acute sensations of thirst, as appears from Mr Holwell's narrative of the sufferings occasioned by those who were confined in the dungeons at Calcutta. See CALCUTTA, § 2, and History of Persia. Persons who have been accustomed to animal food are soon reduced when supplied only with vegetable. Several years ago, to determine the comparative nutritive powers of different substances, an ingenious young physician, (Dr Percival was,) made a variety of experiments on himself, which he unfortunately told a sacrifice. He lived a month upon bread and water; and under this regimen of diet his every day diminished his weight. But in 1784, a student of physiology at Edinburgh confined himself for a longer period to a pint of milk and half a pound of bread daily: And he assured our author, that he passed through the usual labours of study and exercise without feeling any decay of his strength, and without any sensible loss of weight. The cutaneous, urinary, and alvine excretions were very scanty during the whole period, and the discharge of sweat occurred only once a week. In this case the oily and coagulable part of the milk probably furnished a larger proportion of aliment, and at the same time contributed to check the waste by perspiration and other discharges; for oleaginous substances are more long in the body by their viscosity. Dr Ross, in his *Natural History of Aleppo*, relates, that in the seasons when oil abounds, the inhabitants indulge in it, are disposed to fever, and die with inflammation of the lungs; malades which indicate both retention and obstruction. It has been suspected by some of producing flatulency, though in a slighter degree; and its use of it has been on this account forbidden in asthmatics. Gum arabic might be a good substitute for salep in the composition already recommended; and as it gives such firmness to the food as to require mastication, the saliva, by its



separated and carried into the stomach, further contribute to assuage the sensations of hunger and of thirst. See GUM ARABIC.

**HUNGER, METHODS OF TREATING THOSE HAVE SUFFERED FROM.** In attempting to relieve those who have suffered from famine, great discretion is required. Warmth, cordials, food, are the means to be employed; and may prove too powerful in their operation, administered with judgment. For the body, by fasting, is reduced to a state of more than ordinary debility; the minuter vessels of the brain, and the other organs, collapse for want of fluids and them; the stomach and intestines shrink in capacity; and the heart languidly vibrates, giving scarcely sufficient energy to propel the current of blood. Under such circumstances, proper application of heat seems an essential measure, and may be effected by placing on each a healthy man in contact with the patient. Blisters or fomentations may also be used with advantage. The temperature of these should be less than that of the human body, and gradually increased according to the effects of their stimulus. New milk, weak broth, or water gruel, may be employed both for the one and the other; as nutriment may be conveyed into the system in this way, by passages probably the most secure in a state of fasting, if not too long protracted. Wine-whey will answer a good purpose, and afford an easy and pleasant nourishment, when the stomach has been a little strengthened, and may be mixed with the whey, or administered under some other agreeable form. The story of one was, to Cornaro, sufficient for a meal; the narrative of this noble Venetian, in whom it was excited by the addition of only two ounces of food to his daily allowance, shows, that a return to a full diet should be conducted with caution, and by slow gradations.

**HUNGER. v. n.** [from the noun.] 1. To be afflicted with hunger.—

My more having, would be as a fauce  
To make me *hunger* more. *Shak. Macbeth.*

Widely they gape, and to the eye they roar,  
As if they *hunger'd* for the food they bore.

*Cowley.*

To desire with great eagerness; to long.—

Dost thou so *hunger* for my empty chair,  
That thou wilt needs invest thee with my honours,

More thy hour be ripe? O, foolish youth,  
Thou seek'st the greatness that will overwhelm thee!

lay but a little. *Shak. Henry IV.*

I content me,  
And from the sting of famine fear no harm,  
For mind it, fed with better thoughts that feed  
The *hunger* ring more to do my Father's will.

*Milton.*

**HUNGERBIT.** } *adj.* [from *hunger* and *bite*.]

**HUNGERBITTEN.** } Pained or weakened with hunger.—His strength shall be *hungerbitten*. *Job* ii. 12.—

Thyself

Bred up in poverty and straits at home;  
Lost in a desert here, and *hungerbit*. *Milton.*

1. **HUNGERFORD**, a town of Berkshire,

situated on the Kennet, in a low and watery soil. It is a great thoroughfare in the Bath and Bristol road, 65 miles from London; and was formerly called *Ingleford-Coarnamstreet*. The constable of this town, who is chosen annually, is lord of the manor, which he holds immediately of the crown. They have a horn here which holds about a quart, and appears by an inscription on it to have been given by John of Gaunt, together with a grant of the royal fishery, in a part of the river which abounds with good trouts and crawfish. Here is a market on Wednesday, and a fair in August.

(2.) **HUNGERFORD**, a village in Shropshire.

(3.) **HUNGERFORD**, a township of Vermont, in Franklin county, 7 miles S. of the Canada line, and 14 E. of Lake Champlain.

(1.) \* **HUNGERLY. adj.** [from *hunger*.] Hungry; in want of nourishment.—

His beard

Grew thin and *hungerly*, and seem'd to ask  
His sops as he was drinking. *Shak.*

(2.) \* **HUNGERLY. adv.** With keen appetite.

You have sav'd my longing, and I feed  
Most *hungerly* on your sight. *Shak.*

They are all but stomachs, and we all but  
food;

They eat us *hungerly*, and when they're full,  
They belch us. *Shak.*

\* **HUNGERSTARVED. adj.** [from *hunger* and *starved*.]

Starved with hunger; pinched by want of food.

All my followers to th' eager foe

Turn back, and fly like ships before the wind,

Or lambs pursu'd by *hungerstarv'd* wolves. *Shak.*

Go, go, cheer up thy *hungerstarved* men.

*Shak.*

As to some holy house th' afflicted came,

Th' *hungerstarv'd*, the naked, and the lame,

Want and diseases, fled before her name. *Dryden.*

\* **HUNGRED. adj.** [from *hunger*.] Pinched by want of food.—Odours do in a small degree nourish, and we see men an *hungred* love to smell hot bread. *Bacon.*

\* **HUNGRILY. adv.** [from *hungry*.] With keen appetite.—

Thus much to the kind rural gods we owe,

Who pity'd suffering mortals long ago;

When on harsh acorns *hungrily* they fed,

And gave 'em nicer palates, better bread.

*Dryden.*

\* **HUNGRY. adj.** [from *hunger*.] 1. Feeling pain from want of food.—

That face of his the *hungry* cannibals

Would not have touch'd, would not have

stain'd with blood. *Shak.*

—By eating before he was *hungry*, and drinking before he was dry, he was sure never to eat or drink much at a time. *Temple.*—They that talk thus may say that a man is always *hungry*, but that he does not always feel it; whereas hunger consists in that very sensation. *Locke.* 2. Not fat; not fruitful; not prolific; more disposed to draw from other substances than to impart to them.—

Cassius has a lean and *hungry* look. *Shak.*

—The more fat water will bear sup best; for the *hungry* water doth kill its unctuous nature. *Bacon.*

—In rushy grounds springs are found at the first and second spit, and sometimes lower in a *hungry* gravel. *Mortimer.*—To the great day of retribu-

Then our Saviour refers us, for reaping the fruits that we here sow in the most hungry and barren soil. *Smalridge's Sermons.*

**HUNGRY HILL**, a lofty steep and rocky mountain of Ireland, in Cork, 700 yards above the level of Bantry Bay. Near its top, there is a large lake, from which runs one of the grandest cataracls in Ireland.

**HUNGRY POINT**, a cape of St Vincent.

**HUNINGEN.** See HUNNINGUEN.

**HUNKINGTON**, a village in Shropshire, E. of Shrewsbury.

\* HUNKS. *n. f.* [*hun/ker*, *fordid*, *Islandick*.]

'A covetous lordid wretch; a miser; a curmudgeon.—The old *banks* was well served, to be tricked out of a whole hog for the securing of his puddings. *L'Estrange*.—She has a husband, a jealous, covetous, old *banks*. *Dryden*.—Irus has given all the intimations of being a close *banks*, worth money. *Addison*.

**HUNMANBY**, a town of Yorkshire, 2 miles from the sea; 11 S. of Scarborough, and 109 N. of London.

**HUNNARYD**, a town of Sweden, in Smaland.

**HUNNERIC**, king of the Vandals, the son of Genseric, a bloody tyrant. See **BARBARY**, 6 3.

**HUNNIADES**, John Corvinus, waywode of Transylvania, a brave general of the Hungarian armies, who was the terror of the Turks, and repeatedly defeated them under Amurath II and Mahomet II. He forced both these bloody conquerors to raise the siege of Belgrade; but died, to the great grief of all Christendom, in 1456. See **CONSTANTINOPLE**, § 11.

**HUNNINGUE**, or ) a town of the French

**HUNNINGUEN**, } republic, in the dep. of  
the Upper Rhine and late prov. of Alsace, strongly  
fortified by Vauban. See **FORTIFICATION**,  
**PART II**, Sec. III; and *Pl.* 158, *fig.* 3. It is seated  
on the Rhine, 5 miles N. of Basle, and 24 E. of  
Altkirch. Lon. 11. 40. E. Lat. 47. 43. N.

**HUNNS**, a fierce and savage nation, who formerly inhabited that part of Sarmatia bordering on the Páulus Mæotis and the Tanais, the ancient boundary between Europe and Asia. Their country, as described by Procopius, lay N. of mount Caucasus, which extending from the Euxine to the Caspian Seas, parts Asiatic Sarmatia from Colchis, Iberia, and Albania; lying on the isthmus between the two seas. Here they resided, unknown to other nations, and themselves ignorant of other countries, till the year 376. At this time, an hind pursued by the hunters, or, according to some authors, an ox stung by a gad-fly, having passed the marsh, was followed by some Hunns to the other side, where they discovered a country much more agreeable than their own. On their return, having acquainted their countrymen with what they had seen, the whole nation passed the marsh, and, falling upon the Alans who dwelt on the banks of the Tanais, almost exterminated them. They next fell upon the Ostrogoths, whom they drove out of their country, and forced to retire to the plains between the Borystheos and the Tanais, now known by the name of *Podolia*. Then attacking the Visigoths, they obliged them to shelter themselves in the most mountainous parts of their country; till at

last the Gothick nations, finding it impossible to withstand such an inundation of barbarians, obtained leave from the emperor Valens to settle in Thrace. The Huns thus became masters of the country between the Tanais and Danube, 376, where they continued quietly till 451, when great numbers of them were taken into captivity by Theodosius I. but, in the mean time, a part of them, called the *Nepthalite* or *White Huns*, who had continued in Asia, over-ran all Mesopotamia and even laid siege to Edessa, where they were repulsed with great slaughter by the Romans. The European Huns frequently passed the Danube committing the greatest ravages in the western empire; sometimes they fell upon the eastern provinces, where they put all to fire and sword. They were often defeated and repulsed by the Romans, but the empire was now too weak to be able to prevent them from making excursions, so they continued to make daily encroachments, and became every day more formidable than before. In 441, the Huns, under **ATTILA**, threatened the western empire with total destruction. The monarch, having made himself master of all the northern countries from the confines of Poland to the banks of the Rhine, invaded *Misia*, *Thracia*, and *Illyricum*; where he made such progress, that the emperor, not thinking himself safe in Constantinople, withdrew into Asia. Attila then passed into Gaul; where he destroyed several cities, sacrificing the inhabitants. At last he was repulsed out by **Aetius** the Roman general and **Theodoric** king of the Goths, and could never afterwards make any great progress. About A. D. 451, Attila died, and his kingdom was split into a number of small ones by his numerous children. They waged perpetual war with each other, and the Huns then ceased to be formidable, and were daily less able to cope with the other barbarous nations whom Attila had kept in subjection. However, their dominion was considerable, and in the time of Charles the Great they were masters of Transylvania, Walachia, Servia, Croatia, Carinthia, and the greater part of Austria, together with Bosnia, Sclavonia, and that part of Hungary which lies beyond the Danube. In 746, when Charles was in Saxony, two princes of the Huns, **Caganus** and **Jugenus**, sent ambassadors to him requesting an alliance with him. Charles received them with extraordinary marks of friendship, and readily complied with their request. However, they entered, not long after, into an alliance with **Tassila** of Bavaria, who had revolted from Charles and raised great disturbances in Germany. Charles dissembled his resentment till he had subdued **Baqaria**, when he resolved to revenge himself on the Huns for those succours they had rendered to his enemy. Accordingly, having assembled a very numerous army, he divided it into two bodies, one of which he commanded himself, and the other he committed to the command of his generals. The two armies entered the country of the Huns at different places, ravaged their country far and near, burnt their cities, and took all their strong holds. This continued for 8 years, till the people were almost entirely extirpated; nor did the Huns ever afterwards recover themselves, or appear as a distinct nation.

were two different nations of this name ; *Nephthalite*, and the *Sarmatian Hunns*.

**HUNNA**, **NEPHTHALITE**, or the **WHITE** **HUNNS**, inhabited a rich country, bordering on Persia, and a great distance from the Scythian Hunns, with whom they had no intercourse nor the least resemblance either in persons or manners. They were a powerful nation, and often served against the Romans and Persian armies ; but in the reign of the emperor Zeno, being provoked by Perozes king of Persia, claiming a part of their country, they fought the Persians in two pitched battles, slew them, over-ran all Persia, and held it in subjection for two years, obliging Cabades, the son and successor of Perozes, to pay them a yearly tribute. These Hunns, did not wander, like the Goths, from place to place ; but, contented with their own country, which supplied them with all necessaries, they lived under a regular government, subject to one prince, and seldom made incursions, provoked, either into the Persian or Roman territories. They lived according to their laws, and dealt uprightly with one another, as with the neighbouring people. Each of their great men used to choose 20 or more companions to enjoy with him his wealth, and the use of all his diversions ; but, upon his death, they were all buried with him in the same tomb. This custom favours of barbarity ; but in other respects, the Nephthalites were a far more civilized nation than the Scythian Hunns, breaking into the empire, filled most of the provinces of Europe with blood and slaughter.

**HUNNS**, **SARMATIAN**, or the **SCYTHIAN** **HUNNS**, were, according to Ammianus Marcellinus, a savage people, exceeding in cruelty the barbarous nations. They begin to practise cruelty, says Jornandes, upon their own men the very first day they come into the field, cutting and mangling the cheeks of their captives, to prevent the growth of hair, which they have looked upon, as unbecoming and ugly. They had, perhaps, in this practice another view, viz. to strike terror into the enemy by their countenances, thus deformed and covered with scars. Their food was roots and raw flesh, being quite unacquainted with the use of bread, and having no houses at all, nor even huts ; living in the woods, and on the mountains, from their infancy, they were inured to hunger, thirst, and all kinds of hardships : nay, they had such an aversion to houses, which they called *the sepulchres of the living*, that, when they entered into other countries, they could hardly be prevailed upon to come within the walls of any town, not thinking themselves safe. They used to eat and sleep on horseback, scarce ever dismounting ; which induced Zosimus to write, that the Hunns could not walk. They covered their nakedness with goats skins, or the skins of mice sewed together. Day and night they were indifferent to them, as to buying, selling, or drinking. They had no law, nor religion ; but complied with their inclinations, without the least restraint. In war, they began a battle with great fury, and an hideous noise : If they met with a vigorous oppositor, their

fury abated after the first onset ; and when once put into disorder, they never rallied, but fled in the utmost confusion. They were quite unacquainted with the art of besieging towns ; and never attacked an enemy's camp. They were a faithless nation, and thought themselves no longer bound by the most solemn treaties, than they found their advantage in observing them. Hence we often find them, breaking into the Roman empire, in defiance of the most solemn engagements. Several corps of Hunns, after their coming into Europe, served in the Roman armies against the Goths and other barbarous nations ; nay, they were ready, for hire, to fight against each other, being blind to every other regard and consideration.

**HUNOLSTEIN**, a town of Germany, in the ancient archbishopric of Treves ; now annexed to the French republic by the treaty of Luneville in 1801. From the last division of the territories on the left bank of the Rhine into 4 departments it appears to be included in that of the Rhine and Moselle. It is 5 miles S. of Berncastel, and 18 E. of Treves.

**HUNSTERWORTH**, a town of Durham, N. of Stanhope, which has lead mines.

(1.) \* **HUNT**. *v. s.* [from the verb.] 1. A pack of hounds.—

The common *bunt*, though from their rage refrain'd

By sov'reign pow'r, her company disdain'd.

Grin'd as they pass'd. *Dryden.*

2. A chase.—

The *bunt* is up, the morn is bright and gray ;

The fields are fragrant, and the woods are green.

*Shak.*

3. Pursuit.—

I've heard myself proclaim'd ;

And by the happy hollow of a tree,

Escap'd the *bunt*.

*Shak.*

(2.) **HUNT** is also used for an association of nobility and gentry, such as the *Caledonian Hunt*, for the purpose of cultivating and enjoying the sports of the field.

(1.) \* *To HUNT*. *v. s.* [*buntian*, Saxon, from *bund*, a dog.] 1. To chase wild animals.—

The man that once did sell the lion's skin,

While the beast liv'd, was kill'd in hunting him.

*Shak.*

—Wilt thou *bunt* the prey for the lion, or fill the appetite of the young lions? Job xxxviii. 39.—

—We should single every criminal out of the herd, and *bunt* him down, however criminal and overgrown ; and, on the contrary, shelter and defend virtue. *Addison*. 2. To pursue ; to follow close.—

Evil shall *bunt* the violent man to overthrow him.

*Pf. cxi.*—The heart striker five hundred sorts of pulses in an hour, and is *bunted* unto such continual palpitations, through anxiety, that faint would it break. *Harvey on Consumptions*. 3. To search for.—Not certainly affirming any thing,

but by conferring of times and monuments, I do *bunt* out a probability. *Spenser*—All that is found in books is not rightly deduced from principles ;

such an examen every reader's mind is not forward to make ; especially in those who have given themselves up to a party, and only *bunt* for what may favour and support the tenets of it. *Locke*.

4. To direct or manage hounds in the chase.—*He*

*Hunts*

*Amo* a pack of dogs better than any, and is famous for finding hares.

(2.) *To HUNT.* *Gen.* 1. To follow the chase.—

When he returns from hunting,

I will not speak with him.

*Shak.*

—*Eliu* went to the field to *hunt* for venison. *Gen.* *xviii.* 3.—One followed study and knowledge, and another hawking and hunting. *Locke*—On the old pagan tombs masks, hunting matches, and *huntsmans* are very common. *Addison on Italy.*

2. To pursue or search.—Very much of him to this is the hunting after arguments to make good one side of a question, and wholly to neglect and refuse those which favour the other side. *Locke.*

HUNTE, a river of Osnaburg.

HUNTEBURG, a town of Germany, in Ostfriesland, on the Hunte, 18 miles N.E. of Vorden.

(1.) HUNTER, Dr William, a celebrated anatomist and physician, was born 3d May 1733, at Kilbride in Lanarkshire. He was the 7th of ten children of John and Agnes Hunter, who resided on a small estate in that parish called *Long Calderwood*, which had been long in possession of his family. His great grandfather by his father's side, was a younger son of Hunter of Hunterston, chief of the name. At 14, his father sent him to the college of Glasgow, where he spent 5 years; and by his prudent behaviour and diligence acquired the esteem of the professors. His father had designed him for the church; but the idea of subscribing to articles of faith was repugnant to the liberal mode of thinking he had already adopted. In this state of mind he happened to become acquainted with the late celebrated Dr Cullen, then just established at Hamilton. Dr Cullen's conversation soon determined him to devote himself to the profession of physic. His father having consented, he, in 1757, went to reside with Dr Cullen. In the family of this excellent preceptor he passed nearly three years; and these, as he often acknowledged, were the happiest of his life. It was then agreed, that he should prosecute his medical studies at Edinburgh and London. He accordingly set out for Edinburgh in Nov. 1760; where he attended the lectures of the medical professors, and in particular those of the late celebrated Dr Monro. Mr Hunter arrived in London in summer 1761, and took up his residence with Dr Smellie, then an apothecary in Pall Mall. He brought with him a letter of recommendation to his countryman Dr James Douglas, from Mr Foulis prior at Glasgow. Dr Douglas was then intent on a great anatomical work on the bone, which he did not live to complete, and was looking out for a young man of abilities and industry whom he might employ as a dissector. This induced him to pay particular attention to Mr Hunter, and finding him acute and sensible, he invited him into his family to assist in his dissections, and to superintend the education of his son.—Mr Hunter having accepted his invitation, was by his friendly assistance enabled to enter as a surgeon's pupil at St George's hospital under Mr James Wilkie, and as a dissecting pupil under Dr Frank Nichols. He likewise attended a course of lectures on experimental philosophy by Dr Desaguliers. He soon became expert in dissection, and Dr Douglas was at the expense of having several of his prepara-

tions engraved. The death of this excellent friend a few months after, made no change in the situation of our author. He continued to reside of the Doctor's family, and to pursue his labours with the same diligence as before. In 1761 he communicated to the Royal Society at Edinburgh the Structure and Diseases of articulating Cartilages. As this subject till then had not been sufficiently investigated, it afforded a strong stimulus to many of the rapid progress he had made in anatomical inquiries. As he had it in contemplation to teach anatomy, his attention was directed especially to this object. He did not however capitally engage in this attempt, but passed several years in acquiring such a degree of knowledge and such a collection of preparations, as to insure him success. Dr Nichols, to whom he communicated his scheme, and who declined his lectures about that time in favour of the late Lawrence, did not give him much encouragement. But at length an opportunity occurred for the display of his abilities as a teacher. A society of navy surgeons had an apartment in Covent Garden, where they engaged the late Mr John Sharpe to deliver a course of lectures on the operations of surgery. Mr Sharpe continued to repeat this course, till, finding that it interfered much with his other engagements, he declined the task in favour of Mr Hunter; who gave the society so much satisfaction, that, in winter they requested him to extend his plan to anatomy, and gave him the use of their room for lectures. He experienced much solicitude when he began to speak in public: but the applause which soon inspired him with courage; and in degrees he became so fond of teaching, that many years before his death he was never happier than when delivering a lecture. In 1767, he was admitted a member of the corporation of surgeons; and in spring 1768, soon after the delivery of his lectures, he set out in company with his pupil, Mr James Douglas, on a tour through the island to Paris. He returned to London early enough to begin his winter course of lectures at the usual time. At first he practised both surgery and midwifery; but to the former of these he was always an aversion. Dr Douglas had acquired a considerable reputation in midwifery; and this induced Mr Hunter to direct his views chiefly to the same practice. His being elected one of the surgeon men midwives first to the Middlesex Hospital, and afterwards to the British Lying in Hospital, assisted in bringing him forward in this line. But he owed much to his abilities, and much to his person and manner, which eminently qualified him for the practice of midwifery. In 1772 he obtained the degree of M. D. from the university of Glasgow, and began to practise as a physician when he quitted the family of Mrs Douglas. He went to reside in Jermyn Street. In summer 1773 he revisited his native country, for which he always retained a cordial affection. His mother was still living at Long Calderwood, which was to become his property by the death of his brother James. Dr Cullen, for whom he always retained a sincere regard, was then established at Glasgow, and had acquired considerable reputation; so that the two friends had the pleasure



mutate each other on their mutual prospects. During this visit he showed his attachment to the paternal inheritance, by giving instruction, repairing, improving, and enlarging it. His journey, to which he devoted only a week, he was never absent from London, when his professional engagements retarded his attendance out of it. In 1755, on the suggestion of Dr Layard, one of the physicians of the British lying-in hospital, the governors voted their "thanks to Dr Hunter for the service he had done the hospital, and for his consent to it as one of the physicians;" so that he has since been established in this office without the usual form of an election. In 1756, he was admitted a licentiate of the Royal College of Physicians. Soon afterwards he was elected a member of the Medical Society; and to the *Observations and Inquiries* published by that society, several periods contributed several valuable papers. In 1762, we find him warmly engaged in controversy, supporting his claim to different anatomical discoveries, in a work entitled *Medical Observations*, the style of which is correct and elegant. In this publication he confined himself to a dispute with the present learned professor of anatomy at Edinburgh, concerning the origin of the testicle, the ducts of the lacrymal gland, the origin and use of the lymphatic vessels, and absorption by veins. He likewise defended himself against a reproach thrown upon him by Dr Monro senior, by giving a concise account of a controversy he was involved in with Mr Pott concerning the discovery of the *Hernia Scroti*. Mr Pott took occasion to give the account of the dispute; and, in reply, Dr Hunter added a supplement to his comments. No man was ever more tenacious than Dr Hunter of what he conceived to be his anatomical discoveries. This was particularly evinced in 1780, when he further communicated to the Royal Society a discovery he had made 35 years before, relating to the structure of the placenta, the connection between it and the uterus, and the nature of the spongy chorion. At the next meeting of the society, a letter was read, in which Dr Hunter put in his claim to this discovery. This was followed by a reply from Mr John Hunter, which ended the dispute. In 1763, when the late queen pregnant, Dr Hunter was consulted; and in 1764, he was appointed physician extraordinary to her majesty. About this time his affairs were so numerous, that he became declining his fatigue; and having observed the efficacious application of the late William Hunter, F. R. S. then one of his pupils, he employed him first as an assistant, and afterwards as a lecturer in his lectures. This connection continued till 1770; when some dispute happened, which terminated in a separation. Mr Hunter was credited in the partnership by Mr Cruikshank, whose anatomical abilities are deservedly celebrated. In 1767, Dr Hunter was elected a member of the Royal Society; and in 1768 communicated to that society his observations on the bones, commonly supposed to be elephants bones, which had been found near the Ohio in America. A subsequent volume of the *Philos. Transf.* we find him offering his remarks on some bones found in the rock of Gibraltar, and which he proves to have belonged to some quadruped. In the same work, likewise, he published an account of the nyctghau, an Indian animal not described before. (See CAPRA, § VII. 14.) In 1768 he became a fellow of the Society of Antiquaries; and at the institution of a Royal Academy of Arts, he was appointed by his majesty to the office of professor of anatomy. This opened a new field for his abilities; and he engaged in it, with his usual unobscured zeal. He now adapted his anatomical knowledge to painting and sculpture, and the novelty and justness of his observations proved the readiness and extent of his genius. In Jan. 1781, he was unanimously elected president of the Medical Society. His name and talents were now known and respected in every part of Europe. In 1780, the Royal Medical Society at Paris elected him one of their foreign associates; and in 1783, he received a similar mark of distinction from the Royal Academy of Sciences in that city. The most splendid of his medical publications was the *Anatomy of the Human Gravid Uterus*. This great work, which had been begun so early as 1711, was delayed till 1775, only by the author's desire of sending it into the world as perfect as possible. It is dedicated to the king. In his preface, the author candidly acknowledges that in most of the collections he had been assisted by his brother Mr John Hunter, "whose accuracy in anatomical researches is so well known, that to omit this opportunity of thanking him for that assistance would be in some measure to disregard the future reputation of the work itself." He likewise confesses his obligations to the ingenious artists who made the drawings and engravings, particularly to Mr Strange. He had long been employed in collecting and arranging materials for a history of the various concretions that are found in the human body. Among his papers were found two introductory lectures, in which he traces the history of anatomy from the earliest times, along with the general progress of the science and the arts. He considers the great utility of anatomy in the practice of physic and surgery; gives the ancient divisions of the different substances composing the human body, which for a long time prevailed in anatomy; points out the most advantageous mode of cultivating this branch of natural knowledge; and concludes with explaining the particular plan of his own lectures. Besides these MSS. he also left a considerable number of cases of dissection, mostly relating to pregnant women. In 1755, he communicated to the Royal Society an Essay on the Origin of the Venereal Disease. In 1777, he joined with Mr Watson in presenting to it a short account of the late Dr Mary's medals, and of the appearances on dissection; and in 1778 he published his *Reflections on the Section of the Symphyse Pubis*. We must now go back in our chronological order to describe the origin and progress of Dr Hunter's celebrated museum. Before he had practised midwifery many years, he found he had acquired a fortune sufficient to place him in easy and independent circumstances. This he set apart as a resource, whenever age or infirmities should oblige him to retire from business. As his wealth

continued

continued to accumulate, he formed a laudable design of engaging in some scheme of public utility, and resolved to erect an anatomical academy. For this purpose he purchased a spot of ground in Great Wind-mill street, where he erected a spacious house, to which he removed from Jernyn-street in 1770. In this building, besides a handsome amphitheatre and other apartments for his lectures and dissections, there was one magnificent room, fitted up with great elegance and propriety as a museum. Of the magnitude and value of his anatomical collection some idea may be formed, when we consider the great number of years he employed in making anatomical preparations, and dissecting morbid bodies, with his eagerness in procuring additions from the collections of Sandys, Hewson, Falconer, Blackall, &c. that were at different times offered for sale in London. His specimens of rare diseases were likewise often increased by presents from his medical friends and pupils; who, when any thing of this sort occurred, justly thought they could not dispose of it better than by placing it in Dr Hunter's museum. Speaking of an acquisition in this way in one of his publications, he says, "I look upon every thing of this kind which is given to me, as a present to the public; and consider myself as thereby called upon to serve the public with more diligence." Before his removal to Windmill street, he had confined his collection chiefly to specimens of human and comparative anatomy and of diseases; but now he extended his views to fossils, and to the promotion of literature. In a short time he became possessed of "the most magnificent treasure of Greek and Latin books that has been accumulated by any person since the days of Mead." A cabinet of ancient medals contributed likewise much to the richness of his museum. A description of part of the coins in this collection, struck by the Greek free cities, has been published by the Dr's learned friend Mr Combe. In a classical dedication of this elegant volume to the queen, Dr Hunter acknowledges his obligations to her majesty. In the preface some account is given of the progress of the collection, which had been brought together since 1770, at the expence of upwards of £30,000. In 1782, it received a valuable addition of shells, corals, and other curious subjects of natural history, which had been collected by the late Dr F. A. Bergill, who had directed by his will, that his collection should be disposed after his death, and that Dr Hunter should have the offer of it at £1,000 under the valuation. Accordingly Dr Hunter purchased it for £1,200. The fame of this museum spread throughout Europe. Few foreigners distinguished for rank or learning visited London without seeing it. Men of science of our own country always had easy access to it. Considered in a collective point of view, it is perhaps without a rival. Dr Hunter, at the head of his profession, honoured with the esteem of his sovereign, and in possession of every thing that his reputation and wealth could confer, seemed now to have attained the summit of his wishes. But these sources of gratification were unbittered by a disposition to the gout, which harassed him frequently during the latter part of his life. "notwithstanding (says his biographer) his very abstemious man-

ner of living;" perhaps we may add, in consequence of it: For if there be any truth in the new system of medicine, the gout is only to be cured by the opposite regimen. (See BRUXOIAN SYSTEM.) But that as it may, on Sat. the 15th March, 1793, after having for several days experienced a return of a wandering gout, he complained of great aching and nausea. For several days he felt no pain than usual both in his stomach and bowels. On the 20th he found himself so much recovered, that he determined to give the customary lecture to the operations of surgery. He accordingly delivered it, but towards the conclusion his strength was so exhausted that he retired away, and was obliged to be carried to his room by two servants. The following night and the next day symptoms indicated danger; and on Sunday the 21st morning Mr Combe was told by Dr Hunter himself, that during the night he had certain symptoms of a paralytic stroke. As neither his speech nor pulse were affected, and he was able to raise himself in bed, Mr Combe encouraged him to think that he was mistaken. But the event proved the Doctor's idea of his complaint to be founded; for from that time till his death, which happened on Sunday the 30th March, 1793, he was no urine without the assistance of the catheter, which was occasionally introduced by his brother and purgative medicines were administered incessantly without procuring a passage by stool. In these circumstances, and the absence of pain, it was thought that the intestines and urinary bladder retained their sensibility and power of contraction, and that a partial palsy had affected the nerves of those parts. By his will, the use of his museum under the direction of trustees, devolved on his nephew Matthew Baillie, B. A. and in case of death to Mr Cruikshank for 20 years, at the end of which period the whole collection is bequeathed to the university of Glasgow. To the sum of £8,000 is left as a fund for the support and maintenance of it. Dr Hunter was regularly married, but of a slender make, and rather below the middle stature. His manner of living was temperate, simple and frugal, and the quantity of his food small as well as plain. He was an early riser; when business was over, was constantly engaged in his anatomical pursuits, or in his medical studies. There was something very engaging in his manner and address; and he had such an appeal of attention to his patients, when he was called to his inquiries, as could hardly fail to command their confidence and esteem. In consultation with his medical brethren, he delivered his opinions with diffidence and candour. In familiar conversation he was cheerful and unassuming. As a teacher of anatomy he has been justly and deservedly celebrated. He was a good lecturer, and having a clear and accurate conception of what he taught, he knew how to place in a distinct point of view the most abstruse subjects of anatomy and physiology. Among other methods of explaining and illustrating his doctrines, he resorted frequently to introduce some operations that had occurred in his practice; and thus he acquired a more interesting fund of anecdote of this kind, or related them in a more agreeable manner.

HUNTER, John, a late celebrated anatomist and brother of the Dr (N<sup>o</sup> 1.) and youngest child of Hunter of Kilbride, was born at Longwood on the 14th July 1718. His father when he was about ten years of age, he was, perhaps, too much indulged by his mother; consequence of which he made so little progress, that he is said to have been put apprentice to a carpenter. He soon however tired of employment, and hearing of his brother's name who was then the most celebrated teacher of anatomy in London, John expressed a desire to assist in his researches. The doctor, willing to try him, invited him to London, where he arrived in Sept. 1748; and anxious to form some estimate of his talents for anatomy, gave him an object for the muscles, with the necessary apparatus; and John's performance greatly exceeded expectation. Having thus gained some acquaintance with the Dr by his first essay, Mr Hunter was employed in dissecting an arm, in which arteries were injected, and these, as well as the muscles, were to be exposed and preserved. The manner in which this was performed, gave the Dr so much satisfaction, that he pronounced that his brother would soon become a good anatomist. From this period Mr Hunter continued in anatomy, and under the instructions of the Dr, and his assistant Mr Symonds, he had every opportunity of improvement. In summer 1750, he attended Mr Cheek, at Chelsea; where he learned the first rudiments of dissection. In winter 1749, he was so far advanced in anatomical knowledge, that the Dr entrusted him with the instruction of his pupils in dissection, which was now his constant employment during the winter. In summer 1750, he attended the hospital at Chelsea; in 1751, he became a pupil at St George's, and in winter was present at the hospital, when any thing extraordinary occurred. In 1752, he went to Scotland; and in 1753, as a gentleman commoner at St John's, Oxford. In 1754 he became a surgeon at St George's hospital, where he continued during summer; and in 1756 was appointed house-surgeon. In winter 1756, his brother associated him to a partnership in his lectures, a portion of the course was allotted to John, he gave lectures when the Doctor was busy with patients. Making anatomical preparation was at this time a new art, and little known; every preparation, therefore, that was made, became an object of admiration, and they were wanting for the use of the lectures. It seems indeed to have been a pursuit for which Mr Hunter's mind was peculiarly fitted, and inclined to it with an ardour and perseverance which there are few or no examples. His dissections were so useful to his brother's collection, and his disposition, that although in other respects they did not agree, this kept them together for many years. He worked for ten years on human anatomy, during which period he traced the ramifications of the olfactory nerves upon the membranes of the nose, and discovered the course of some of the fibres of the fifth pair of nerves. In the summer, he traced the arteries to their ter-

mination in the placenta. He was also the first who discovered the existence of the lymphatic vessels in buds. Many parts of the human body being so complex, that their structure could not be understood, nor their uses ascertained, Mr Hunter examined similar parts in other animals, in which the structure was more simple, and more within the reach of investigation; this carried him into a wide field, and laid the foundation of his collection in comparative anatomy. In these new pursuits, this active inquirer began with the more common animals, and preserved such parts as appeared, by analogy, to elucidate the human economy. It was not his intention to make dissections of particular animals, but to institute an inquiry into the various organizations by which the functions of life are performed, that he might thereby acquire some knowledge of general principles. So eagerly did he attach himself to comparative anatomy, that he embraced every means of prosecuting it to advantage. He applied to the keeper of wild beasts in the Tower for the bodies of those which died there; and he made similar applications to the men who showed wild beasts. He purchased all rare animals which he heard of, and entrusted them to the showmen to keep till they died, to encourage them to assist him in his investigations. His health was so much impaired by excessive attention to his pursuits, that he was advised to go abroad. In Oct. 1760, therefore, Mr Adair, inspector-general of hospitals, appointed him a surgeon on the staff; and in spring 1761 he went with the army to Belleisle. Mr Hunter served as senior surgeon on the staff, both in Belleisle and Portugal, till 1761; and in that period acquired his knowledge of gun-shot wounds. On his return he settled in London; where he taught anatomy and surgery for several winters, and resumed his researches in comparative anatomy; and as his experiments could not be carried on in a large town, he purchased for that purpose, about two miles from London, a piece of ground near Brompton, at a place called Earl's Court, on which he built a house. In the course of his inquiries, he ascertained the changes which animal and vegetable substances undergo in the stomach by the action of the gastric juice; he discovered, by feeding young animals with madder, which tinges growing bones red, the mode in which a bone retains its shape during its growth; and explained the process of exfoliation, by which a dead piece of bone is separated from the living. His fondness for animals led him to keep several wild kinds, which by attention he rendered familiar, and amused himself by observing their peculiar habits and instincts; but this was attended with no small risk, and sometimes led him into perilous situations, of which the following is a remarkable instance: Two leopards, which were kept chained in an out house, had broken loose, and got into the yard among some dogs, which they attacked, and whose howling alarmed the whole neighbourhood. Mr Hunter ran into the yard to see what was the matter, and found one of them getting up the wall to make his escape, the other surrounded by the dogs; he immediately laid hold of them both, and carried them back to their den; but as soon as they were

secured, and he had time to reflect upon the risk he had run, he was so much agitated, that he was in danger of fainting. On the 3<sup>d</sup>. Feb. 1767, he was chosen F. R. S. and about this time he had frequent meetings, after the business of the society was over, on scientific subjects, with Dr G. Fordyce, Mr Cumming, Sir Joseph Banks, Dr Ross, Dr Maskelyne, Sir G. Sturckburgh, Sir H. Englefield, Sir C. Blonden, Dr Nooth, Mr Ramsden, Mr Watt of Birmingham, &c. At these meetings discoveries and improvements in philosophy were discussed, and the works of the members were read over and criticised before they were given to the public. This year, by an exertion in dancing, he broke his tendo achillis, which led him to pay attention to the subject of broken tendons, and to make experiments to ascertain the mode of their union. In 1768, he became a member of the corporation of surgeons; and in 1769, was elected one of the surgeons of St George's Hospital. In May 1771, his *Treatise on the Natural History of the Testis* was published; and in July he married Miss Home, daughter of Mr Home, surgeon to Burgoyne's regiment. After his marriage, his private practice and professional character advanced rapidly. He omitted no opportunity of examining morbid bodies; from which he made a collection of facts which are invaluable, as they tend to explain the causes of symptoms, which during life could not be ascertained; the judgment of the practitioner being too frequently misled by theoretical opinions, and delusive sensations of the patients. In the practice of surgery, when the operations proved inadequate to their intention, he always investigated the causes of that want of success; and thus detected many fallacies, as well as made some important discoveries, in the healing art. He detected the cause of failure, common to all the operations in use for the radical cure of the hydrocele; and was enabled to propose a mode of operating, in which that event can with certainty be avoided. He ascertained, by experiments and observations, that exposure to atmospherical air simply can neither produce nor increase inflammation. He discovered in the blood so many phenomena connected with life, and not to be referred to any other cause, that he considered it as *alors* in its fluid state. He improved the operation for the fistula lachrymalis, by removing a circular portion of the os unguis, instead of breaking it down with the point of a trochar. He also discovered that the gastric juice had a power when the stomach was dead of dissolving it; and gave to the Royal Society a paper on this subject, which is published in the *Philos. Trans.* In winter 1773, he formed a plan of giving a course of lectures on the theory and principles of surgery, with a view of laying before the public his own opinions upon that subject. For two winters he read his lectures *gratis* to the pupils of St George's Hospital; and in 1775, gave a course for money upon the same terms as the other teachers in the different branches of medicine and surgery. But giving lectures was always particularly unpleasant to him; so that the desire of submitting his opinions to the world, and learning their general estimation, were

scarcely sufficient to overcome his natural shyness to speaking in public. He never gave a full lecture of his course without taking 30 drops of laudanum to prevent his uneasiness. Competent anatomy was his most constant pursuit. No opportunity escaped him. In 1773, at the request of his friend Mr Walsh, he dissected the testes and laid before the Royal Society an account of its electrical organs. A young elephant, which had been presented to the Queen by Sir John Barker, died, and the body was given to Dr Hunter, which afforded Mr Hunter an opportunity of examining the structure of that animal by dissecting his brother in the dissection; since that time other elephants died in the Queen's menagerie, both of which came under Mr Hunter's examination. In 1774, he published in the *Philos. Trans.* an account of certain receptacles of air in the lungs, which communicate with the lungs, and are situated both among the fleshy parts and between the ribs of these animals; and a paper on the *Osseous* trout, commonly called in Ireland the *Common* trout. In 1775, several animals of that sort called the *GYMNORHYNCHUS ELECTRICUS* of Linnæus were brought alive to this country, and their electrical properties excited very much the public attention. See *ELECTRICITY*, *Index*. He continued pursuing his investigations of animal electricity; made a number of experiments on the *Electric* walls; and to give his friend Mr Hunter an opportunity of examining them, purchased several that died. An anatomical account of their electrical organs was drawn up by Mr Hunter, and published in the *Philos. Trans.* In the last part of the year there is a paper of his, containing experiments on animals and vegetables respecting their power of producing heat. In the course of his private practice Mr Hunter met with many parts of anatomy which natural appearances could not be preserved, and others, in which the minuter vessels could not be distinctly seen when kept in spirits; it was therefore necessary to have them drawn, either at the moment, or before they were put into spirits. The expense of employing professed draughtsmen, the difficulty of procuring them, and the delay which they laboured under in being acquainted with the subject they were to represent, were all desirous of having an able person in his hands, entirely for that purpose. With this view he engaged an ingenious young artist to live with him ten years; his time to be wholly employed in draughtsmanship, and in making anatomical preparations. This gentleman, whose name was John Wall, soon became a very good practical anatomist, and from that knowledge was enabled to give a true and accurate resemblance of the subjects he drew, such as is rarely to be met with in the representations of anatomical subjects. By his labours Mr Hunter's collection is enriched with a considerable number of very valuable drawings, and great variety of curious and delicate anatomical preparations. In Jan. 1776, Mr Hunter was appointed surgeon extraordinary to his Majesty; and in spring he gave to the Royal Society a paper on the best mode of recovering drowned persons. In autumn he was taken extremely ill, the nature of his complaints made his hands, &c.



himself, consider his life to be in danger. When reflected upon his own situation, that the best part of his fortune had been expended in pursuits, and that his family had no provision what should arise from the sale of his collection, he became very solicitous to give it its full value, by leaving it in a state of arrangement. He accomplished with the assistance of Mr. Hunter his brother-in-law Mr. Home. In 1778, he published the 2d part of his Treatise on the Venereal Disease, in which their diseases, and the mode of treatment are considered. This rendered his work on that subject complete. He published also in the *Philos. Transf.* a paper on the Heat of Animals and Vegetables. In 1779, he published his account of the *Free Martin* in the *Philos. Transf.* In 1780, he laid before the Royal Society an account of a woman who had the small pox disproportionate, where the disease seemed to have been communicated to the fetus. In 1781, he was elected a fellow of the Royal Society of Sciences and Belles Lettres at Göttingen. And in 1782, he gave the Royal Society a paper on the Sense of Hearing in Fish. Besides the papers which he presented to that learned body, he read numerous lectures upon Muscular Action, from 1778, 1779, 1780, 1781, and 1782. In these lectures he collected all his observations upon muscles, respecting their powers and effects, the stimuli by which they are affected; and he added Comparative Observations upon the Moving Powers of Plants. These lectures were not published in the *Philos. Transf.* not being considered by the author as complete, but rather as trials for some future publication. His observations on the Muscular Action of the Blood-vessels were laid before the Royal Society in 1780; he delayed publishing them till his observations on the Blood and Inflammation were arranged; they make part of the volume which was published after his death. In 1783, he was chosen into the Royal Society of Medicine and the Royal Academy of Surgery in Paris. About this time erected, at the expence of £. 3000, a building for his collection, in which there was a room 32 ft long, by 18 feet wide, lighted from the top, having a gallery all round, for containing his operations. Under this were two apartments; one for his lectures, and the other, for weekly meetings of medical friends during winter, under the title of *Lyceum Medicum Londinense*. At this time Mr Hunter was at the height of his surgical career; his mind and body were both in vigour. Some instances of his extraordinary skill may be added. He removed a tumor from the side of the head and neck of a patient at St George's Hospital, as large as the head to which was attached; and by bringing the cut edges of the skin together, the whole was nearly healed at the first intention. He dissected out a tumor of the neck, which one of the best operating surgeons in this country had declared, that no one of a *fool* or a *madman* would attempt; and the patient got perfectly well. He discovered a new mode of performing the operation for the polypus of the nose, by taking up the femoral artery on the right, without doing any thing to the tumor in the nose. The safety and efficacy of this mode

have been confirmed by many subsequent trials; and it must be allowed to stand very high among the modern improvements in surgery. In 1786, Mr Hunter was appointed deputy surgeon general to the army. He now published his work upon the *Venereal Disease*, which had a very rapid sale; and another entitled, *Observations on certain Parts of the Animal Economy*. In this work he has collected several of his papers inserted in the *Philos. Transf.* which related to that subject: also Observations upon some other Parts of the Animal Economy, not before published. This work met with a very ready sale. In 1787, he gave a paper to the Royal Society, containing an Experiment to determine the Effect of extirpating one Ovary on the Number of Young; a paper in which the wolf, jackall, and dog, are proved to be of the same species; and a 3d upon the Anatomy of the Whale Tribe. These papers procured him Sir John Copley's annual gold medal, as a mark of distinguished abilities. His collection, which had been the great object of his life, was now brought into a state of arrangement; and gave him at length the satisfaction of showing to the public a series of anatomical facts formed into a system, by which the economy of animal life was illustrated. He shewed it to his friends and acquaintances twice a year. Upon the death of Mr Adair, in 1791, he was appointed inspector-general of hospitals, and surgeon general to the army. He was also elected a member of the Royal College of Surgeons in Ireland. In 1792, he was elected an honorary member of the Chirurgo-Physical Society of Edinburgh, and was chosen one of the vice-presidents of the Veterinary College then first established in London. He published the Transactions of the Society for the Improvement of medical and chirurgical Knowledge, of which he was an original member and a zealous promoter, three papers, on the treatment of Inflamed Veins; on Introsusception, and on a Mode of conveying Food into the Stomach in Cases of Paralysis of the Oesophagus. He finished his *Observations on the Economy of Bees*, and presented them to the Royal Society. These had engaged his attention for many years; every inquiry into the economy of these insects had been attended by almost unsurmountable difficulties; but these proved to him only an incitement. Earl's Court to Mr Hunter was a retirement from the fatigues of his profession; but not from his labours. From 1775 till his death, he slept there during autumn, coming to town only during the hours of business in the forenoon. There he carried on his experiments on digestion, on exfoliation, on the transplanting of teeth into the combs of cocks, and all his other investigations on the animal economy, in health and disease. The wasp, hornet, and the less known kinds of bees, were objects of his attention. There he made the series of preparations of the external and internal changes of the silk-worm; also of a series of the incubation of the egg, with a very valuable set of drawings of the whole series. The growth of vegetables was also a favourite subject of inquiry, and one on which he was always engaged in making experiments. The collection of comparative anatomy which Mr Hunter has left, and which may be considered as the great object of his life, must

must be allowed to be a proof of talents, assiduity, and labour, which cannot be contemplated without admiration. It remains an unequivocal test of his perseverance and abilities, and an honour to the country. In this collection we find an attempt to unveil the gradations of nature, from the most simple state in which life exists, up to the most perfect and most complex of the animal creation—man himself. By the powers of his art, this collector has been enabled to expose and preserve in spirits, or in a dried state, the different parts of animal bodies intended for similar uses, that the various links of the chain of perfection are readily followed and may be clearly understood. This collection of anatomical facts is arranged according to the subjects they are intended to illustrate, which are placed in the following order: 1. Parts constructed for motion. 2. Parts essential to animals respecting their own internal economy. 3. Parts superadded for purposes connected with external objects. 4. Parts for the propagation of the species and maintenance or support of the young. Mr Hunter was very healthy for the first 40 years of his life; and, if we except an inflammation of his lungs in 1759, occasioned probably by his attention to anatomical pursuits, he had no complaint of any consequence. In spring 1769, in his 41st year, he had a regular fit of the gout, which returned the 3 following springs, but not the 4th; and in spring 1773, having met with something which very forcibly affected his mind, he was attacked at ten o'clock A. M. with a pain in the stomach, attended with all the symptoms of *angina pectoris*. In his life prefixed to his *Treatise on the Blood, Inflammation, and Gun-Shot Wounds*, there is one of the most complete histories of that disease upon record. For 30 years he was subject to frequent and severe attacks of it, which, however, till a short time before his death, neither impaired his judgment nor rendered him incapable of performing operations. "In autumn 1790 (says Mr Home), and in spring and autumn 1791, he had more severe attacks than during the other periods of the year, but of not more than a few hours duration: in the beginning of October 1792, one, at which I was present, was so violent that I thought he would have died. On October 16th, 1793, when in his usual state of health, he went to St George's Hospital, and meeting with some things which irritated his mind, and not being perfectly master of the circumstances, he withheld his sentiments; in which state of restraint he went into the next room, and turning round to Dr Robertson, one of the physicians of the hospital, he gave a deep groan and dropt down dead; being then in his 65th year, the same age at which his brother Dr Hunter had died." It is a curious circumstance, that the first attack of these complaints was produced by an affection of the mind, and every return of any consequence arose from the same cause; and although bodily exercise, or distention of the stomach, brought on lighter affections, it still required the mind to be affected to render them severe; and as his mind was irritated by trifles, these produced the most violent effects on the disease. His coachman being beyond his time, or a servant not attending to his directions, brought on

the spasms, while a real misfortune produced effect. Mr Hunter was of short stature, remarkably strong and active, very compact and capable of great bodily exertion. His countenance was animated, open, and in the last of his life deeply impressed with thought. When his print was shewn to Lamer, he said "That man thinks for himself." In his youth he was cheerful, and entered into youth like others of the same age; but he never agreed with his stomach; so that after time he left it off altogether, and for the 10 years drank nothing but water. His temper was very warm and impatient, readily provoked when irritated, not easily soothed. His conversation was candid, and free from reserve, or fault. He hated deceit; and as he was not of a very kind of artifice, he detested it in others. He too openly avowed his sentiments. He was uncommonly active; it was naturally an invigilation, and that turn displayed itself on most trivial occasions, and always with tactical exactness. It fatigued him to be in mixed company which did not admit of rapid conversation; more particularly during the last ten years of his life. He required less relaxation than most other men; seldom sleeping more than four hours in the night, most always nearly an hour after dinner. This probably, arose from the natural turn of a being so much adapted to his own occupation, that they were in reality his amusement, and therefore did not fatigue. In private practice he was liberal, scrupulously honest in saying what really his opinion of the case, and ready on all occasions to acknowledge his ignorance. Never there was any thing he did not understand. We cannot conclude our account of this great anatomist, without remarking, in the words of Dr Beddoe, that "It is a singular coincidence that the two individuals, who in their times have been principally celebrated for their attempts to extend the knowledge of animal nature, and who have been both natives of Scotland, and who should have been put to a coarse mechanical employment—John Brown to the trade of a watchmaker and John Hunter (according to the report of his biographers) to that of a carpenter or millwright." Pref. to Brown's *Elem. of Med.* p. 120.

(3.) HUNTER, Robert, Esq. an English gentleman, author of the famous *Letter on Antiquities*, which on its first appearance, was ascribed by Lord Shaftesbury, and by others to Demosthenes. In 1708, he was appointed governor of Virginia, but was taken by the French on his voyage thither. In 1710, he was appointed governor of New York, and sent with 2700 Palatine refugees there. He returned to England in 1719. At the accession of George II. was continued governor of New York and New Jersey. He was appointed governor of Jamaica in Feb. 1722, and he died March 31st 1724. He also wrote a treatise entitled *Androboros*.

(4.) \* HUNTER, H. J. [from *hunts*.] 1. One who chases animals for pastime or food.—If those English lords had been good hunters, and roamed the mountains, bogs, and woods within the borders of forests chaces, and parks, the French law would

Driven them into the plains. *Devils on*  
 Turn from a hill the beast that reigns in  
 woods,  
 Hunter then, pursu'd a gentle brace,  
 Of all the forest, hart and hind. *Milton.*  
 Hunter's crimes th' unhappy hunter bore,  
 Stung his father's eyes with guiltless gore.

*Dryden's An.*

Was the arms or device of our old Roman  
 A passage of Manlius lets us know the  
 Hunters had Meleager for their patron. *Ad-*  
*Italy —*

Nimrod first the savage chase began,  
 Only hunter, and his game was man. *Pope.*  
 That scents game or beasts of prey.—

Of dogs, the valu'd file

Shows the swift, the slow, the subtle,  
 The keeper, the hunter. *Shak.*

HUNTER also signifies a horse qualified to  
 perform in the chase. The shape of the horse  
 for this service, should be strong and well  
 proportioned, as the jockeys express it. Irregu-  
 lar shapes in these creatures are always  
 signs of weakness. The inequalities in shape,  
 such as a horse improper for the chase, are a  
 small and a small neck, a large leg and a small  
 head the like. The head should indeed  
 be large, but the neck should also be thick  
 enough to support it. The head should be lean,  
 the jaw wide, and the windpipe straight. The  
 hunter ought to have great care and indulgence in  
 his diet; he ought to have much rest and quiet,  
 to be well supplied with good meat, clean lit-  
 tle water; he should be often dressed,  
 and to sleep as much as he pleases. He  
 should be fed, that his dung may be rather soft  
 and of a bright colour. All this may  
 be managed by a regular observance and  
 of his food, as occasion requires. After  
 his morning he should have exercise and  
 sweet malt, or bread and beans, or wheat  
 mixed together, beans and oats is worst.  
 Sportsmen are for keeping their horses  
 out all the buck hunting season, never  
 bringing them into the stable at all, but allowing  
 them to feed as much oats with their grass as  
 they can. The horse may be thus rid 3 days  
 for the whole season, and never dama-

nor ever showing any marks of harm.  
 The whole shape of a horse intended  
 for the chase, should be this: The ears should be  
 long, and pricked; or though they be  
 short, yet if they stand erect like those  
 of a sign of hardiness. The forehead  
 should be long and broad, not flat; or, as it is  
 called, *more faced*, but rising in the mid-  
 dle of a hare; the feather should be pla-  
 ced over the eye, the contrary being thought by  
 some to cause blindness. The eyes should be  
 large and bright; the nostrils not only large,  
 but red and fresh within; for an open and  
 fresh nose is always esteemed a sign of a good  
 horse. The mouth should be large, deep in the  
 throat. The wind-pipe should be large,  
 and straight when he bristles his head; for  
 the contrary, it bends like a bow on his  
 neck, and is not formed for a free passage of the

breath. This defect in a horse is expressed among  
 the dealers by the phrase *cock-throated*. The head  
 should be set on to the neck, that a space may be  
 felt between the neck and the chine; when there  
 is no such space, the horse is said to be bull-neck-  
 ed; and this is not only a blemish in the beauty  
 of the horse, but also occasions his mind not to be  
 so good. The crest should be strong, firm, and  
 well risen; the neck should be straight and firm;  
 the breast should be strong and broad; the ribs  
 round like a barrel; the fillets large; the buttocks  
 rather oval than broad; the legs clean, flat, and  
 straight; the mane and tail ought to be long and  
 thin; when short and bushy, they are counted  
 marks of dulness. When a hunter is thus chosen,  
 and has been taught such obedience that he will  
 readily answer to the rider's signals of the bridle,  
 hand, voice, calf of the leg, and spurs; that he  
 knows how to make his way forward; has gained  
 a true temper of mouth, and a right placing of  
 his head, and has learned to stop and turn readily,  
 if his age be sufficiently advanced, he is ready for  
 the field. It is a rule with all staunch sportsmen,  
 that no horse should be used in hunting till he is  
 full 5 years old; some hunt them at 4, but the  
 horse at this age is not come up to his full strength  
 and courage, and will not only fail at every tough  
 trial, but will be subject to strains and accidents,  
 much more than if he were a year older, when his  
 strength would be confirmed. When he is 5 years  
 old, he may be put to grass from the 15th of May  
 till the 15th Aug. for the weather between these  
 is so hot, that it will be proper to spare him. Af-  
 ter this period, as the grass begins to be nipped  
 by frost and cold dews, it is apt to engender cru-  
 dities; the horse should therefore be taken up,  
 while his coat is yet smooth and sleek, and put  
 into the stable. When first brought home, he  
 should be put in some secure and spacious place,  
 where he may evacuate his body by degrees, and  
 not be changed all at once to the warm keeping;  
 the next night he may be stabled up. It is a ge-  
 neral rule with many not to clothe and stable up  
 their horses till some days after they are taken  
 from grass, and others, who put them in the sta-  
 ble after the first night yet will not dress and  
 clothe them till 3 or 4 days afterwards; but all  
 this, except the keeping the horse one day  
 in a large and cool place, is unnecessary. There  
 is a general practice among groomes, of giving their  
 hunters wheat straw as soon as they take them up  
 from grass. They say they do this to take up  
 their bellies; but the change is too violent, and  
 the nature of the straw so heating and drying, that  
 there is reason to fear, the stringent nature of it  
 will be prejudicial. It is always found that the dung  
 is hard after this food, and is voided with pain  
 and difficulty, which is in general very wrong for  
 this sort of horse. It is better therefore to avoid  
 this straw-feeding, and to depend upon moderate  
 airing, warm cloathing good old hay, and old corn.  
 When the horse has evacuated all his grass, and  
 has been properly fed, and the shoes have had  
 time to settle to his feet, he may be ridden abroad;  
 the groom ought to visit him early in the morning,  
 at 5 o'clock in the long days, and at 6 in the  
 short ones; he must then clean out the stable, and  
 feel the horse's neck, flank, and belly, to find the  
 state

state of his health. If the flank feels soft and flabby give him good diet to harden it, otherwise any great exercise will occasion swellings and goutiness in the heels. After this examination a han'ful or two of good old oats, well sifted, should be given him; this will make him have more inclination to water, and will also make the water sit better on his stomach, than if he drank fasting. After this he is to be tied up and dressed. If in the doing of this he opens his mouth, as if he would bite, or attempts to kick at the person, it is a proof that the teeth of the curry comb are too sharp, and must be filed blunt. If after this he continues the same tricks, it is through wantonness, and he should be corrected for it with the whip. The intent of currying being only to raise the dust, this is to be brushed off afterwards with any light brush. Then he is to be rubbed down with the brush, and dusted a second time; he should then be rubbed over with a wet hand, and all the loose hairs and foulness should be picked off. When he is again wiped dry, a large saddle cloth is to be put on, reaching down to the spurring place; then the saddle should be put on, and a cloth thrown over it, that he may not take cold: then rub down his legs, and pick his feet with an iron picker, and let the mane and tail be combed with a wet comb. Lastly, spurt some beer in his mouth just before leading him out of the stable. He should then be mounted, and walked a mile at least to some running water, and there watered; but he must only be suffered to take about half his water at one drinking. Many persons gallop the horse at a violent rate as soon as he comes out of the water; but this is extremely wrong for various reasons. It endangers breaking the horse's wind, and often has been the occasion of burking very good horses. It uses them also to the disagreeable trick we find in many horses, of running away as soon as ever they come out of the water: and some it makes averse to drinking; so that they will rather endure thirst, and hurt themselves by it, than bring on the violent exercise which they remember always follows it. The better way is to walk him a little after he is out of the water; then put him to a gentle gallop for a little while, and after this to bring him to the water again. This should be done 3 or 4 times, till he will not drink any more. If there is a hilly place near the watering place, always ride up to it; if otherwise, any place is to be chosen where there is free air and sunshine. That the horse may enjoy the benefit of this, he is not to be galloped, but walked about in this place an hour, and then taken home to the stable. The pleasure the horse himself takes in these airings when well managed is very evident; for he will gape, yawn, and shrug up his body: and in these, whenever he would stand still to stale, dung, or listen to any noise, he is not to be hindered but encouraged. The advantages of these airings are evident; they purify the blood, teach the horse how to make his breathing agree with the rest of the motions of his body, and give him an appetite, which hunters and racers that are kept stalled up are otherwise apt to lose. On returning from airing, the litter of the stable should be

fresh, and by stirring this and whiffing, he should be brought to stale. Then he is to be led to the stall, and tied up, and again carefully rubbed down; then he should be covered with a linen coat next his body, and a canvas one over that, reaching to fit him, and reaching down to his legs. On this covering there should be put a body cloth 6 or 8 straps; to keep his belly in shape. The cloathing will be sufficient while the weather is not very sharp; but in severe seasons, when the hair begins to rise and start in the uncovered parts, a woollen cloth is to be added, and this will always prove fully sufficient. Different horses, in different seasons, make variety of the dress and cloathing necessary; but there always is a common rule to point out the necessary change. The roughness of the coat being a mark of want of cloathing, and the smoothness of it a proof that the cloathing is sufficient. Therefore if at any time the hair starts, it shews that more cloathing is necessary. If the horse sweat much in the coat, it is a sign that he is over fed and wants exercise; this therefore is easily remedied. An hour after the horse is come in from his airing, the groom should give him a wisp of clean hay, letting him eat it out of his hand; after this let the manger be well cleared out, and a quart of oats clean sifted be given him. If he eats quickly give him more; but not if he lingers about it. Let him have enough, but do not cloy him. If the horse get flesh too fast in this home feeding, he is not to be starved to prevent it, but only his exercise increased: this will take down his flesh, and at the same time give him strength and wind. After the feeding of the morning is over, the stable is to be shut up, leaving him a little hay on his litter. He is not to be looked at till one o'clock, and then he is to be rubbed down, and left again to the time of evening watering, which is 4 o'clock in summer and 3 in winter. When he has been watered, he must be kept out an hour or two, or longer if necessary, and then taken home and rubbed. This is to have a feed of corn at 6 o'clock, and another at 9 at night. When cleaned, and his litter in order, with hay enough for the night, he is to be left till morning. In this manner he is to be treated every day for a fortnight; at the end of which, his flesh will be so hardened, his wind improved, his mouth so quickened, and his body brought to so good a stroke, that he will be fit to be put to moderate hunting. During the time that he is used to hunting, he must be exercised on his days of rest exactly as he is directed in the fortnight when he is in preparation; but if his exercise is now greatly increased, he must be allowed a more strengthening food, mixing old split beans at every feeding with his oats. If this is not found sufficient, the following must be given: let two pecks of old barley and one peck of wheat be ground together, and mixed into an indifferently fine meal; then knead the dough with some warm water and a good quantity of yeast; let it lie till it may rise and turn; make it lighter; then bake it into loaves of 4 or 5 each, in a slow oven, that it may be thoroughly done without being burnt; when taken out



on, it must be set bottom upwards to cool: it is one day old the crust is to be chipped, and the crumbs given him for food. When ready, he should have some of it at least a day; but it is not to be his only food, but he is to be of oats alone, some of oats and bread, and some of oats and beans mixed; being the best method of keeping up appetite, which is apt to fail. The day before the horse is to hunt, he must have no beans, as they are hard of digestion, but only some of this bread; or if he be brought to eat alone, that will be best. His evening feed on this day be somewhat earlier than usual; but this he is only to have a wisp of hay out of groom's hand till he return from hunting.

**HUNTER BLAIR**, Sir James, of Dunskey, a late public-spirited magistrate of Edinburgh, was the 2d son of Mr John Hunter, a respectable merchant in Ayr, where he was born in 1741. His father died while he was young, leaving a considerable property in land and money. In 1756, he was placed as an apprentice to the house of Coutts, Brothers, and Co. bankers in Edinburgh, where he formed that friendship with William Forbes which continued unintermitted through life. After the death of Mr J. Forbes, the principal partner, Sir Willm. and Mr Blair were admitted to a share of the business in 1763, and gradually rose to the head of the Company. In 1763, Mr Hunter was also elected a member of the Town Council, and afterwards successively to the different offices of the magistracy. In 1773, he married Miss Jane Blair, daughter of Sir John Blair, of Dunskey; in whose right, upon the death of her 6th brother, he succeeded to that estate in 1777; which he afterwards very much improved, by introducing the new husbandry and improvements; as well as by nearly rebuilding the town of Portpatrick, repairing the harbour, &c. (See **PORTPATRICK**.) In Sept. 1781, he was elected M. P. for the metropolis, upon the death of Sir Dundas; and re-elected at the general election in summer 1784. But he soon after resigned this high station, being elected Lord Provost of Edinburgh in Oct. 1784, and finding his attendance at Parliament incompatible with his other engagements, and the many important objects he had in view for the improvement of the metropolis, which have been since carried into execution. (See **EDINBURGH**, § 13, 17, 37.) Of course he lived to see little more than the commencement, by laying the foundation of the new building on the 1st Aug. 1785; as he died at Portpatrick, whither he had gone for the recovery of his health, on July 1st, 1787, in the 47th year of his age, long before *Hunter square* and *Hunter row* were completed. He was created a baronet in 1786. In private life, he was affable, cheerful, and warmly attached to his friends; in his public life, he was active, liberal, and patriotic; in his plan and ardour to execute measures of public utility, he was not excelled even by provost Forbes himself. See **DUNSMOND**, N° 3.

**HUNTERDON**, a county of New Jersey, 40 miles long and 32 broad; bounded on the E. by Somerset, on the S. by Burlington, SW. and W. by the Delaware, and NW. by Sussex county. It is divided into 10 townships, and contained 18,952 citizens, and 1,301 slaves, in 1795. Trenton is the capital.

**HUNTER FORT**, a fort of the United States, on the S. side of the Mohawk, at the mouth of the Schoharie, 21 miles W. of Schenectady.

**HUNTER'S BAY**, or **RING BAY**, a bay of Scotland, on the E. coast of Wigtownshire.

**HUNTERSTOWN**, a town of Pennsylvania, in York county, 22 miles WSW. of York.

**HUNTIM**, a town of the French republic, in the dep. of Lower Meuse, and late county of Gronsfeld, 7 miles ESE. of Maastricht.

(1.) **HUNTING**, a *f.* the diversion of pursuing four footed beasts of game. See **GAMES**, § 2. These are hunted in the fields, woods, and thickets with guns and grey-hounds. P. de Launay, professor of French laws has an express treatise of hunting. From the words of God to Adam, *Gen.* i. 26, and 28. and to Noah, *Gen.* ix. 1, 3. hunting was considered as a right granted to man. But whatever may be inferred from the latter of these texts, the former cannot be construed to confer any right; as it is absurd to suppose that the Deity granted to kill any animal in the paradise of Eden. We find, however, that among the earliest civilized nations hunting made one of their diversions; and as to the wild and barbarous, it supplied them with food. The Roman jurisprudence, which was formed on the manners of the first ages, established it as a law, that as the natural right of things which have no master belongs to the first possessor, wild beasts, birds, and fishes, are the property of those who can take them first. But the northern barbarians who overran the Roman empire, bringing with them a stronger taste for the diversion, and the people being now possessed of other and more easy means of subsistence from the lands and possessions of those they had vanquished, their chiefs began to appropriate the right of hunting, and, instead of a natural right, to make it a *royal* one. Thus it continues to this day; the right of hunting, among us, belonging only to the king, and those who derive it from him.

(2.) **HUNTING AMONG THE ANCIENTS**. The hunting used by the ancients was much like that now practised for the rein deer; which is seldom hunted at force, or with hounds; but only driven with a blood hound, and taken with nets and engines. Thus did they with all beasts; whence a dog is never commended by them for opening before he has discovered where the beast lies. Hence, they were not curious as to the *myst* of their hounds, or the compulsion of their pick, for dreariness, loudness, or sweetness of cry, which are principal points in modern hunting. Their hunters, indeed, were accustomed to shout and make a great noise, as Virgil observes in his 3d book of *Georgics*, ver. 413.

*Ingentem clamore preces ad retia circum.*  
But that confusion was only to bring the deer to the nets laid for him. The Sicilian mode of hunting had something in it very extraordinary. The country being divided into which way a herd of deer passed, gave notice to one another, and appointed a meeting; every one bringing with him a crook or long-bow, and a bundle of faggots tied with iron, the heads bound, with a cord passing

through them all: thus provided they came to the herd, and calling themselves about in a large ring surrounded the deer. Then each taking his stand, unbound his faggot, set up his stake, and tied the end of the cord to that of his next neighbour, ten feet from each other. Then taking feathers, dyed in crimson, and fastened on a thread, they tied them to the cord; so that with the least breath of wind they would whirl round. Those who kept the stands then withdrew, and hid themselves in the next covert. Then the chief ranger entering within the line, with hounds to draw after the herd, roused the game with their cry: which flying towards the line were turned off, and still gazing on the shaking and shining feathers, wandered about as if kept in with a real wall. The ranger still pursued, and calling every person by name as he passed by their stand, commanded him to shoot the 1st, 2d, or 6th as he pleased: and if any of them missed, or singled out another than that assigned him, it was counted a grievous disgrace. By such means, as they passed by the several stations, the whole herd was killed, by the several hands (*Farr. Hieroglyphic. lib. vii. cap. 6.*) Hunting formed the chief employment of the ancient Germans, and probably of the Britons also, when not engaged in war. Ancient historians tell us, that this was the case even so late as the 3d century with those unconquered Britons who lived beyond Adrian's wall; nay, that they subsisted chiefly by the prey that they took in this way. The great attachment shown by all the Celtic nations to hunting, however proceeded most probably to its being a kind of apprenticeship to war. By it their youth acquired that courage, strength, swiftness and dexterity in handling their arms, which made them so formidable in war to their enemies. By it too, they freed their country from those mischievous animals which abounded in the forests, and furnished themselves with materials for those feasts which seem to have constituted their greatest pleasure. The young chieftains had thus likewise an opportunity of paying court to their mistresses, by displaying their courage and agility, and making them presents of their game; nay, so strong, and universal was the passion for hunting among the ancient Britons, that even young ladies of the highest quality and greatest beauty spent much of their time in the chase. They employed much the same weapons in hunting that they did in war, viz. long spears, javelins, and bows and arrows; having also great numbers of dogs to assist them in finding and pursuing their game. These dogs were much admired among other nations, on account of their swiftness, strength, fierceness, and exquisite sense of smelling. They were of several different kinds, called by different names, and formed a considerable article of commerce. They were highly valued by all the Celtic nations, insomuch that some very comical penalties were inflicted upon those who were convicted of stealing them; e. g. "*Si quis canem præjulerit involare, jubemus ut comicius, autem omni populo, postestora ipsius offeratur.*"

(3) HUNTING, AMONG THE MEXICANS. The Mexicans were very dexterous in hunting. They used bows and arrows, darts, nets, snares, and a kind of tubes named *carhossan*; through which

they shot by blowing out little balls of lead. Those which the kings and great men used were curiously carved and painted, and were adorned with gold and silver. Besides the exercise of the chase which private individuals either for amusement or to provide food, there were general hunting-matches, sometimes appointed by the king; at others, to provide victims for sacrifices. A large wood, generally that of Tezatepec, near the capital, was paraded upon as the scene of these grand hunting-matches. In they chose the place best adapted for setting a number of snares and nets. The wood was filled by some thousands of hunters, forming a circle 6, 7 or 8 miles, according to the number of animals they intended to take. Fire was then set in the grass in a great number of places, and a loud noise made with drums, horns, whistles, and whistling. The hunters gradually contracted the circle, continuing the noise till the game was enclosed in a very small space. They were then killed or taken in snares, or with the hands of the hunters. The number of animals taken on these occasions was so great, that the Spanish viceroy of Mexico would not have been without making the experiment himself. The place chosen for his hunting match was a plain in the country of the Otomies, lying between the villages of Xilotepec and S. Giovanni. The Indians being ordered to proceed according to their usual customs. The viceroy, attended a vast retinue of Spaniards, repaired to the place appointed, where accommodations were provided for them in houses of wood erected for the purpose. A circle of more than 15 miles was traced, and 11,000 Otomies, who started such a quantity of game on the plain, that the viceroy was supplied with what he pleased, and commanded the greater part to be set at liberty, which was accordingly done. The number retained, however, was not very great, were it not attested by a written report of the highest credit. On this occasion upwards of 100 deer and wild goats, 100 cajotes, with a great number of hares, rabbits, and other small animals. The plain still retains the Spanish name *Cazadero*, which signifies *the place of the chase*. The Mexicans had also particular contrivances for catching certain animals. Thus, to catch young asses, they made a small fire in the middle, putting among the burning coals a particular kind of stone named *caralotl*, i. e. *rover* or *stone*, which bursts with a loud noise when heated. The fire was covered with earth, and a little wood placed around it. The asses quickly assembled with their young, in order to feed upon the maize. As they were thus employed, the stone burst, and scared away the old ones by the explosion. The young ones, unable to fly, were carried off by the hunters. Serpents were taken in the same manner, seizing them intrepidly by the tail with one hand, and sewing up their mouths with the other. This method is still practised. They also used the greatest dexterity in tracing the tracks of wild beasts, even when an European could not have discerned the smallest print of their feet. The Indian method, however, was to observe the times the herbs or leaves broken down by their feet; sometimes the drops of blood which

them when wounded. It is said that some American Indians show still greater dexterity in covering the tracks of their enemies, which European would be altogether imperceptible.

**HUNTING, EAST INDIAN METHODS OF.** Hunting was a favourite diversion of the bloody Jenghiz Khan, if indeed the word *diversion* can be applied to a monster whose mind was on the destruction of his own species, and who endeavoured to make the murder of man so prevalent to that of men, by keeping his kind a kind of warfare with the beasts when he had no human enemies to contend with. His hunts were conducted on a plan similar to those of the Mexicans already mentioned; and were attended with still greater success, as his army could enclose a much greater space than the Indians whom the Spanish viceroy could. The East Indian princes still show the same taste for the chase; and Mr Blane, who attended the hunting excursions of Alop Ul Dowla, of the Mogul empire and nabob of Oude: died 1786, gives the following account of the method practised on this occasion. The time was the beginning of December; and the diversion continued till the heats, which commence at the beginning of March, obliged them to stop. During this period a circuit of between 400 and 500 miles is generally made; the hunters bending their course towards the skirts of the northern mountains, where the country is wild and uncultivated. The vizir takes along with him not only a great and scraggy, but a great part of the inhabitants of his capital. His immediate attendants amount to about 2000; but he is also followed by 600 horse, and several battalions of regular troops with their field pieces: 400 or 500 elephants also accompany him; of which some are employed in finding, others for fighting, and some for clearing the jungles and forests of the game. About 2000 mumper horses of the beautiful Persian Arabian breeds are taken with him. A great number of wheel carriages drawn by bullocks like the *palanquin*, which are used chiefly for the conveyance of the women; sometimes also he has an elephant or two, and sometimes a chariot; and these as well as the horses are merely for show, the vizir himself never using any other conveyance than an elephant, or sometimes when fatigued or indisposed a palanquin. The animals used for the sport are principally about 300 greyhounds, 300 hawks, and a few trained leopards for shooting. There is a great number of marksmen whose profession it is to shoot deer; with falconers, who provide game; as none of the natives of India know how to shoot game with a gun, or to hunt with flow hounds. A great number of matchlocks are carried along with the company, with many English pieces of various kinds, 40 or 50 pairs of pistols, bows and arrows, besides swords, daggers, and sabres with their scabbards. There are also nets of various kinds, for quails, and others very large, for fish, which are carried along with him upon elephants, attended by fishermen, so as always to be ready for throwing into any river or lake that he may meet with. Every article that can contribute to luxury or pleasure is likewise carried along

with the army. A great number of carts are loaded with the Ganges water, and even ice is transported for cooling the drink. The fruits of the season and fresh vegetables are daily sent to him from his gardens by bearers stationed at every 20 miles; by which means each article is conveyed day or night at the rate of 4 miles an hour. There are also fighting antelopes, buffaloes, and rams in great numbers; several hundred pigeons, some fighting cocks, with a vast variety of parrots, nightingales, &c. To complete the magnificence or extravagance of this expedition, there is always a large hazaar, or moving town, which attends the camp; consisting of shop-keepers and artificers of all kinds, money-changers, dancing-men; so that, on the most moderate calculation, the whole number of people in his camp cannot be computed at fewer than 20,000. The nabob himself, and all the gentlemen of his camp, are provided with double sets of tents and equipage, which are always sent on the day before to the place to which he intends to go; and this is generally 8 or 10 miles in whatever direction most game is expected; so that by the time he has finished his sport in the morning, he finds his whole camp ready pitched for his reception. The nabob, with the attending gentlemen, proceed in a regular moving court or *darbar*, and thus they keep conversing together and looking out for game. Many foxes, hares, jackals, and sometimes deer, are picked up as they pass along; the hawks are carried immediately before the elephants, and let fly at whatever game is sprung, which is generally partridges, bullards, quails, and different kinds of herons; these last affording excellent sport with the falcons. Wild boars are sometimes started, and either shot or run down by the dogs and horsemen. Hunting the tiger, however, is looked upon as the principal diversion, and the discovery of one of these animals is accounted a matter of great joy. The cover in which he is found is commonly long grass, or reeds of such a height as frequently to reach above the elephants; and it is difficult to find him in such a place, as he commonly endeavours either to steal off, or lies so close to the ground that he cannot be roused till the elephants are almost upon him. He then roars and skulks away, but is shut at as soon as he can be seen; it being generally contrived that the nabob shall have the compliment of firing first. If he be not disabled, he continues to skulk along, followed by the elephants; the nabob and others shooting at him as often as he can be seen till he falls. The elephants themselves are very much afraid of this terrible animal, and discover their apprehensions by shrieking and roaring as soon as they begin to smell him or hear him growl; generally attempting to turn away from the place where he is. When the tiger can be traced to a particular spot, the elephants are disposed of in a circle round him; in which case he will at last make a desperate attack, springing upon the elephant that is nearest, and attempting to tear him with his teeth or claws. Some, but very few, of the elephants, can be brought to attack the tiger; and this they do by curling up their trunks under their mouths, and then attempting to toss, or otherwise destroy him with their tusks, or to

crush him with their feet or knees. It is considered a good sport to kill one tiger in a day; though sometimes, when a female is met with her young ones, two or three will be killed. The other objects of pursuit in these excursions are wild elephants, buffaloes, and rhinoceroses. Our author was present at the hunting of a wild elephant of vast size and strength. An attempt was first made to take him alive by surrounding him with tame elephants, while he was kept at bay by crackers and other fire works; but he constantly eluded every effort of this kind. Sometimes the drivers of the tame elephants got so near him, that they threw strong ropes over his head, and endeavoured to detain him by fastening them around trees; but he constantly snapped the ropes like pack-threads, and pursued his way to the forest. Some of the strongest and most furious of the fighting elephants were then brought up to engage him; but he attacked them with such fury that they were all obliged to desist. In his struggle with one of them he broke one of his tusks, and the broken piece, which was upwards of two inches in diameter, of solid ivory, flew up into the air several yards above their heads. Orders were now given to kill him, as it appeared impossible to take him alive; but even this was not accomplished without the greatest difficulty. He twice turned and attacked the party who pursued him; and in one of these attacks struck the elephant obliquely on which the prince rode, threw him upon his side, but then passed on without offering farther injury. At last he fell dead, after having received as was supposed upwards of 1000 balls into his body.

(5.) HUNTING, GENERAL REFLECTIONS ON. Notwithstanding the passion among most nations for hunting, it has by many been deemed an exercise inconsistent with the principles of humanity. Frederick the Great, K. of Prussia expressed himself on this subject in the following manner. "The chase is one of the most sensual of pleasures, by which the powers of the body are strongly exerted, but those of the mind remain unemployed. It is an exercise which makes the limbs strong, active, and pliable; but leaves the head without improvement. It consists in a violent desire in the pursuit, and the indulgence of a cruel pleasure in the death of the game. I am convinced, that man is more cruel and savage than any beast of prey: We exercise the dominion given us over these our fellow creatures in the most tyrannical manner. If we pretend to any superiority over the beasts, it ought certainly to consist in reason; but we commonly find that the most passionate lovers of the chase renounce this privilege, and converse only with their dogs, horses, and other irrational animals. This renders them wild and unfeeling; and it is probable that they cannot be very merciful to the human species; for a man, who can in cold blood torture a poor innocent animal, cannot feel much compassion for the distresses of his own species. And, besides, can the chase be a proper employment for a thinking mind?" The arguments used by his majesty against hunting seem indeed to be much confirmed by considering the various nations who have most addicted themselves to it. These were all barbarous, and it is

remarkable, that Nimrod, the first great hunter whom we have any account, was likewise the first who oppressed and enslaved his own species. As nations advanced in civilization, it always became necessary to restrain by law the inclination of the people for hunting. This was done by the legislator Solon, lest the Athenians should neglect the mechanic arts for it. The Lacedæmonians on the contrary, indulged themselves in this diversion without controul; but they were barbarians, and most cruelly oppressed those who they had in their power, as is evident from the treatment of the Helots. The like may be said of the Egyptians, Persians, and Scythians; all whom delighted in war, and oppressed their species. The Romans, on the other hand, were somewhat more civilized, were less addicted to hunting. Even they, however, were remarkably barbarous, and found it necessary to shed death and slaughter familiar to their citizens in their infancy. Hence their diversions of the amphitheatre and circus, where the hunting of wild beasts was shewn in the most magnificent and cruel manner; not to mention their still more cruel sports of gladiators, &c. In two cases only does it seem possible to reconcile the practice of hunting with humanity; viz. either when an overgrown country is over-run with noxious animals, or when it is necessary to kill wild animals for food. In the former case, the noxious animals are killed because they themselves would do so if they were allowed to live; but if we kill even a wild tiger merely for the pleasure of killing him, we are undoubtedly chargeable with cruelty. In the latter manner, our modern fox-hunters employ their forces, not in order to destroy the breed of the noxious animals, but for the pleasure of seeing them exert all their power and cunning to save their lives, and then beholding them torn to pieces after being half dead with fatigue. The moment in cruelty, it seems, is their favourite diversion; and it is even accounted a crime for a person to destroy these animals in self-defence. It appears from a passage in Mr Beckford's *Travels on Hunting*, which does not merit to be quoted.

(6.) HUNTING, INHUMANITY OF. In the *Manchester Transactions*, vol. 1. there is a dissertation upon hunting, shooting, &c. as compared with the principles of humanity. One argument used by the author is, that death is no positive evil to brutes. "It would perhaps (says he) be too hasty an assertion to affirm, that death to brutes is no evil. We are not competent to determine whether their existence, like our own, may extend to some future mode of being, or whether the present limited sphere is all in which they are interested. On so speculative a question little can be advanced with precision, nor is it necessary the investigation of the subject before us. It may be allowed to reason from what we know, and may be safely conjectured, that death to brutes is no positive evil; we have no reason to believe they are endowed with foresight; and therefore, even admitting that with them the pleasures of life consist in pains and cares, in terminating their existence they only suffer a privation of pleasure." On this extraordinary piece of reasoning we may observe that it would hold more against the human



than against the brutes. There are few amongst us willing to allow, that the pleasures we enjoy are equivalent to our pains and cares; death before must be to us a relief from pain and misery, while to the brutes it is a privation of pleasure. Hence, if it be no positive evil for a brute to suffer death, to a man it must be a positive good; add to which, that a man lives in hope of endless and glorious life, while a brute has no hope; so that, if to kill a brute on our authority be no cruelty, to kill a man must be an act of tenderness and mercy! Another argument, no less inconclusive, is our author's supposing that death from disease is much more to be dreaded in a brute than a violent death. Were we naturally in as helpless a state as man, no doubt we should want of support from society in cases where they are attacked by sickness, would be very deplorable; but it must be considered that the difference betwixt the two species is in this respect by no means fair. A brute has every where its food and, and is naturally capable of resisting the vicissitudes of the weather; but man has not the natural inability to procure food for himself the way that the brutes do, but is, besides, tender and incapable of resisting the inclemency of the air. Hence, a man unassisted by society must very soon perish: and, no doubt, it will be much more merciful for people to kill another at once, than to deprive them of the assistance of society. A brute, however, has nothing more. As long as its stomach can receive food, it offers an abundant supply. One that feeds on grass has it always within reach; and a carnivorous one will contend itself with worms or insects, which, as long as it is able to crawl it can make a shift to provide; but so totally helpless man when left to himself in a state of weakness, that many barbarous nations have looked upon the killing of their old and infirm people to be an act of mercy. Equally unhappy is our author in his other arguments, that the quick transition from a state of perfect health to death mitigates the severity. The transition is not quick. Sportsmen estimate their diversion by the length of the chase: and during all that time the creature must be under the strongest agonies of pain; and what person of humanity is there who does not feel for an animal in this situation? All is assented to by our author, who says, "Hard is the heart who does not commiserate the sufferer." Is this not an acknowledgment on his part, before a person can become a thorough sportsman, he must harden his heart, and stifle those noble sensations of compassion, which on all occasions ought to be encouraged towards every creature, unless in cases of necessity? But in the best case no necessity is or can be pretended. A gentleman chooses to regale himself with venison of any kind, he may breed the animals for purpose. The great argument in favour of hunting, that it contributes to the health of the body and exhilaration of the spirits, seems equal to all others with the rest. It cannot be proved that hunters are more healthy or long lived than other people. That exercise will contribute to the preservation of health, as well as to the exhilaration of the mind, is undoubted; but many other

kinds of exercise will do this as well as hunting. A man may ride from morning to night, and amuse himself with viewing and making remarks on the country through which he passes; and surely no person will say that this exercise will tend to impair his health or sink his spirits. A man may amuse and exercise himself not only with pleasure, but profit also, in many different ways, and yet not accustom himself to behold the death of animals with indifference. It is this that constitutes the cruelty of hunting; because we thus wilfully extinguish in part that principle implanted in our nature, which, if totally eradicated, would set us not only on a level with the most ferocious wild beasts, but perhaps considerably below them; and it must be always remembered, that whatever pleasure terminates in death is cruel, let us use as many palliatives as we please to hide that cruelty from the eyes of others, or even from our own. Mr John Young in his *Letters addressed to Seamus Jennings, Esq.* p. 5. has the following judicious observations on this subject: "Your thoughts on the cruelty of man to inferior animals, afforded me great pleasure. It were to be wished that majorities of both houses of the British parliament were actuated by feelings and sentiments such as this disposition indicates. I am convinced, that were this the case, the wisdom of our senators might be better employed, than in framing and debating on laws, calculated merely to secure to men of fortune the exclusive privilege of butchering what are called animals of game, by cruel and lingering deaths, and to deprive their fellow subjects, of the lower classes in life, of the benefit of such animals, which, doubtless, were destined by the bountiful Creator for the use of the latter as well as the former; though neither the one nor the other class can be justified for unnecessarily torturing any of the creatures of God. The grant of animal food to Noah and his posterity, by the Sovereign Creator, doubtless authorises man to kill such animals as he needs for that purpose, as well to avail himself of the labour of those destined to other ends: But no law, human or divine, can be produced, as a licence unnecessarily to protract or increase the pain of any animal, which may be lawfully killed for the use of man. The depravity of human nature, however, extends its baleful effects and influence, not only to the human kind, but to inferior animals, who, as well as man himself, are now made subject to vanity."

(7.) HUNTING, LANGUAGE USED IN. The gentlemen of the sport have invented a set of terms which may be called the *hunting language*. The principal are these: 1. For beasts as they are in company:—They say, a *herd* of harts, and all manner of deer; a *brood* of roes; a *sounder* of swine; a *rook* of wolves; a *riches* of martens; a *brace* or *leash* of bucks, foxes, or hares; a *couple* of rabbits or coney. 2. For their lodging:—A hart is said to *harbour*; a buck *lodges*; a roe *beds*; a hare *feats* or *forms*; a coney *sits*; a fox *brunnels*; a marten *troes*; an otter *watches*, a badger *cartholes*; a boar *combes*. Hence, to express their dislodging, they say, *unharbour* the hart; *rouse* the buck; *start* the hare; *boil* the coney; *unbrunnell* the fox; *unrook* the marten; *vent* the otter; *dig* the badger; *rear* the boar. 3. For their noise at setting time:—A hart *bellows*;

*bellows*; a buck *groans* or *trants*; a roe *bellows*; a hare *beats* or *saps*; an otter *whines*; a boar *groans*; a fox *barks*; a badger *strikes*; a wolf *howls*; a goat *rattles*. 4. For their copulation:—A hart or buck goes to *rut*; a roe to *teem*; a boar to *brim*; a hare or coney to *buck*; a fox to *clicketing*; a wolf to *match* or *make*; an otter *hunts* for his kind. 5. For the footing and treading:—Of a hart, they say the *floor*; of a buck, and all fallow-deer, the *view*; of all deer, if on the grass, and scarce visible, the *soiling*; of a fox, the *print*; and of other vermin, the *footing*; of an otter, the *marks*; of a boar, the *track*; the hare, when in open field, is said to *fore*; when she winds about to deceive the hounds, she *doubles*; when she beats on the hard highway, and her footing comes to be perceived, she *pricketh*: in snow, it is called the *trace* of the hare. 6. The tail of a hart, huck, or other deer, is called the *single*; that of a boar, the *swarth*; of a fox, the *brush* or *drag*; and the tip at the end, the *chope*; of a wolf, the *flern*; of a hare and coney, the *feet*. 7. The ordure of a hart and all deer, is called *fecumets* or *seawmishing*; of a hare, *cratiles* or *cratling*; of a boar, *leffes*; of a fox, the *bull-sing*; and of other vermin, the *fuants*; of an otter, the *spraints*. 8. As the attire or parts of deer, those of a stag, if perfect, are the *bar*, the *pearls*, the little *knobs* on it, the *beams*, the *gutters*, the *antler*, the *far-antler*, *royal*, *far-royal*, and all at top the *croches*; of the buck, the *bar*, *beams*, *brow antler*, *black antler*, *advancer*, *palm*, and *spellers*. If the croches grow in the form of a man's hand, it is called a *palm'd head*. Heads bearing not above 3 or 4, and the croches placed aloft, all of one height, are called *crowned heads*; heads having double croches, are called *forked heads*, because the croches are planted on the top of the beams like forks. 9. Of the young, they say, a *litter* of cubs, a *nest* of rabbits, a squirrel's *dray*. 10. The terms used in respect of the dogs, &c. are as follow.—Of greyhounds, two make a *brace*; of hounds, a *couple*; of greyhounds, three make a *leash*; of hounds, a *couple* and *half*.—They say, *let slip* a greyhound; and, *cast off* a hound. The string wherein a greyhound is led, is called a *leash*; and that of a hound, a *hame*. The greyhound has his *collar*, and the hound his *couplets*. We say a *hannel* of hounds, and a *pack* of beagles. 11. The following terms and phrases, are more immediately used in the progress of the sport itself. When the hounds, being cast off, and finding the scent of some game, begin to open and cry, they are said to *challenge*; when they are too busy ere the scent be good, they are said to *babble*; when too busy where the scent is good, to *bawl*; when they run it endwise orderly, holding in together merrily, and making it good, they are said to be in *full cry*; when they run along without opening at all, it is called *running mute*; when spaniels open in the string, or a greyhound in the course, they are said to *lapse*; when beagles bark and cry at their prey, they are said to *yearn*; when the dogs hit the scent the contrary way, they are said to *draw amiss*; when they take fresh scent and quit the former chase for a new one, it is called *hunting change*; when they hunt the game by the heel or track, they are

said to *hunt counter*; when the chase goes off, and returns again, traversing the same ground, it is called *hunting the foil*; when the dogs run at a whole herd of deer, instead of a single one, it is called *running riot*; dogs set in readiness when the game is expected to come by, and cast off after the other hounds are passed, are called *lay*. If they be cast off ere the other dogs can up, it is called *vaulting*; when, finding where the chase has been, they make a proffer to return, it is called a *blowish*; a hound on a horn to encourage the hounds, is named a *horn* or *recheat*; that blown at the death of a deer, called the *moor*; the part belonging to the cry of any chase they have killed, is the *reward*; to *lay*, *take off* a deer's skin; *strip* or *case* a hare, &c. and all sorts of vermin; which is done by beginning at the snout, and turning the skin over the ears down to the tail.

(3.) HUNTING, MODERN METHOD OF. Hunting, as practised among us, is chiefly performed with dogs; of which we have various species accommodated to the different kinds of game. *Grey-hounds*, *blood hounds*, *terriers*, &c. See *LIST*, § I, N° vi; *HOUND*, &c. In the hunt or packs they generally rank them under the heads of *enterers*, *drivers*, *flyers*, *spers*, &c. On some occasions, nets, spears, and instruments for digging the ground, are also required: so that a hunting horn to be omitted. The usual chase among us are, the *hart*, *buck*, *roe*, *hare*, *fox*, *badger*, and *otter*. Hunting is practised in different seasons and manners, and with different apparatus, according to the nature of the beasts which are hunted. (See § I—XVIII.) With regard to seasons, that for hart and buck-hunting begins fortnight after midsummer, and lasts till Lady day; that for the hind and doe, begins on St. George's day, and lasts till Candlemas; that for roe hunting begins at Christmas, and holds till Lady day; that for fox hunting begins at Michaelmas, and ends at Christmas; hare hunting commences at Michaelmas, and lasts till the end of February; and where the wolf and boar are hunted, the season for each begins at Christmas, the first ends at Lady day, and the latter at the Purification. When the sportsmen have provided themselves with nets, spears, and a hunting-horn to call the dogs together, and likewise with instruments for digging the ground, the following directions will be of use to them in the pursuit of various kinds of game, British and foreign:

I. HUNTING THE BADGER. Seek the *coverts* and burrows where he lies, and in a clear moon-shine night go and stop them all, except one or two, and therein place some sacks, fastened with draw-strings, which may shut him in as soon as he breaks the bag. Some only set a hoop in the mouth of the sack, and so put it into the hole; and as soon as the badger is in the sack and straineth it, the sack slippeth off the hoop and follows him to the earth, where he lies tumbling till he is taken. These sacks being thus set, cast off the hounds, beating about all the woods, coppices, hedges, and tufts, round about, for the compass of a mile or two; and such badgers as are abroad, being alarmed by the hounds, will soon betake themselves to their burrows. He who is placed to

geth the facks, must stand close and upon a clear ad; otherwise the badger will discover him, and will immediately fly some other way into his row. But if the hounds can encounter him ere he can take his sanctuary, he will then ad at bay like a boar, and make good sport, mously biting and clawing the dogs, for the sort of their fighting is lying on their backs, by both teeth and nails; and by blowing up skins defend themselves against all bites of dogs, and blows of the men upon their noses. the preservation of the dogs, put broad collars about their necks made of grey skins. When

badger perceives the terriers begin to yearn in his burrow, he will stop the hole betwixt and the terriers, and if they still continue dog, he will remove his couch into another end or part of the burrow, and so from one another, barricading the way before them, as retreat, until they can go no further. If you ad to dig the badger out of his burrow, you be provided with the same tools as for digging out a fox; and should have a pail of water refresh the terriers, when they come out of the to take breath and cool themselves. It will be necessary to put collars with bells about necks of the terriers, which making a noise cause the badger to bolt out. The tools used digging out the badger being troublesome to carried on men's backs, may be brought in a In digging, consider the situation of the ad, by which you may judge where the chief he are; for else, instead of advancing the it, you will hinder it. In this order you may ere them in their holds, and work to them mines and countermines until you have over- te them. Having taken a live badger, if you old make sport, carry him home in a sack and him out in your court-yard, or some other lated place, and there let him be hunted and med to death by your hounds. The flesh, ed, and grease of the badger, though not id food, yet are useful, in laboratories, for king oils, ointments, salves, and powders for rines of breath, cough, the stone, sprained ew, colic-aches, &c. and the skin when well elled, is warm, and good for old people who are ed with paralytic distempers.

II. HUNTING THE BOAR. See BOAR, § 3.

III. HUNTING THE BUCK. Here the same ads and methods are used as in running the g. (See § XI.) To facilitate the chase, the we keeper commonly selects a fat buck out of herd, which he shoots in order to maim him, and he is run down by the hounds. The com- py generally go out very early. Sometimes ry have a deer ready lodged; if not, the covert is drawn till one is roused: or sometimes in a ck a deer is pitched upon, and forced from the rd, then more hounds are laid on to run the ace. If you come to be at a fault, the old anch hounds are only to be relied upon till you cover him again: if he be sunk, and the hounds rust him up, it is called an *imprime*, and the mpany all sound a re-heat; when he is run on, every one strives to get in to prevent his ing turn by the hounds, fallow deer seldom or er standing at bay. He that first gets in, cries

hoo-up, to give notice that he is down, and blows a death. When the company are all come in, they paunch him, and reward the bounds; and generally the chief person of quality amongst them takes say, that is, cuts his belly open, to see how fat he is. When this is done, every one has a chop at his neck; and the head being cut off, is shewed to the bounds, to encourage them to run only at male deer, which they see by the horns, and to teach them to bite only at the head: then the company all standing in a ring, one blows a single death; which being done, all blow a double re-heat, and so conclude the chase with a general halloo of hoo-up, and depart from the field to their several homes, or to the place of meeting; and the huntsman has the deer cast across the buttocks of his horse, and so carries him home.

IV. HUNTING THE BUFFALO. Dr Sparrman, whose account of this formidable animal we have already quoted, (See BOA, N° IV, § vi.) gives the following description of the mode of hunting him at the Cape of Good Hope. "When we advanced to within 20, or 30 paces of the beast, and consequently were in some degree actuated by our fears, we discharged our pieces pretty nearly at the same time; while the buffalo, which was upon rather lower ground than we were, behind a thin scrambling bush, seemed to turn his head round in order to make towards us. In the mean while, however, the moment we had discharged our guns, we had the pleasure to see him fall, and directly afterwards run down into the thickest part of the wood. This induced us to hope that our shot had proved mortal; for which reason, we had the imprudence to follow him down into the close thickets, where luckily for us we could get no farther. We had, however, as we found afterwards, only hit the hindmost part of the chine, where the balls, which lay at the distance of three inches from each other, had been shivered to pieces against the bones. In the mean while our temerity, which chiefly proceeded from hurry and ignorance, was considered by the Hottentots as a proof of spirit and intrepidity hardly to be equalled; on which account, from that instant they appeared to entertain an infinitely higher opinion of our courage than they had ever done before. Several of our Hottentots now came to us, and threw stones down into the dale, though without success, in order to find out by the bellowsings of the beast whether he had retired: afterwards, however, he seemed to have plucked up his courage; for he came up at last out of the dale of his own accord to the skirts of the wood, and placed himself so as to have a full view of us on the spot where we were resting ourselves somewhat higher up: his intention was, in all probability, and in the opinion of our old sportsmen, to revenge himself on us, if we had not happened to see him in time, and fired at him directly. What, perhaps, put a stop to his boldness was, that we stood on higher ground than he did: for several veteran sportsmen have assured me of it as a fact, that they know from experience, that the buffaloes do not willingly venture to ascend any hill or eminence in order to attack any one. The third shot, which afterwards was observed to have entered at the belly, was fatal. This occasioned the buffalo

to take himself down again into the vale, dyeing the ground and bushes all the way he went with his blood. Though still hot upon the chase, yet we advanced with the greatest caution, accompanied by two of our Hottentots, through the thin and more pervious part of the wood, where the buffalo had taken refuge. He was advancing again to attack some of us, when Mr Immelman, from the place where he was posted, shot him in the lungs. Notwithstanding this, he had still strength enough left to make a circuit of 150 paces, before we heard him fall: during his fall, and before he died, he bellowed in a most stupendous manner; and this death-song of his inspired every one of us with joy, on account of the victory we had gained: and so thoroughly fleeced is frequently the human heart against the sufferings of the brute creation, that we hastened forwards, to enjoy the pleasure of seeing the buffalo struggle with the pangs of death. I happened to be the foremost amongst them; but think it impossible for anguish, accompanied by a savage fierceness, to be painted in stronger colours than they were in the countenance of this buffalo. I was within ten steps of him when he perceived me, and bellowing raised himself suddenly again on his legs. I had reason to believe since, that I was at the time very much frightened; for before I could well take my aim, I fired off my gun, and the shot missed the whole of his huge body, and only hit him in the hind legs, as we afterwards discovered by the size of the balls. Immediately upon this I flew away like lightning, in order to look out for some tree to climb up into. Notwithstanding the tedious prolixity it might occasion me to be guilty of, I thought the best and readiest method of giving my reader an idea of the nature of this animal, and of the method of hunting it, as well as of other contingent circumstances, would be to adduce an instance or two of what occurred during the chase."

V. HUNTING THE CHAMOIS GOAT. See CAPRA. § XIV. From the description given by M. Saussure, in his *Journey on the Alps*, vol. 3d. no species of hunting appears to be attended with more danger than this; yet the inhabitants of Chamouni are extremely addicted to it (See CHAMOIS.) The Chamouni hunter generally sets out in the night, that he may reach by break of day the most elevated pastures where the goats come to feed, before they arrive. As soon as he discovers the place where he hopes to find them, he surveys it with his glass. If he finds none of them there, he proceeds always ascending: when ever he descends any, he endeavours to get above them, either by stealing along some gully, or getting behind some rock or eminence. When he is near enough to distinguish their horns, which is the mark by which he judges of the distance, he rests his piece on a rock, takes his aim with great composure, and rarely misses. This piece is a rifle-barrelled carabine, into which the ball is thrust, and these carabines often contain two charges, though they have but one barrel; the charges are put one above another, and are fired in succession. If he has wounded the chamois, he runs to his prey, and for security he hamstringing it; then he considers his way home: if the road is difficult, he skins the chamois, and leaves the

carcase; but, if it is practicable, he throws the animal on his shoulders, and bears him to his lodge, though at a great distance, and often over frightful precipices: he feeds his family with the flesh, which is excellent, especially when the creature is young, and he dries the skins for use. But if, as is the most common case, the chamois perceives the approach of the hunter, immediately takes flight among the glaciers through the fawns, and over the most precipitous rocks. It is particularly difficult to get near animals when there are several together; for one of them, while the rest are feeding, stands a sentinel on the point of some rock that commands a view of the avenues leading to the future; and as soon as he perceives any object of alarm, he utters a sort of hiss, at which the others instantly gather round him to judge for themselves of the nature of the danger: if it is a beast, or hunter, the most experienced put himself at the head of the flock; and away they are ranged in a line, to the most inaccessible mountain. It is here that the fatigues of the hunter are infligated by his passion for the chase, he is little to danger; he passes over fawns, and thinking of the horrid precipices they conceal, intangles himself among the most dangerous, and bounds from rock to rock, without knowing how he is to return. Night often surprises him in the midst of his pursuit; but he does not that reason abandon it; he hopes that the cruse will arrest the flight of the chamois, that he will next morning overtake them. He passes the night, not at the foot of a tree, the hunter of the plain; not in a grotto, but reclined on a bed of moss, but at the foot of a rock, and often on the bare points of broken fragments, without the smallest shelter. Thus all alone, without fire, without light, he takes from his bag a bit of cheese, with a small oaten bread, which make his common food, bread so dry, that he is sometimes obliged to break it between two stones, or with the knife he carries with him to cut out slices. Having thus made his solitary and frugal repast, he puts a stone below his head for a pillow, and goes to sleep, dreaming on the route which the chamois may have taken. But soon he is awakened by the freshness of the morning; he is benumbed with cold; surveys the precipices, and he must traverse to overtake his game; and a little brandy, of which he is always provided with a small portion, and sets out to encounter dangers. Hunters sometimes remain in the mountains for several days together, during which their families, their unhappy wives in particular, experience a state of the most dreadful anxiety: they dare not go to rest for fear of seeing their hands appear to them in a dream; for it is a received opinion in the country, that when a man has perished, either in the snow, or on some known rock, he appears by night to the persons he held most dear, describes the place that is fatal to him, and requests the performance of his last duties to his corpse. "After the manner" (says M. Saussure,) of the life which the hunters lead, could one imagine that they would be the object of a passion as absolute as



able? I knew a well-made, handsome man, had just married a beautiful woman:—My father, said he to me, lost his life in the war, so did my father; and I am persuaded, I too shall die in the same manner: this bag I carry with me when I hunt I call my cloaths, for I am sure I will have no other; you should offer to make my fortune on condition of abandoning the chase of the chamois, I not consent, I made some excursions on the mountains with this man: his strength and address was astonishing; but his temerity was greater than his strength; and I have heard, that, two years afterwards, he missed a step on the brink of a precipice, and met with the fate he had expected.

**HUNTING THE DEER.** The method of hunting the deer in the island of Ceylon is very singular. The hunters go out in the night, and are usually two together: the one of them carries upon his head an earthen vessel, in which there is some fire burning and flaming; the other carries generally small sticks cut in pieces, and dipped in resin. Of this the other man carries about him to replenish the pot. The hunter who has the fire upon his head, carries in his hand a staff, on which there are fixed 8 bells; the larger these are, the better. This man enters into the woods, and the other follows him armed with a spear in his hand. As soon as the first hears the noise of the bells, he turns to the place whence the sound comes; and the second, carrying the fire, he eagerly runs up to it; and the first, standing at a small distance: the second man has nothing to do but to kill him with the spear; for he sees neither of them. Not only does even elk and hare, are thus taken; for they are attracted to the fire, and never see the men. The deer of this sort of hunting are very large, and are never taken; for though there are numbers of tigers, elephants, and wild boars, in these forests, the hunters are in no danger from them, as they all run away from the fire.

**HUNTING THE ELEPHANT.** In forests and places as are frequented by elephants, the hunters choose a spot and inclose it with a long line of trees; they use the largest trees as the principal posts, to which are fixed smaller ones in a circular direction. These cross trees are fixed so close together as to allow a man to pass easily through. There is a large port left for the elephant, over which is suspended a strong barrier, which is let down as he enters. In order to decoy the elephant into the inclosure, the hunters take along with them a tame female in season, and travel as far as they come so near as that the cry of the female can reach a male, whom they previously have hidden in the forest; then the guide of the female utters the cry peculiar to the season of the female; the male instantly replies, and sets out in pursuit. The guide then makes the female follow towards the artificial inclosure, repeating from time to time as she goes along. As she enters the inclosure, the male follows her, and the hunters immediately shut the port behind him. He no sooner discovers the hunters, and is inclosed, than his passion for the sex is changed into rage and fury. The hunters en-

tangle him with strong ropes; they fetter his legs and trunk; they bring two or three tame elephants to pacify and reconcile him to his condition. In a word, they reduce him to obedience in a few days, by a proper application of torture and caresses. There are many other methods of catching elephants. Instead of making large inclosures with palisades, like the kings of Siam, and other monarchs, the poor Indians content themselves with a very simple apparatus: they dig deep pits in the roads frequented by elephants, covering them over with branches of trees, turf, &c. When an elephant falls into one of these pits, he is unable to get out again.

**VIII. HUNTING THE ELK.** The American Indians have various methods of hunting the Elk, or Moose Deer. The first, and the most simple, is before the lakes or rivers are frozen. Multitudes assemble in their canoes, and form with them a vast crescent, each horn touching the shore. Another party perform their share of the chase among the woods; they surround an extensive tract, let loose their dogs, and press towards the water with loud cries. The animals, alarmed with the noise, fly before the hunters, and plunge into the lake, where they are killed by the persons in the canoes, prepared for their reception, with lances or clubs. The other method is more artful. The savages inclose a large space with stakes hedged with branches of trees, forming two sides of a triangle: the bottom opens into a second inclosure, completely triangular. At the opening are hung numbers of snares, made of stripes of raw hides. The Indians, assemble in great troops, and with all kinds of noise drive into the first inclosure not only the moose, but the other species of deer which abound in that country: some, in forcing their way into the farthest triangle, are caught in the snares by the neck or horns; and those which escape the snares, and pass the little opening, find their fate from the arrows of the hunters, directed at them from all quarters. They are often killed with the gun. When they are first unharboured, they squat with their hind parts and make water, at which instant the sportsman fires; if he misses, the moose sets off in a most rapid trot, making, like the rein deer, a prodigious rattling with its hoofs, and will run, for 10 or 30 miles before it comes to bay or takes the water. But the usual time for this diversion is the winter. The hunters avoid entering on the chase till the sun is strong enough to melt the frozen crust with which the snow is covered, otherwise the animal can run over the firm surface: they wait till it becomes soft enough to impede the flight of the moose; which sinks up to the shoulders, hinders, and gets on with great difficulty. The sportsman pursues at his ease on his broad rackets, or snow-shoes, and makes a ready prey of the distressed animal.

**IX. HUNTING THE FOX** makes a very pleasant exercise, and is either above or below ground.

**1. HUNTING THE FOX ABOVE GROUND.** To hunt a fox withounds, you must draw about groves, thickets, and bushes near villages. When you find one, stop up his earth the night before you design to hunt, about midnight; while he is out to prey. This may be done by laying two

white flicks across in his way, which he will imagine to be some trap laid for him; or they may be stopped up with black thorns and earth mixed. The pack should consist of 25 couple. The hounds should be at the cover at sun-rising. The huntsman should then throw in his hounds as quietly as he can, and let the two whippers in keep wide of him on either hand; so that a single hound may not escape them; let them be attentive to his halloo, and let the sportsmen be ready to encourage or rate as that directs. The fox ought on no account to be hallooed too soon, as in that case he would most certainly turn back, and spoil all the sport.—Two things Mr Beckford particularly recommends, viz. the making all the hounds steady, and making them all draw. “Many huntsmen (says he) are fond of having them at their horse’s heels; but they never can get so well or soon together as when they spread the cover; besides, I have often known, when there have been only a few finders, that they have found their fox gone down the wind, and been heard of no more that day. Much depends upon the first finding of your fox; for I look upon a fox well found to be half killed. I think people are generally in too great a hurry on this occasion. There are but few instances where sportsmen are not too noisy, and too fond of encouraging their hounds, which seldom do their business so well as when little is said to them. The huntsman ought to begin with his foremost hounds, and keep as close to them as he can. No hounds can then slip down the wind and get out of his hearing; he will also see how far they carry the scent, a necessary requisite; for without it he never can make a cast with any certainty. You will find it not less necessary for your huntsman to be active in pressing his hounds forward when the scent is good, than to be prudent in not hurrying them beyond it when it is bad. It is his business to be ready at all times to lend them that assistance which they so frequently need, and which when they are first at a fault is then most critical. A hound at that time will exert himself most; he afterwards cools and becomes more indifferent about his game. Those huntsmen who do not get forward enough to take advantage of this eagerness and impetuosity, and direct it properly, seldom know enough of hunting to be of much use to them afterwards. Though a huntsman cannot be too fond of hunting, a whipper-in easily may. His business will seldom allow him to be forward enough with the hounds to see much of the sport. His only thought therefore should be to keep the hounds together, and to contribute as much as he can to the killing of the fox: keeping the hounds together is the surest means to make them steady. When left to themselves they seldom refuse any blood they can get; they become conceited; learn to tie upon the scent; and besides this they frequently get a trick of hunting by themselves, and are seldom good for much afterwards. Every country is soon known; and 9 foxes out of 10, with the wind in the same quarter, will follow the same track. It is easy therefore for the whipper-in to cut short, and catch the hounds again. With a high scent you cannot push on hounds too much. Screams keep the fox forward, at the

same time that they keep the hounds together, let in the tail-hounds: they also enliven the fox, and, if discreetly used, are always of service. In cover they should be given with the greatest caution. Halloos seldom do any hurt when the fox is running up the wind, for then none but the tail-hounds can hear you: when you are running down the wind, you should halloo no more than may be necessary to bring the tail-hounds forward for a hound that knows his business seldom wants encouragement when he is upon a scent.—The fox hunters wish to see their hounds run in a style. A pack of harriers, if they have time, will kill a fox, but I defy them to kill him in the style in which he ought to be killed; they must expect to be tired also yourself, I never saw a chase to be less than one hour, or to exceed it. It is sufficiently long if properly followed: it seldom be longer unless there be a fault somewhere either in the day, the huntsman, or the hounds. Changing from the hunted fox to a hare is as bad an accident as can happen to a pack of fox-hounds, and requires all the ingenuity and observation that man is capable of to guard against it. Could a fox-hound distinguish a hare as the deer hound does the deer that is before him, hunting would then be perfect. A huntsman should always listen to his hounds while they are running in cover; he should be particularly attentive to the headmost hounds, and be constantly on his guard against a stutter. If there be two scents, he must be wrong. Generally speaking, the best scent is least likely to be of the hunted fox: and as a fox seldom allows his hounds to run up to him as long as he can prevent it; so, nine times out of ten, when the hounds are hallooed early in the day, they are wrong. The hounds most likely to be in the hard running line hunting ones; or the hounds the huntsman knows had the lead before they arose any doubt of changing. With regard to a fox, if he break over an open country, the sign that he is hard run; for they seldom will do that unless they are a great way before the hounds. Also if he run up the wind they seldom or never do that when they have long hunted and grow weak; and when they have their foil, that also may direct him. All this requires a good ear and nice observation; indeed in that consists the chief excellence of a huntsman. When the hounds divide in two packs, the whipper-in, in stopping, must attend to the man and wait for his halloo, before he is to stop either: for want of proper management in this, I have known the hounds stopped in places, and both foxes lost. If they have two scents, and it is uncertain which is the best, let him stop those that are farthest down the wind as they can hear the others, and will reach the fox soonest: in such a case there will be little stopping those that are up the wind. If the hounds are at a check, let every one be still and stand still. Whippers in are frequently at this time coming on with the tail hounds, and should never halloo to them when the head hounds are at fault; the least thing does them harm at a time, but a halloo more than any other.

tsman, at a check, had better let his hounds be; or content himself with holding them forward, without taking them off their noses.—old they be at a fault, after having made their cast (which the huntsman should always first urage them to do), it is then his business to them further; but except in some particular cases, I never approve of their being cast as they are inclined to hunt. The first cast my huntsman make is generally a regular one, shooting to rely entirely on his judgment: if should not succeed, he is then at liberty to w his own opinion, and proceed as observa- or genius may direct. When such a cast is e, I like to see some mark of good sense and ing in it; whether down the wind, or to- some likely cover or strong earth. How- as it is at best uncertain, I always wish to . regular cast before I see a knowing one; h, as a last resource, should not be called till it be wanted: The letting hounds alone is a negative goodness in a huntsman; where- is last shows real genius; and to be perfect, it be born with him. There is a fault, how- which a knowing huntsman is too apt to com- he will find a fresh fox, and then claim the . of having recovered the hunted one. It is dangerous to throw hounds into a cover ere a lost scent; and unless they hit him in, t to be depended on. Gentlemen, when is are at fault, are too apt themselves to ng it. They should always stop their horses distance behind the hounds; and if it be to remain silent, this is the time. They d be careful not to ride before the hounds er the scent; nor should they ever meet a d in the face unless to stop him. Should you time be before the hounds, turn your hor- end the way they are going, get out of their . and let them pass by you. In dry weather, rticularly in heathy countries, foxes will be roads. If gentlemen at such times will dse upon the hounds, they may drive them without any scent. High mettled fox hounds ldm inclined to stop whilst horses are close to heels. No one should ever ride in a direc- which if persisted in would carry him amongst uonds, unless he be at a great distance be- them. The first moment that hounds are at is a critical one for the sport people, who d then be very attentive. Those who look ed may perhaps see the fox; or the running ep. or the pursuit of crows, may give them tidings of him. Those who listen may some- take a hint which way he is gone from the ring of a magpie; or perhaps be at a cer- r from a distant halloo: nothing that can ny intelligence at such a time ought to be ed. Gentlemen are too apt to ride all to- : were they to spread more, they might dmes be of service; particularly those who, a knowledge of the sport, keep down the : it would then be difficult for either hounds to escape their observation.—You should, ver, be cautious how you go to a halloo. halloo itself must in a great measure direct and though it afford no certain rule, yet ny frequently guess whether it can be de-

ended upon or not. At the fowing time, when boys are keeping off the birds, you will sometimes be deceived by their halloo; so that it is best, when you are in doubt, to send a whipper-in to know the certainty of the matter." Hounds ought not to be cast as long as they are able to hunt. It is a common idea, that a hunted fox never stops; but Mr Beckford informs us that he has known them stop even in wheel-ruts in the middle of a down, and get up in the middle of the hounds. The greatest danger of losing a fox is at the first finding him, and when he is sinking; at both which times he frequently will run short, and the eagerness of the hounds will frequently carry them beyond the scent. When a fox is first found, every one ought to keep behind the hounds till they are well settled to the scent; and when the hounds are catching him, they ought to be as silent as possible; and eat him eagerly after he is caught. In some places they have a method of *straying* him; that is, throwing him across the branch of a tree, and suffering the hounds to bay at him for some minutes before he is thrown among them; the intention of which is to make them more eager, and to let in the tail-hounds; during this interval also they recover their wind, and are apt to eat him more readily. Our author, however, advises not to keep him too long, as he supposes that the hounds have not any appetite to eat him longer than while they are angry with him.

II. HUNTING THE FOX UNDER GROUND. In case a fox escape so as to earth, countrymen must be got together with shovels, spades, pickaxes, &c. to dig him out, if they think the earth not too great. They make their earths as near as they can in ground that is hard to dig, as in clay, stony ground, or amongst the roots of trees; and their earths have commonly but one hole, and that is straight and a long way in before you come at their couch. Sometimes they take possession of a badger's old burrow, which has a variety of chambers, holes, and angles. To facilitate this way of hunting the fox, the huntsman must be provided with one or two terriers to put into the earth after him, that is, to fix him into an angle; for the earth often consists of many angles: the use of the terrier is to know where he lies; for as soon as he finds him, he continues baying or barking, so that which way the noise is heard that way dig to him. Your terriers must be garnished with bells hung in collars, to make the fox bolt the sooner; besides, the collars will be some small defence to the terriers. The instruments to dig withal are these: a sharp-pointed spade, which serves to begin the trench where the ground is hardest, and broader tools will not so well enter; the round hollowed spade, which is useful to dig among roots, having very sharp edges; the broad flat spade to dig withal, when the trench has been pretty well opened, and the ground softer; mat-tocks and pickaxes to dig in hard ground, where a spade will do but little service; the coal-rake to cleanse the hole, and to keep it from stopping up; clamps, wherewith you may take either fox or badger out alive to make sport with afterwards. And it would be very convenient to have a pail of

water to refresh yourse trriers with, after they are come out of the earth to take breath.

**X. HUNTING THE HARE.** As of all chases, the hare makes the greatest pastime, 'co it gives so little pleasure to see the craft of this small animal for her self preservation. If it be rainy, the hare usually takes to the high ways; and if she come to the side of a young grove, or spring, she seldom enters, but squats down till the hounds have overshot her; and then she will return the way she came, for fear of the wet and dew that hangs on the bou. In this case, the huntsman ought to stay 100 paces before he comes to the wood-side, by which means he will perceive whether she return as aforesaid; which if she do, he must halloo in his hounds; and call them back; and that presently, that the hounds may not think it the counter she came first. The next thing to be observed, is the place where the hare sits, and upon what wind she makes her form, either upon the N. or S. wind: she will not willingly run into the wind but, upon aside, or down the wind; but if she form in the water, it is a sign she is foul and muddled: if you hunt such a one, have a special regard all the day to the brook sides; for there, and near plashes, she will make all her crossings, doublings, &c. Some hares are so crafty, that as soon as they hear the sound of a horn, they instantly start out of their form, though it were at the distance of a quarter of a mile, and go and swim in some pool, and rest upon some rush-bed in the midst of it. Such will not stir thence till they hear the sound of the horn, and then they start out again, and swimming to land, and standing up before the hounds four hours before they can kill them, swimming and using all subtilties and crossings in the water. Nay, such is the subtilty of a hare, that sometimes after she has been hunted 3 hours, she will start a fresh hare, and squat in the same form. Others, after being hunted a considerable time, will creep under the door of a sheep-cot, and hide themselves among the sheep; or, when they have been hard hunted, will run in among a flock of sheep, and will by no means be gotten out till the hounds are coupled up, and the sheep driven into their pens. Some of them will take the ground like a coney, which is called *going to the rails*. Some will go up one side of the hedge and come down the other, the thickness of the hedge being the only distance between the courses. A hare that has been sorely hunted, has got upon a quickset hedge, and ran a good way upon the top thereof, and then leapt off upon the ground. And they frequently betake themselves to surze bushes, and leap from one to the other, whereby the hounds are frequently in default. Having found where a large hare has relieved in some pasture or reon field, you must then consider the season of the year, and the weather: for if it be in spring or summer, a hare will not then set in bushes, because they are often infested with pismires, snakes, and adders; but will set in corn fields, and open places. In winter, they set near towns and villages, in tufts of thorns and brambles, especially when the wind is northerly or southerly. According to the season and nature of the place where the hare is accustomed to sit, there beat with your hounds, and start her; which is better sport than trailing her from her relief to her form.

After the hare has been started and is on her feet in where you saw her pass, and halloo in your hounds, until they have all undertaken to go on with it in full cry: then reheat to them your horn, following fair and softly at first, making not too much noise either with horn or voice for at the first, hounds are apt to overheat the chase through too much heat. But when they have run an hour, and you see the hounds weary in with it, and stick well upon it, then you come in nearer with them because they have then be cooled, and they will hunt more long. But above all things, mark the first doubling, which must be your direction for the whole day; and the doublings that she shall make afterwards, be like the former; and according to the place that you shall see her use, and the place where she hunt, you must make your compasses greater or less, long or short, to help the details, seeking the moistest and most commodious place for the hounds to scent in.

**XI. HUNTING THE HART OR STAG.** Concerning of hart hunting, observes, that the most and subtle beast, frequently deceives in his windings and turnings. Wherefore the prudent hunter must train his dogs with words or cries, he may be able to set them on and take them at pleasure. First he should encompass the hart, her own layer, and so unharbour her in the hands of the dogs, that so they may never lose her footing. Neither must he set upon either of the herd or those that wander alone, or a little one; but partly by sight, and partly by their footing and sumets, making judgment of the game, and also observe the layer of his layer. The huntsman, having made discoveries in order to the chase, takes the couplings of the dogs; and some on horseback others on foot, follow the cry, with the most art, observation, and speed; remembering not to intercept him in his subtle turnings and windings; with all agility leaping bedges, gaps, and ditches; neither fearing thorns, down, or woods, but mounting a fresh horse if the time follow the largest head of the whole herd, which must be singled out of the chase; which the hunter perceiving, must follow; not following any other. The dogs are animated to the sport by the ringing of horns, and the voices of the hunters. Sometimes the crafty beast sends forth a squire to be sacrificed to the dogs and hunters. Instead of himself, lying close the mean time. In this case, the huntsman must sound a note to break off the dogs, and take them in, that they may follow them again, until they be brought to the hart; which riseth with fear, yet still stirs in flight, until he be wearied and breathless. The nobles call the beast a *wife hart*, who, to save his enemies, runneth into the greatest herd, so brings a cloud of error on the dogs, to hinder their farther pursuit; sometimes also bearing the hart into his footings, that he be more easily escape by amusing the dogs. Afterwards he betakes himself to his heels again, running with the wind, not only for the sake of freshment, but also because he can thus more easily hear the voice of his pursuers whether they be far off, or near. But being again discovered,



the strong and fragrant scent of the dogs, he drives the herds of cattle, as cows, sheep, &c. as on a cow or ox, laying the fore-parts of his body thereon, so that touching the earth only with his hinder feet, he may leave very little or none behind. But their usual manner is, when they see themselves hard beset, and every way impeded, to make force at their enemy with their horns, who first comes upon him, unless they be deterred by spear or sword. When the beast is killed, the huntsman windeth the fall of the beast; when the whole company comes up, blowing their horns in triumph for such a conquest; and when, the skilful hunter opens the beast, and divides the bounds with what properly belongs to him, for their future encouragement; for this purpose the huntsmen dip bread in the blood of the beast to give to the hounds. It is dangerous to go in to a hart at bay; of which there are two sorts, one on land and the other in water. If the hart be in a deep water, where he cannot well come at him, couple up your hounds; for should they continue long in the water, they would endanger their subsisting or foundering. You may get a boat, and swim to him, with an dagger, or else with rope that has a noose, throw it over his horns: for if the water be so deep that the hart swims, there is no danger in approaching him; otherwise you must be very cautious. As to the land bay, if a hart be furnished, consider the place; for if it be in a plain and open place, where there is no wood or covert, it is dangerous and difficult to come in to him; but if he be on a hedge-side, or in a thicket, then, while the hart is standing on the hounds, you may come softly and covertly behind him, and cut his throat. If you miss your aim, and the hart turn head up, then take refuge at some tree; and when he is at bay, couple up your hounds; and when you see the hart turn head to fly, gallop in to him, and kill him with your sword. The last ceremony, when the huntsman comes in to the death of a deer, is to cry *ware launch*, that the hounds may not break in to the deer; which being done, the next is the cutting his throat, and giving the youngest hounds, that they may the more adore a deer, and learn to leap at his throat: the next having been blown, and all the company being in, the best person, who hath not taken the first shot, is to take up the knife that the keeper or huntsman is to lay across the belly of the deer, and holding by the fore legs, and the keeper or huntsman drawing down the pizzle, the person takes say, is to draw the edge of the knife along the middle of the belly, beginning at the brisket, and drawing a little upon it, cutting in the length and depth to discover how the deer lies; then he that is to break up the deer, first flits the skin from the cutting of the knife downwards, making the arber, that so the deer may not break forth, and then he paunches the deer, rewarding the hounds with it. In the next place, he is to present the same person who took the first shot, with a drawn hanger, to cut off the head of the deer. Which being done, and the hounds rewarded, the concluding ceremony is, if it be a buck, to draw a triple mort; and if a buck, a single mort; and then all who have horns, blow a

recheat in concert, and immediately a general whoop.

XII. HUNTING THE INDIAN ANTELOPE. See CAPRA, N<sup>o</sup> V. M. Hasselquist describes the manner of hunting these animals in Arabia, as follows: "I had an excellent opportunity of seeing this sport near Nazareth in Galilee. An Arab, mounted on the swift courier, held the falcon in his hand, as huntsmen commonly do: when he espied the rock goat on the top of a mountain, he let loose the falcon, which flew in a direct line like an arrow, and attacked the animal: fixing the talons of one of his feet in the cheek of the creature, and the other into his throat, extending his wings obliquely over the animal: spreading one towards one of its ears, and the other to the opposite hip. The animal thus attacked, made a leap twice the height of a man, and freed himself from the falcon: but being wounded, and losing his strength and speed, he was again attacked by the falcon; which fixed the talons of both his feet into the throat of the animal, and held it fast, till the huntsman coming up, took it alive, and cut its throat; the falcon drinking the blood as a reward for his labour. A young falcon which was learning, was likewise put to the throat of the goat: young falcons being thus taught to fix their talons in the throat of the animal as the properest part."

XIII. HUNTING THE LION. The chase of the lion on horseback is carried on at the Cape of Good Hope, in the following manner, as described by Dr Sparman: "It is only on the plains that the hunters venture to go out on horseback in this chase. If the lion keeps in some coppice or wood, on a rising ground, they endeavour to teize it with dogs till it comes out: they likewise prefer going together two or more in number, to be able to assist each other, in case the first shot should not take place. When the lion sees the hunters at a great distance, he takes to his heels as fast as he can, in order to get out of their sight; but if they chance to discover him at a small distance from them, he is then said to walk off in a surly manner, but without putting himself in the least hurry, as though he was above showing any fear, when he finds himself discovered or hunted. He is therefore reported likewise, when he finds himself pursued with vigour, to be soon provoked to resistance, or at least he disdains any longer to fly. Consequently he slackens his pace, and at length only slides slowly off, step by step, all the while eyeing his pursuers askant; and finally makes a full stop, and turning round upon them, and at the same time giving himself a shake, roars with a short and sharp tone, to shew his indignation, being ready to seize on them, and tear them in pieces. This is the time for the hunters to be on the spot, or to get within a certain distance of him, yet so as to keep a proper distance from each other; and he that is nearest, or is most advantageously posted, and has the best mark of his heart and lungs, must be the first to jump off his horse, and, securing the bridle by putting it round his arm, discharge his piece: then in a moment recovering his seat, must ride obliquely athwart his companions; and giving his horse the reins, must trust entirely to the speed and fear of this latter, to convey him out of the reach of the wild beast, in case he has only

only wounded him, or has missed him. In either of these cases, a fair opportunity presents for some of the other hunters to jump off their horses directly, as they may then take their aim and discharge their pieces with greater coolness and certainty. Should this shot likewise miss (which, however, seldom happens), the third sportsman rides after the lion, which at that instant is in pursuit of the first or the second. and, springing off his horse, fires his piece, as soon as he has got within a proper distance, and finds a sufficiently convenient part of the animal present itself, especially obliquely from behind. If now the lion turns upon him too, the other hunters turn again, to come to his rescue with the charge which they loaded with on horseback, while they were flying from the wild beast. No instance has ever been known of any misfortune happening to the hunters in chasing the lion on horseback. The African colonists, who are born in, or have had the courage to remove into the more remote parts of Africa, which are exposed to the ravages of wild beasts, are mostly good marksmen, and are far from wanting courage. The lion that has the boldness to seize on their cattle, which are the most valuable part of their property, sometimes at their very doors, is as odious to them as he is dangerous and noxious. They consequently seek out these animals, and hunt them with the greatest ardour, with a view to exterminate them.

XIV. HUNTING THE MARMOT, is neither dangerous nor laborious, nor fatal to any one but to the poor animals that are the objects of it. The marmots inhabit the high mountains, where in summer they scoop out holes, which they line with hay, and retire to at the beginning of autumn: here they grow torpid with the cold, and remain in a sort of lethargy, till the warmth of the spring return to quicken their languid blood, and to recall them to life. When it is supposed that they have retired to their winter abode, and before the snow has covered the high pastures where their holes are made, people go to unharbour them. They are found from 10 to 12 in the same hole, heaped upon one another, and buried in the hay. Their sleep is so profound, that the hunter often puts them into his bag, and carries them home without their awaking. The flesh of the young is good, though it tastes of oil, and smells somewhat of musk; the fat is used in the cure of rheumatism and pains, being rubbed on the parts affected; but the skin is of little value, and is sold for no more than five or six sols. Notwithstanding the little benefit they reap from it, the people of Chamouni go in quest of this animal with great eagerness, and its numbers accordingly diminish very sensibly. When they are taken in autumn, their bowels are quite empty, and even as clean as if they had been washed with water; which proves that their torpidity is preceded by a fast, and even by an evacuation. They also continue a few days after their revival without eating, probably to allow the circulation and digestive power to recover their activity. At first, leaving their holes, they appear stupid and dazzled with the light: they are at this time killed with sticks, as they do not endeavour to fly, and their bowels are then all quite empty. They are not very lean

when they awake, but grow more so for a few days after they first come abroad. Their blood never congeals, however profound their sleep may be; for at the time that it is deepest, if they are bled, the blood flows as if they were awake.

XV. HUNTING THE OTTER is performed by dogs and also with a sort of instruments called *sprants*; with which when they find themselves wounded, they make to land, and fight with dogs most furiously, as if they were sensible that cold water would annoy their green wound. There is indeed craft to be used in hunting the otter, but they may be caught in snares under water, and by river-sides: but great care must be taken for they bite sorely and venomously; and if they remain long in the snare, they will get themselves free by their teeth. In hunting them, one must be on one side of the river, and another on the other, both beating the banks with dogs; the beast not being able to endure the water. If you will soon discover if there be an otter or not in that quarter; for he must come out to make his sprants, and in the night sometimes to feed on grass and herbs. If any of the hounds find out a water, then view the soft grounds and moist places to find out which way he bent his head: if you cannot discover this by the marks, you may properly perceive it by the sprants; and then follow the hounds, and lodge him as a hart or deer. If you do not find him quickly, you may know he is gone to couch somewhere farther off from the river; for sometimes they will go to a considerable way from the place of their rest, preferring rather to go up the river than down it. They who hunt otters, must carry their spears, to stab his vents, that being the chief advantage; and they perceive him swimming under water, they must endeavour to strike him with their spears, and if they miss, must pursue him with the hounds, which, if they be good, will go chanting and singing along the river side, and will beat every root of a tree, offer-bed, and tuft of bulrushes: and they will sometimes, take water, and bathe the beast, like a spaniel, by which means he will hardly escape.

XVI. HUNTING THE ROE-BUCK is performed divers ways, and very easily, in the woods. When chased, they usually run against the wind, because the coolness of the air refreshes them in that course; therefore huntsmen place their dogs against the wind: they usually, when hunted, first beat a large ring, and afterwards hunt the beast. They are also often taken by counterfeiting their voice, which a skilful huntsman knows how to do by means of a leaf in his mouth. When hunted, they turn much and often, and come back upon the dogs directly; and when they can no longer endure, they take foil, as the hart does, and hang by a bough in such a manner, that none of them shall appear above the water but the snout, and they will suffer the dogs to come upon them before they will stir. The venison of a roe buck is never out of season, being over the year, and therefore they are hunted at any time; and that some favour ought to be shown the doe when she is big with fawn, and afterwards till her fawn is able to shift for himself; but some roe does have been killed with five fawns in their bellies. Heave

d, by the skilful in hunting, a *great roe-buck*, a *fair roe-buck*; and if he has not bevy-grease his tail, when he has broken up, he is more be dog's meat than man's meat. The hounds be rewarded with the bowels, the blood, and slit afunder, and boiled all together; which led a *doge*.

**II. HUNTING THE VIRGINIAN DEER.** These are of the utmost importance to the Americans. Their skins form the greatest branch of traffick, by which they procure from the Indians, in exchange, many of the necessaries of life. To all of them the flesh is the principal food throughout the year; for drying it over a gentle hear fire, after cutting it into small pieces, it is only capable of long preservation, but is very portable in their excursions, especially when reduced to powder, which is frequently done. Hunting is more than an amusement to these people.

They use it not only for the sake of subsistence, but to fit themselves for war, by habituating them to fatigue. A good huntsman is an warrior. Those who fail in the sports of the chase are never supposed to be capable of supporting the hardships of a campaign; they are degraded to ignoble offices, such as dressing the skins, and other employments allotted only to slaves and slaves. When a large party meditates a hunting match, which is usually at the beginning of winter, they agree on a place of rendezvous, often 500 miles distant from their homes, where perhaps many of them had never been. On this matter is settled, they separate into parties, travel and hunt for subsistence all day and rest at night. The Indians have their peculiar hunting countries; but if they invade the hunting grounds of those belonging to other nations, the deadly feuds ensue. As soon as they arrive at the borders of the hunting country, the captain of the band delineates on the bark of a tree an figure, with a rattlesnake twined round with distended mouth; and in his hand a ly tomahawk. By this he implies a destruction to any who shall invade their territory, or interrupt their diversion.—The chase is conducted in different ways. Some surprise the deer by using the stake of the head, horns, and hide; the general method is performed by the whole party. Several hundreds disperse in a line, enclosing a vast space of country, fire the woods, drive the animals into some strait or peninsula where they become an easy prey; and where racoons, bears, &c. are also objects of attention, whose furs form articles of commerce with the Europeans.

**III. HUNTING THE WOLF.** This species of hunting is both useful and necessary, in countries infested with these ravenous animals. Particular equipages for it. Hunters distinguish wolves into *young*, *old*, and *very old*. They know them by the tracks of their feet. The track of the wolf, his feet are the larger. The she wolf's feet are longer and more slender; her heel is smaller, and her toes thinner. A good dog is necessary for hunting the wolf; and, when he falls into the scent, he must be coaxed and encouraged; for all dogs have an aversion to the wolf, and proceed with coldness in the

chase. When the wolf is raised, the grey-hounds are let loose in pairs, and one is kept for dislodging him, if he gets under cover; the other dogs are led before as a reserve. The first pair are let loose after the wolf, and are supported by a man on horse back; then the 2d pair are let loose at the distance of 7 or 800 paces; and, lastly, the 3d pair, when the other dogs begin to join and to tease the wolf. The whole together soon reduce him to the last extremity; and the hunters complete the business by stabbing him with daggers. The dogs have such a reluctance to the wolf's flesh that it must be prepared and seasoned before they will eat it. The wolf may also be hunted with beagles or hounds; but as he darts always straight forward, and runs for a whole day without stopping, the chase is irksome, unless the beagles be supported by grey hounds, to tease him, and give the hounds time to come up.

(1.) **HUNTINGDON**, the county town of Huntingdonshire, is seated upon an easy ascent, on the N. side of the Ouse. It was made a free borough by king John, with a mayor, 12 aldermen, burgesses, &c. by whom the two members of parliament are chosen. It had anciently 15 parishes, but has now only two; in one of which, *St John's*, Oliver Cromwell was born, in 1599. It had also a castle, built by William the Conqueror, which afterwards belonged to David, prince of Scotland, and Earl of Huntingdon. Henry VIII. gave it to George Hastings, with the earldom, in whose family it still continues. It stands in the great road; and has a bridge of free stone over the Ouse, which is navigable for small vessels as high as Bedford. The county assizes are held in it. It has a good market place, a jail, several convenient inns, and a grammar school; and is very populous. Lon. o. 25. W. Lat. 52. 23. N.

(2.) **HUNTINGDON**, a mountainous county of Pennsylvania, bounded on the N. and NW. by Lycoming county, E. and NE. by Mifflin, SE. by Franklin, S. and SW. by Bedford and Somerset, and W. by Westmoreland. It is about 75 miles long and 30 broad; and contains 1,432,960 acres of land, divided into 7 townships, which contained 7565 citizens in 1795. It abounds with limestone, lead, and iron, which are manufactured.

(3.) **HUNTINGDON**, the capital of the above county (N<sup>o</sup> 2.) is seated on the NE. side of the Juniata, 23 miles SW. of Lewistown, and 184 WNW. of Philadelphia. Lon. 2. 52. W. Lat. 40. 27. N.

(4.) **HUNTINGDON**, a township of Pennsylvania in York county.

(5.) **HUNTINGDON**, a town of New York, on the N. side of Long Island, 18 miles NE. of New York, containing 3047 citizens and 213 slaves in 1795.

(6.) **HUNTINGDON** an island on the E. coast of Labrador.

(7.) **HUNTINGDON**, countess of. See *SHIRLEY*.

**HUNTINGDONSHIRE**, a county of England, bounded on the S. by Bedfordshire; on the W. and N. by Northamptonshire; and on the E. by Cambridgeshire. It is 36 miles long from N. to S. 24 broad from E. to W. and nearly 67 in circumference. It lies in the diocese of Lincoln, is divided into four hundreds, and contains 6 market towns, 19 vicarages, 73 parishes, 279 villages, about

about 2120 houses, and upwards of 41,000 inhabitants. It sends 4 members to parliament, viz 2 for the city and 2 for the shire. The E. side is fenny. The rest is diversified by rising hills and shady groves, and is watered by the Ouse and the Nen. The air is in most parts pleasant and wholesome, except among the fens and meres. The soil is fertile, and produces great crop of corn; and the hilly parts and fenny parts afford good pasture for sheep. It abounds in cattle; water fowls, fish, and turf for firing; which last is of great service, there being little wood, though the whole county was a forest in the time of Henry II.

\* HUNTINGHORN, *n. s.* [*hunting and horn.*] A bugle; a horn used to cheer the hounds.—

Whilst a boy, Jack ran from school,

Fond of his *huntinghorn* and pole.

*Prior.*

HUNTING ISLANDS, a cluster of islands, near Port Royal, in S. Carolina.

HUNTING-MATCH, *n. s.* a match of horses in hunting, or a wager upon their swiftness. The first thing to be considered by one who designs to match his horse for his own advantage, and his horse's credit, is not to flatter himself by entertaining too high an opinion of his horse. Some gentlemen are led into this error, by being mistaken in the speed of their hounds, who, for want of trying them against other dogs that have been really fleet, have supposed their own to be so, when in reality they are but of a middling speed; and because their horse, when trained, was able to follow them all day, and upon any hour, to command them upon deep as well as light earth, have therefore made a false conclusion, that their horse is as swift as the best; but, upon trial against a horse that has been rightly trained after hounds that were truly fleet, have bought their experience perhaps full dear. Therefore, all lovers of hunting should procure 2 or 3 couple of tried hounds, and once or twice a week follow after them at train scent; and when the horse is able to top them on all sorts of earth, and to endure heats and colds stoutly, then his speed and toughness may be relied on. That horse which is able to perform a hare-chase of five or six miles briskly and courageously, till his body be as it were bathed in sweat; and then, after the hare has been killed, in a nipping frosty morning, can endure to stand till the sweat be frozen on his back, so that he can bear to be pierced with the cold as well as the heat; and then, even in that extremity of cold, to ride another chase as briskly and with as much courage as he did the former; a horse which can thus endure heats and colds is most valued by sportsmen. Therefore, to make a judgment of the goodness of a horse, observe him after the death of the first hare, if the chase has been any thing brisk; if, when he is cold, he shrinks up his body, and draws his legs up together, it is an infallible sign of want of vigour and courage; the like may be done by the slackening of his girths after the first chase, and from the dulness of his countenance and his teeth, all which are true tokens of faintness and being tired; and such a horse is not to be relied on in case of a wager. Various barbarous customs formerly took place in hunting-matches, equally inhuman and destructive to the horses;

which, when very equally matched, were often both spoiled, while the bets were left undecided. This brought in the custom of train-scents, which was afterwards changed to 3 heats and a straight course. The fewer of these before you come to the course, if your horse be fiery and mettled, is better; and the shorter the distance, the better. Above all things, be sure to make your hounds have the leading of the first train; and then make choice of such ground, where your horse may best show his speed, and the fleetest dogs you can procure; give your hounds as much law before you as your trers will allow, and then, making loose, try to win the match with a wing. If you fail in this attempt, then bear your horse, and save him for the course; but if your horse be but well-winded, and a true spurred nag, the more train-scents you run before you come to the straight course, the better. But here serve to gain the leading of the first train; and in this case you must lead upon such deep earth that it may not end near any light ground; this is the rule received among horsemen, that the next train is to begin where the last ends, and the last train is to be ended at the starting place of the course; therefore remember to end your first deep earth, as well as the first.

(1.) HUNTINGTON, a township of Connecticut in Fairfield county.

(2—3.) HUNTINGTON, four English villages, Chester, Hertford, Stafford and York shires.

HUNTING-TOWER, an ancient castle, 3 miles from Perth, in the parish of Tibermauir, formerly called RUTHVEN CASTLE, having been long the seat of the family of Ruthven or Gowrie, famous for being the place in which R. James first confined by the E. of Gowrie. This castle was famous for an extraordinary exploit of a daughter of the first E. of Gowrie, recorded by Mr Pausanias as well as by the rev. Mr Inglis, in his serm. of the parish. "The young lady, in danger of being surprised one night by her mother, who had just been informed of her being in the company of her lover (a young gentleman of noble rank, whose addresses were disapproved of by her family) ran to the top of the tower, and made the desperate leap of 9 feet 4 inches over a ditch 60 feet high; and luckily lighting on the battlements of the other tower, crept into her own bed, and her astonished mother found her, and apologized for her suspicion. The daughter next night fled and was married." These two towers have since been united by the modern buildings. The space between them was long called the *Madam's Leap*. The tower is now occupied by the friends of the Ruthven Priotfield Company.

HUNTING TOWN, a town of Maryland in Calvert county, on the W. shore of Chesapeake Bay, 33 miles S. by W. of Annapolis.

(1.) HUNTING Y, a parish of Scotland in Aberdeenshire, 9 miles long, formed out of the ancient parishes of *Dumbarton* and *Kinnaird*, &c. It is watered by the Doon and the Bogue. The climate is salubrious and the soil fertile. Improvements in agriculture are only retarded by rocks. Barley, oats, flint, potatoes, and other things are produced in abundance, where formerly nothing grew. The population in 1792, 2200.



rev. Robert Innes, in his report to Sir J. Sin-  
clair, was 3600, and had increased 1700 since  
1750. The D. of Gordon is proprietor.

**HUNTLY**, a town in the centre of the above  
shire, between the Doveron on the W. and the  
Aberdon on the E; consisting of two large streets  
which cross each other at right angles, and form  
a spacious square, where the markets are held.  
It has increased greatly in population and industry  
within these last 60 years. In 1792, there were  
116 dressers whose manufactures at an average  
amounted to 16,224 l. ster. and 209 weavers, who  
manufactured annually 73,150 yds. of cloth. It  
fairs in July, Sept. and Dec. on the 1st Tues.

Near the Bridge of Doveron stand the ruins  
of *Huntly Castle*, a magnificent mansion, built  
1602, by George first marquis of Huntly; of  
which a description is given by Mr Innes, in *Sir  
Sinclair's Stat. Acc.* Vol. XI. p. 477, 478.

**HUNTROP**, a town of Westphalia, in the  
county of Oldenburg, 9 m. NE. of Oldenburg.

**HUNTRESS**. *n. f.* [from *hunter*.] A woman  
follows the chase.—

And though thrice crowned queen of night, survey  
With thy chaste eye, from thy pale sphere above,  
By *huntress*' name, that my full life doth sway.

*Shakespeare.*

Shall I call

antiquity from the old schools of Greece,  
to testify the arms of chastity?

Once had the *huntress* Dian her dread bow,  
Her silver-shafted queen, for ever chaste. *Milt.*

Let old Arcadia boast her ample plain;

Her immortal *huntress*, and her virgin train:

Or envy Windsor. *Pope.*

Some represents Diana with her quiver at her  
side; but at the same time he describes her  
as a *huntress*. *Broom.*

**HUNT'S BAY**, a bay on the S. coast of Jamaica.

**HUNTSBURG**, a township of Vermont, in Frank-  
lin county, on the Canada line.

**HUNTSBY**, a town of Somersetshire, on the  
coast, near the coast, 5 m. N. of Bridgewater.

**HUNTSMAN**. *n. f.* [from *hunt* and *man*.] 1. One  
delights in the chase.—

Like as a *hunter*, after weary chase,

Seeing the game escape from him away,

He comes down to rest him. *Spenser's Sonnets.*

Such game, whilst yet the world was new,

He mighty Nimrod did pursue:

That *hunter* of our feeble race,

How dare such a monster chase? *Waller.*

His servant whose office is to manage the chase.

Apply this moral rather to the *hunter*, that

managed the chase, than to the master. *L'Estr.*

**HUNTSMANSHIP**. *n. f.* [from *hunter*.] The  
pursuits of a hunter.—

At court your fellows every day

Practice the art of rhiming, *hunter*'s ship, or play.

*Donne.*

**HUNTSVILLE**, a town of Somersetshire, at the  
mouth of the Parrot, near its conflux into the Sea.

5 m. N. of Bridgewater, and 143 W. by S.

London. Lon. 3. 12. W. Lat. 51. 11. N.

**HUNTSVILLE**, a town of North Carolina, 10

m. from Bethania.

**HUNYAD**, a town of Transylvania, 44 miles

from Hermenstadt.

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**HUPY**, or **HUPY LE SEC**, a town of France,  
in the dep. of Somme, 6 miles S. of Abbeville.

**HU-QUANG**. See **HOU-QUANG**

**HURA**, in botany: A genus of the monadelph-  
ia order, belonging to the monœcia class of  
plants; and in the natural method ranking under  
the 58th order, *Tricocca*. The amentum of the  
male is imbricated, the perianthium truncated:  
there is no corolla; the filaments are cylindrical,  
peltated on top, and surrounded with numerous  
or double antheræ. The female has neither calyx  
nor corolla: the style is funnel shaped; the stig-  
ma cleft in 12 parts; the capsule is twelve celled,  
with a single seed in each cell. There is but one  
species, viz.

**HURA CRISPITANS**, a native of the West Indies.  
It rises with a soft ligneous stem to the height of  
24 feet, dividing into many branches, which are  
bound with a milky juice, and have scars on their  
bark where the leaves have fallen off. The male  
flowers come out from between the leaves upon  
foot-stalks 3 inches long; and are formed into a  
close spike or column, lying over each other like  
the scales of fish. The female flowers are situated  
at a distance from them; and have a long funnel-  
shaped tube spreading at the top, where it is cut  
into 12 reflected parts. After the flower, the ger-  
men swells, and becomes a round compressed lig-  
neous capsule, having 12 deep furrows, each be-  
ing a distinct cell, containing one large round  
compressed seed. When the pods are ripe, they  
burst with violence, and throw out their seeds to  
a considerable distance. It is propagated by seeds  
raised on a hot-bed; and the plants must be con-  
stantly kept in a stove. The kernels are said to be  
purgative, and sometimes emetic.

**HURDAH**, a town of Indostan, in Candiesh.

(1.) **HURDLE**. *n. f.* [*hyrdel*, Saxon.] 1. A  
texture of sticks woven together; a crate.—

The sled, the tumbril, *hurdles* and the flail,

These all must be prepar'd. *Dryden's Georg.*

2. Grate on which criminals were dragged to ex-  
ecution.—

Settle your fine joints 'gainst Thursday next,

Or I will drag thee on a *hurdle* thither. *Shaksp.*

—The blacksmith was hanged, drawn, and quar-  
tered at Tyburn; taking pleasure upon the *hurdle*,  
to think that he should be famous in after times.  
*Bacon.*

(2.) **HURDLE** is also a sledge used to draw trai-  
tors to the place of execution.

(3.) **HURDLES**, in fortification, (§ 1.) are made  
of twigs of willows or osiers interwoven close to-  
gether, sustained by long stakes, in the figure of  
a long square, the length being 5 or 6 feet, and  
the breadth 3½. The closer they are wattled to-  
gether, the better. They serve to render the bat-  
teries firm, or to consolidate the passage over  
muddy ditches; or to cover traverses and lodg-  
ments for the defence of the workmen against fire-  
works or stones. The Romans had a kind of mi-  
litary execution for mutineers, called *putting to  
death under the hurdle*. The criminal was laid at  
his length in a shallow water, under an hurdle,  
upon which was heaped stones, and so pressed  
down till he was drowned.

(4.) **HURDLES**, in husbandry, certain frames  
made either of split timber, or of hazel rods wat-

tled together, to serve for gates in inclosures, or to make sheep-folds, &c.

\* **HURDS.** *n. s.* The refuse of hemp or flax. *Ainsworth.*

**HURDWAR**, a town of Hindoostan, in Delhi, on the Ganges, 117 miles N. by E. of Delhi. Lon. 78. 15 E. Lat. 29. 35 N.

**HURE**, Charles, a French divine, the son of a labourer at Champigny sur Yonne, born in 1639. He studied theology and the eastern languages with such success that he became principal of the college at Bencourt. He wrote, 1. A Dictionary of the Bible, in 4 vols fol. 2. A sacred Grammar: 3. A translation of the New Testament into French.

Hware a Jansenist; and died in 1717.

**HURFWA**, a town of Sweden, in Skone.

**HURIEL**, a town of France, in the dep. of Allier, 6 miles NW. of Montluçon.

\* **HURL.** *n. s.* [from the verb.] Tumult; riot; commotion.—He in the same *burl* murdering such as he thought would withstand his desire, was chosen king. *Knolles.*

\* *To HURL.* *v. a.* [from *burl*, to throw down, Islandick; or, according to *Skinner*, from *whirl*] 1. To throw with violence; to drive impetuously.

If heav'n's have any grievous plagues in store,  
O, let them keep it 'till thy sins be ripe,  
And then *burl* down their indignation  
On thee! *Shakespeare's Richard III.*

He holds vengeance in his hand,  
To *burl* upon their heads that break his law.

*Shakespeare.*

I with mynails digg'd stones out of the ground,  
To *burl* at the beholders of my shame. *Sh. H. VI.*  
—If he thrust him of hatred, or *burl* at him by  
laying of wait. *Numb. xxxv. 10.*—They use both  
the right hand and the left in *hurling* stones. *Chron.*  
*xii. 2.*—

*Hurl* ink and wit,  
As madmen stones. *Ben Jonson.*

His darling sons,  
*Hurl'd* headlong to partake with us, shall curse  
Their frail original and faded bliss. *Milton.*

She strikes the lute; but if it sound,  
Threatens to *burl* it on the ground. *Waller.*

Corrupted light of knowledge *burl'd*  
Sin, death, and ignorance, o'er all the world.  
*Denham.*

Young Phaeton,  
From East to North irregularly *burl'd*,  
First set himself on fire, and then the world.

*Dryden's Juv.*

Conjure him far to drive the Grecian train,  
And *burl'd* them headlong to their fleet and  
main. *Pope.*

2. To utter with vehemence. [*Hurler*, French, to  
make an howling or hideous noise.] This sense is  
not in use.—

The glad merchant that does view  
His ship far come from wat'ry wilderness,  
He *hurls* out vows. *Spenser.*

Highly they rag'd against the Highest,  
*Hurling* defiance towards the vault of heav'n.  
*Milton.*

3. To play at a kind of game.—*Hurling* taketh its  
denomination from throwing of the ball, and is of  
two sorts; to goals, and to the country: for *hur-*  
*ling* to goals there are 15 or 30 players, more or

less, chosen out on each side, who trip themselves,  
and then join hands in ranks, one against another;  
out of these ranks they match themselves by pair

and reside on its banks. It lies between 80° and 84° 30' Lon. W. and between 43° 30' and 45° 30' Lat. N.

2.) HURON, a river of the United States, in N. Western Territory, which rises near the N. and running NE. falls into Lake Erie.

3.) HURONS, a nation of N. American Indians, reside on the banks of the above lake; and their language is spoken over a great extent in Southern parts of America.

4.) \* HURRICANE. HURRICANO. *s. f.* [*huracan*, Spanish; *ouragan*, Fr.] A violent storm, which is often experienced in the western hemisphere.

Blow winds, and crack your cheeks:  
Nor cataracts and hurricanoes spout! *Sh. K. L.*  
Them or hurricano, though but the force of  
Takes a strange havoc where it comes. *Bur-*  
*Thory.*—A poet who had a great genius for  
y, made every man and woman too in his  
book saying mad: all was tempestuous and  
mad. heaven and earth were coming toge-  
ther every word; a mere *hurricane* from the  
end. *Dryden*—

Thou, Oursers of fate, who gave us law,  
Thou, with selected friends withdraw;  
Thou, in deaf murmurs, solemnly are wise,  
Thou, like winds, ere *hurricanes* arise. *Dryd.*  
When our wide Numidian wastes extend,  
When impetuous *hurricanes* descend,  
Thou through the air, in eddying eddies play,  
Thou up the sands, and sweep whole plains away.

*Addison.*  
HURICANES, in the warm climates, great-  
ened the most violent storms known in this  
v. \* The ruin and desolation accompanying  
ricane (says Dr Mosely in his *Treatise on Tro-*  
*phics*), cannot be described. Like fire,  
chill's force consumes every thing in its track,  
in most terrible and rapid manner. It is gene-  
ally preceded by an awful stillness of the ele-  
ment, and a closeness and mistiness in the atmos-  
phere, which makes the sun appear red, and the  
warmer. But a dreadful reverse succeeding—  
suddenly is overcast and wild—The sea  
at once from a profound calm into moun-  
tainous—The wind rages and roars like the noise of  
war—The rain descends in deluges—A dismal  
fog envelopes the earth with darkness—The  
four regions appear rent with lightning and  
thunder—The earth often does and always seems  
to tremble—Terror and consternation distract all  
things—Birds are carried from the woods into the  
open; and those whose element is the sea, seek  
refuge on land—The frightened animals in the  
open assemble together, and are almost suffocated  
by the impetuosity of the wind in searching for  
food; which, when found, serves only for de-  
struction—The roofs of houses are carried to vast  
distances from their walls, which are beat to the  
ground, burying their inhabitants under them—  
Trees are torn up by the roots, and huge  
trunks shivered off, and driven through the air  
in every direction, with immense velocity—Every  
tree and shrub that withstands the shock, is strip-  
ped of its boughs and foliage—Plants and grass  
laid flat on the earth—Luxuriant spring is  
changed in a moment to dreary winter. This

dreadful tragedy ended, when it happens in a  
town, the devastation is surveyed with accumu-  
lated horror: the harbour is covered with wrecks  
of boats and vessels; and the shore has not a ves-  
tige of its former state remaining. Mounds of  
rubbish and rafters in one place, heaps of earth  
and trunks of trees in another, deep gullies from  
torrents of water, and the dead and dying bodies  
of men, women, and children, half buried, and  
scattered about, where streets but a few hours be-  
fore were, present the miserable survivors with a  
shocking conclusion of a spectacle to be followed  
by famine, and when accompanied by an earth-  
quake, by mortal diseases." These destructive  
phenomena are now thought to arise from elec-  
tricity, though the manner in which it acts in such  
cases is unknown. It seems probable, indeed,  
that not only hurricanes, but even the most gen-  
tle gales of wind, are produced by the action of  
the electric fluid. See WIND, WHIRLWIND, &c.

\* HURRIER. *s. f.* [from *hurry*.] One that  
hurries; a disturber.—Mars, that horrid *hurrier*  
of men. *Chapman.*

\* HURRY. *s. f.* [from the verb.] Tumult;  
precipitation; commotion—Among all the hor-  
rible *hurries* in England, Ireland was then almost  
quiet. *Hayward.*—It might have pleased him in  
the present heat and *hurry* of his rage; but must  
have displeased him infinitely in the sedate reflec-  
tion. *South.*—After the violence of the *hurry* and  
commotion was over, the water came to a state  
somewhat more calm. *Woodward.*—Ambition raises  
a tumult in the soul, it inflames the mind, and  
puts it into a violent *hurry* of thought. *Addison.*  
—A long train of coaches and six ran through the  
heart, one after another, in a very great *hurry*.  
*Addison.*—I do not include the life of those who  
are in a perpetual *hurry* of affairs, but of those  
who are not always engaged. *Addison.*—

The pavement sounds with trampling feet,  
And the mixt *hurry* harricades the street. *Gay.*  
(1.) \* To HURRY. *v. a.* [*bergian*, to plunder,  
Saxon: *hurs* was likewise a word used by the old  
Germans in urging their horses to speed; but  
seems the imperative of the verb.] To hasten; to  
put into precipitation or confusion; to drive con-  
fusely.—

Your nobles will not hear you; but are gone  
To offer service to your enemy;  
And wild amazement *hurries* up and down  
The little number of your doubtful friends.

*Shak.*

For whom all this haste  
Of midnight match, and *hurry'd* meeting here?  
*Milton.*  
—Impetuous lust *hurries* him on to satisfy it.  
*South.*

That *hurry'd* o'er  
Such swarms of English to the neighb'ring shore.  
*Dryden.*

—A man has not time to subdue his passions, es-  
tablish his soul in virtue, and come up to the  
perfection of his nature, before he is *hurried* off  
the stage. *Addison.*—

Stay these sudden gusts of passion,  
That *hurry* you away. *Romeo*  
—If a council be called, or a battle fought, you  
Z z z are

are not coldly informed; the reader is hurried out of himself by the poet's imagination. *Pope.*

(1.) \* *To HURRY. v. n.* To move on with precipitation.—

Did you but know what joys your way attend,  
You would not *hurry* to your journey's end.

*Dryden.*

(1.) \* *HURST. n. f.* [*hurst*, Sax.] A grove or thicket of trees. *Ainsworth.*

(2.) *HURST*, or *HERST*, forms part of the name of many places in Kent, Sussex, and Hampshire, which begin or end with this syllable, the reason may be, because the great wood called *Andreswald* extended through those countries.

(3—11.) *HURST*, the name of 9 English villages, viz. of one each in Berkshire, Kent, Northumberland, Salop, and Warwicksh. and of two each in Gloucester and Sussex.

(12.) *HURST CASTLE*, a fortress of Hampshire, near Limington, seated on the extremity of a neck of land, 2 miles from the isle of Wight. King Charles I. was imprisoned in it previous to his trial.

*HURSTMONCEUX*, a town of Sussex, among the woods, between Hailsham and Ashburnham.

*HURSTONESHAY*, a town in Dorsetshire.

*HURSTWOOD*, a village in Lancashire.

\* *HURT. n. f.* [from the verb.] 1. Harm; mischief.—The *hurt* thereby is greater than the good. *Spenser.*—I have slain a man to my *hurt*. *Genesis.*—I found it stand there uncorrected, as if there had been no *hurt* done. *Baker.* 2. Wound or bruise.—

Where is he wounded?

—There will be large cicatrices to shew the people: he received seven hurts in his body. *Shak.*—Carter adventured bravely, and received two great *hurts* in his body. *Hayward.*—The pains of sickness and *hurts*, hunger, thirst, and cold, all men feel. *Locke.*—

In arms and science 'tis the same,

Our rival's *hurts* create our fame. *Prior.*

3. Injury; wrong.—Why should damage grow to the *hurt* of the King! *Ezra.*

\* *To HURT. v. a.* preter. *I hurt*; part. pass. *I have hurt.* [*hurt*, wounded, Saxon; *beurter*, to strike, French.] 1. To mischief; to harm.—He that overcometh shall not be *hurt* of the second death. *Revelations.*—

Virtue may be assail'd, but never *hurt*;

Surpriz'd by unjust force, but not enthral'd.

*Milton.*

—The Adonis of the sea is so called, because it is a loving and innocent fish, that *hurts* nothing that has life. *Walton.* 2. To wound; to pain by some bodily harm.—My heart is turn'd to stone: I strike it, and it *hurts* my hand. *Shak.*—

It breeds contempt

For herds to listen, or presume to pry

When the *hurt* lion groans within his den.

*Dryden.*

3. To damage; to impair.—See thou *hurt* not the oil and wine. *Revelations.*

(1.) \* *HURTER. n. f.* [from *hurt*.] One that does harm.

(2.) *HURTERS*, in fortification, pieces of timber about six inches square, placed at the lower end of the plat-form, next the parapet, to prevent

the wheels of the gun carriage from being the parapet, whence the name.

\* *HURTFUL. adj.* [*hurt* and *full*.] Mischivous; pernicious.—Secret neglect of our duty, but only our own hurt: one man's contempt of the common prayer of the church of God may hurt most *hurtful* unto many. *Hooker.*—

The *hurtful* hazle in the vineyard shun,

Nor plant it to receive the setting sun. *Dryden.*

\* *HURTFULLY. adv.* [from *hurtful*.] Mischivously; perniciously.

\* *HURTFULNESS. n. f.* [from *hurtful*.] Mischivousness; perniciousness.

(1.) \* *To HURTL. v. n.* [*hurter*, Fr. *hurter*, Italian.] To clash; to skirmish; to run against any thing; to juggle; to meet in shock and counter. *Hammer.*—

The noise of battle *hurled* in the air. *Shak.*

Kindness

Made him give battle to the lions,

Who quickly fell before him; in which battle

From miserable slumber I awak'd. *Shak.*

(2.) \* *To HURTL. v. a.* To move with violence or impetuosity. This is probably the origin of *hurt*. Obsolete.—

His harmful clob he 'gan to *hurtle* high  
And threaten battle to the fairy knight.

*Fairy Queen.*

(1.) \* *HURTLBERRY. n. f.* [*biort bar*, Dalt.] Bilberry; *bacca vidua idæa*.

(2.) *HURTLBERRY. See VACCINIUM.*

\* *HURTLESS. adj.* [from *hurt*.] 1. Harmless; innoxious; doing no harm.—

Unto her home oft would he go,

Where bold and *hurtless* many a play he met.

Her parents liking well it should be so:

For simple goodness shined in his eyes. *Shak.*

She joy'd to make proof of her cruelty

On gentle dame, so *hurtless* and so true.

*Fairy Queen.*

Shorter ev'ry gap he takes,

And vain efforts and *hurtless* blows he met.

*Dryden.*

2. Receiving no hurt.

\* *HURTLESSLY. adv.* [from *hurtless*.] Without harm.—Your neighbours have found you *hurtlessly* strong, that they thought it better rest in your friendship than make new trial of your enmity. *Sidney.*

\* *HURTLESSNESS. n. f.* [from *hurtless*.] Freedom from any pernicious quality.

*HUS*, or *HUSSU*, a town of European Turkey in Moldavia, the see of a Greek bishop, viz. Peter the Great made peace with the Turks, 1713, 17 miles SW. of Bender. Lon. 46. 30. E. of Fort Lat. 46. 35. N.

(1.) \* *HUSBAND. n. f.* [*hofsband*, mæster, Dutch, from *hous* and *bonda*, Runick, a master.] 1. The correlative to wife; a man married to a woman.—

Thy *husband* is thy lord, thy life, thy lord

Thy head, thy sovereign.

—Why, woman, your *husband* is in his old habit again: he so takes on yonder with my *husband*, as so rails against all married mankind. *Shak.*—

This careful *husband* had been long at it,  
Whom his chaste wife and little children

*Dryden.*

—D



The contract and ceremony of marriage is the origin of the denomination of relation of *husband*. *Locke*. 2. The male of animals.—

Ev'n th' a snowy ram thou shalt behold,  
refer him not in haste, for *husband* to thy fold.

*Dryden*.

An economist; a man that knows and practises the methods of frugality and profit. Its signification is always modified by some epithet, implying bad or good.—Edward I. showed himself a good *husband*: owner of a lordship ill *husbanded*. *Davies*.—I was considering the shortness of life, and what ill *husbands* we are of so tender time. *Coates*. 4. A tiller of the ground; a reaper.—

*Husband's* work is laborious and hard.

*Hubberd's Tale*.

heard a great *husband* say, that it was a comerror to think that chalk helpeth arable lands. *Bacon*.—

In those fields

the painful *husband* plowing up his ground,  
all find all tread with rust, both pikes and shields.

*Hakewill*.

If continu'd rain

the lab'ring *husband* in his house restrain,  
let him not forecast his work.

*Dryden*.

1. HUSBAND. See MARRIAGE.

2. HUSBAND. *v. a.* [from the noun.] 1. To ally with an husband.—

Think you that I am no stronger than my sex,  
is it so rather'd and so *husbanded*?

*Shak.*

If you shall prove

this ring was ever her's, you shall as easily  
prove that I *husbanded* her bed in Florence,  
here yet she never was.

*Shak.*

In my right,

if I am invested, he compeers the best  
That were the most, if he should *husband* you.

*Shak.*

To manage with frugality.—

It will be pastime passing excellent,  
if it be *husbanded* with modesty.

*Shak.*

The French, wisely *husbanding* the possession  
of victory, kept themselves within their trenches.

*Bacon*.—

If thou be master-gunner, spend not all  
that thou can'st speak at once; but *husband* it,  
and give men turns of speech.

*Herbert*.

To till; to cultivate the ground with proper  
management.—A farmer cannot *husband* his  
land, if he sits at a great rent. *Bacon*.

HUSBAND LAND, a term used in Scotland for  
a portion of land containing six acres of sown and  
the land; that is, of land that may be tilled  
in plough, and mowed with a scythe.

HUSBANDLESS. *adj.* [from *husband*.] With-  
out a husband.—

A widow, *husbandless*, subject to fears;  
a woman, naturally born to fears.

*Shak.*

HUSBANDLY. *adj.* [from *husband*.] Frugal;  
fit.—

Bare plots full of galls, if ye plow overthwart;  
and compass it then, is a *husbandly* part.

*Tusser*.

HUSBANDMAN. *n. s.* [*husband* and *man*.]  
: who works in tillage.—This Davy serves you  
good uses; he is your serving-man, and your

*husbandman*. *Shak.*—The mule being more swift,  
than the ox, more ground was allowed to the  
mule by the *husbandman*. *Shak.*

(1.) \* HUSBANDRY. *n. s.* [from *husband*.] 1.  
Tillage; manner of cultivating land.—He began  
with a wild method to run over all the art of *hus-*  
*bandry*, especially employing his tongue about well  
dugging of a field. *Sidney*.—

Ask'd if in *husbandry*, he ought did know,  
To plough, to plant, to reap, to sow.

*Hubberd's Tale*.

—*Husbandry* supplieth all things necessary for food.

*Spenser*.—

Peace hath from France too long been chas'd;  
And all her *husbandry* doth lie on heaps,  
Corrupting in its own fertility.

*Shak.*

Her plenteous womb

Expresseth its full tilth and *husbandry*. *Shak.*  
—The seeds of virtue may, by the *husbandry* of  
Christian counsel, produce better fruit, than the  
strength of self-nature. *Raleigh*.—*Husbandry* the  
Spaniards wanting in the valleys in Mexico, could  
not make our wheat bear seed. *Raleigh*.—A fami-  
ly governed with order will fall naturally to the  
several trades of *husbandry*, tillage, and pasturage.  
*Temple*.—Let any one consider the difference be-  
tween an acre of land sown with wheat, and an  
acre of the same land lying without any *husbandry*  
upon it, and he will find that the improvement of  
labour makes the value. *Locke*. 2. Thrift; fru-  
gality; parsimony.—

There's *husbandry* in heaven:

The candles are all out.

*Shak.*

—You have already saved several millions to the  
publick, and that what we ask is too inconsidera-  
ble to break into any rules of the strictest good  
*husbandry*. *Swift*. 3. Care of domestick affairs.

Lorenzo, I commit into your hands

The *husbandry* and manage of my house. *Shak.*

(2.) HUSBANDRY, (*§ 1, def. 1.*) is synonymous  
with AGRICULTURE, though some affect to make  
a distinction. As the science of AGRICULTURE  
is one of the most important in all our extensive  
range, to at least a great number of our readers,  
we referred it to the article HUSBANDRY, in or-  
der to give as much time as possible to an ingeni-  
ous gentleman, who has undertaken the task of  
preparing it for the public eye. Tedious as our  
work has been, we wish in this instance, (and in  
this only,) that it had been still longer delayed,  
as, early next spring, some very valuable commu-  
nications from the BOARD OF AGRICULTURE are  
to be published. The public, we hope, will ac-  
cept of this apology, for our sacrificing in some de-  
gree, *regularity* to *utility*, by referring our readers  
to the article RURAL ECONOMY, which will com-  
prehend, not only AGRICULTURE strictly so cal-  
led, but *Planting, Cultivation of Waste Lands, &c.*  
and include some very important matter from the  
pens of Marshall, Anderson, &c. &c.

(3.) HUSBANDRY, VIRGILIAN. See VIRGILIAN.  
HUSEDONC, a town of the French republic,  
in the dept. of Escaut, and ci-devant prov. of Aus-  
trian Flanders; 5 miles SE. of Ghent.

HUSENTZ, a town of Bohemia.

HUSET, a town of Hungary, 24 miles E. of  
Mankaz.

(1.) \* HUSH. *adj.* [from the interjection.] Still; silent; quiet.

As we often see, against some storm,  
A silence in the heav'ns, the rack stands still,  
The bold winds speechless, and the orb below  
As *hush* as death. *Shak. Hamlet.*

(2.) \* HUSH. *interj.* [Without etymology.] Silence! but still! no noise;—

The king hath done you wrong; but *hush!*  
'tis so. *Shak.*

There's something else to do; *hush* and be  
mute,

Or else our spell is marr'd. *Shak. Tempest.*

(1.) \* To HUSH. *v. a.* [from the interjection.] To still; to silence; to quiet; to appease.—

Yet can I not of such tame patience boast,  
As to be *hush'd*, and nought at all to say. *Shak.*

It was my breath that blew this tempest up,  
Upon your stubborn usage of the pope;  
But since you are a gentle convertite,  
My tongue shall *hush* again this storm of war,  
And make fair weather in your blis'ring land.  
*Shak.*

Speak softly;

All's *hush* as midnight yet. *Shak. Tempest.*

My love would speak; my duty *hushes* me.  
*Shak.*

When in a bed of straw we shrink together,  
And the bleak winds shall whistle round our  
heads,

Wilt thou then talk thus to me? Wilt thou then  
*Hush* my cares thus, and shelter me with love?

*Osway.*

*Hush'd* as a midnight silence go;  
He will not have your acclamations now. *Dryd.*

Her fire at length is kind,  
Calms ev'ry storm, and *hushes* ev'ry wind;  
Prepares his empire for his daughter's ease,  
And for his hatching nephews smooths the seas.  
*Dryden.*

The court was *hush'd*, and a whisper ran.  
*Addison.*

(2.) \* To HUSH. *v. a.* To be still; to be silent.

This frown'd, that fawn'd, the third for  
shame did blush;

Another seem'd envious or coy;

Another in her teeth did gnaw a rush;

But at these strangers presence every one did *hush*.  
*Spenser.*

(3.) \* To HUSH UP. *v. a.* To suppress in silence; to forbid to be mentioned.—This matter is *hush'd up*, and the servants are forbid to talk of it. *Pope.*—

\* HUSH-MONEY. *n. s.* [*hush* and *money*.] A bribe to hinder information; pay to secure silence.—

A dextrous steward, when his tricks are  
found,

*Hushmoney* sends to all the neighbours round;

His master, unsuspecting of his pranks,

Pays all the cost, and gives the villain thanks.  
*Swift.*

(1.) \* HUSK. *n. s.* [*buldsh*, Dutch, or *busfcken*, from *bus*.] The outmost integument of fruits.—

Do but behold yon poor and starv'd band,

And your fair shew shall suck away their souls,

Leaving them but the shales and *husks* of men.  
*Shak.*

Most seeds, in their growing, leave their husks  
or rind about the root. *Bacon's Natural History.*

Thy food shall be

sumptions against the court of Rome, and the rutions that prevailed among the sacerdotal tier. Several other circumstances contributed to inflame the resentment of the clergy against him. He adopted the philosophical opinions of Realists, and vehemently opposed and even persecuted the Nominalists, whose number and influence were considerable in the university of Prague. He also multiplied the number of his students in 1408, by procuring, through his great influence, a sentence in favour of the Bohemians, in dispute with the Germans concerning the right of suffrages which their respective nations enjoyed; so, in all matters decided by election in the university. In consequence of a decree obtained in favour of the former, which restored them to their constitutional right of three suffrages usurped by the latter, the Germans withdrew from Prague, and, in 1409, founded a new academy at Leipsick. This event no sooner happened than Huss began to inveigh with greater freedom than he had before done against the vices and corruptions of the clergy, and to recommend, in public manner, the writings and opinions of Huss, as far as they related to the papal hierarchy, the despotism of the court of Rome, and the corruption of the clergy. Hence an accusation was brought against him, in 1410, before the tribunal of John XXIII. by whom he was solemnly expelled from the communion of the church. Withstanding this sentence of excommunication, he proceeded to expose the Romish church in a fortitude and zeal that were almost universally applauded. This eminent man, whose life was equally sincere and fervent, though his was perhaps too violent; and his prudence always circumspect, was summoned to appear before the council of Constance. Securely apprehended, from the rage of his enemies, he safe conduct granted him by the emperor Sigismund, for his journey to Constance, his resistance in that place, and his return to his own country, he obeyed the order of the council and appeared before it to demonstrate his innocence. But, by the most scandalous breach of his faith, he was cast into prison, declared a heretic, because he refused to plead guilty against the dictates of his conscience, and burnt alive in 1415; a punishment which he endured with undiminished magnanimity and resolution. The unhappy fate was suffered by Jerome of Prague, his intimate companion, who attended the council, to support his persecuted friend. **JANUS.** John Huss's writings, which were serious and learned, were burnt along with him; but copies of most, if not all, of them, were preserved and published after the invention of printing.

**HUSS,** a village of Bohemia, famous for being the birth-place of John Huss.

**HUSSARS,** the national cavalry of Hungary and Croatia. Their regimentals consist in a rough red cap, adorned with a cock's feather (the officers have either an eagle's or a heron's) a doublet with a pair of breeches to which the stockings are fastened, and yellow or red boots: they occasionally wear a short upper waistcoat lined with furs, and five rows of round metal

buttons; and in bad weather, a cloak. Their arms are a sabre, carbine, and pistols. They are irregular troops: hence, before beginning an attack, they lay themselves so flat on the necks of their horses, that it is hardly possible to discern their force; but being come within pistol-shot of the enemy, they raise themselves with such surprising quickness, and begin the fight with such vivacity on every side, that unless the enemy is accustomed to their method of engaging, it is very difficult for troops to preserve their order. When a retreat is necessary, their horses have so much fire, and are so indefatigable, their equipage so light, and themselves such excellent horsemen, that no other cavalry can follow them. They leap over ditches, and swim over rivers with surprising facility. They never encamp, and consequently are not burdened with any camp equipage, except a kettle and a hatchet to every 6 men. They always lie in the woods, out houses, or villages, in the front of the army. The emperor and the king of Prussia, have the greatest number of hussars in their service.

**HUSSEN;** or **HUYSEN,** a town of the French republic, in the dep. of the Lower Meuse, and late bishopric of Liege, 4 miles S. of Stockem.

**HUSSINGABAD,** a town of Hindoonstan, in Candahar, on the S. side of the Nerbudda, 120 miles NE. of Burhampoor. Lon. 77. 54. E. Lat. 33. 41. N.

**HUSSITES,** in ecclesiastical history, a party of reformers, the followers of John Huss. See **HUSS**, N° 1. They adhered to their master's doctrine after his death with a zeal which broke out into an open war, that was carried on with the most savage and unparalleled barbarity. John Ziska, a Bohemian knight, in 1420, put himself at the head of the Hussites, who were now become a very considerable party, and threw off the despotic yoke of Sigismund, who had treated their brethren in the most barbarous manner. Ziska was succeeded by Procopius, in the year 1434. The acts of barbarity that were committed on both sides were shocking and horrible beyond expression: for notwithstanding the irreconcilable opposition between the religious sentiments of the contending parties, they both agreed in this one horrible principle, that it was lawful to persecute and extirpate with fire and sword the enemies of the true religion; and such they reciprocally held each other. These commotions in a great measure subsided, by the interference of the council of Basle, in 1433. The Hussites, who were divided into two parties, the Calixtines and Taborites, spread over all Bohemia and Hungary, and even Silesia and Poland; and there are remains of them still subsisting in all these parts.

**HUSSU.** See **HUS**.

\* **HUSSY** *s. f.* (corrupted from *hauswif*: taken in an ill sense. A sorry or bad woman; a worthless wench. It is often used ludicrously in slight disapprobation.—Get you in, *hussy*, go: now will I personate this hopeful young jade. *Southern.*

(1.) \* **HUSINGS.** *s. f.* (*husing*, Saxon.) A council; a court held.

(2.) **HUSTINGS** is a court held in Guild-hall before the lord mayor and aldermen of London, and reckoned the supreme court of the city. Here depends

deeds may be intolled, outlawries sued out, and replevins and writs of error determined. In this court also is the election of the lord mayor and sheriffs, of the four members of parliament for the city, &c. This court is very ancient, as appears from the laws of Edward the Confessor. Some other cities have likewise had a court bearing the same name, as Winchester, York, &c.

\* To HUSTLE. *v. a.* [perhaps corrupted from *hurtle*.] To shake together in confusion.

HUSUM, a town of Denmark, in the duchy of Sleswick, and capital of the bailiwick of Husum, with a strong citadel, and a very handsome church. It is seated on the river Ow, on the German Ocean, and is subject to the duke of Holstein Gottorp. Lon. 9. 8. E. Lat. 54. 32. N.

\* HUSWIFE. *n. f.* [corrupted from *housewife*.]  
1. A bad manager; a sorry woman. It is common to use *housewife* in a good, and *huswife* or *buffy* in a bad sense.—

Bianca,

A *huswife*, that, by selling her desires,

Buys herself bread and cloth.

Shak.

2. An œconomist; a thrifty woman.—

Why should you want?

The bounteous *huswife*, Nature, on each bush  
Lays her fulness before you.

Shak.

\* To HUSWIFE. *v. a.* [from the noun.] To manage with œconomy and frugality.—

But *huswifing* the little Heav'n had lent,  
She duly paid a groat for quarter-rent;  
And pinch'd her belly, with her daughters two,  
To bring the year about with much ado.

Dryd.

\* HUSWIFERY. *n. f.* [from *huswife*.] 1. Management good or bad.—

Good *huswifery* trieth

To rise with the cock;

Ill *huswifery* lyeth

Till nine of the clock.

Tusser.

2. Management of rural business committed to women.—

If cheeses in dairie have Argus his eyes,  
Tell Cissy the fault in her *huswifery* lies.

Tusser.

(1.) \* HUT. *n. f.* [*butte*, Saxon; *butt*, French.]

A poor cottage —

Our wand'ring saints in woful state,  
To a small cottage came at last,  
Where dwelt a good old honest yeoman,  
Who kindly did these saints invite  
In his poor *hut* to pass the night.

Swift.

Sore pierc'd by wintry wind,

How many shrink into the sordid *hut*

Of cheerless poverty.

Thomson.

(2.) HUT. See ARCHITECTURE, *Index*.

HUTA, a town of Lithuania, in Novogrod.

HUTBERG. See HERANHUT, N° 1.

\* HUTCH. *n. f.* [*bawacca*, Sax. *buche*, Fr.]

A corn chest.—The best way to keep them, after they are threshed, is to dry them well, and keep them in *butches*, or close casks. Mort.

HUTCHESON, Dr Francis, a very elegant writer and excellent philosopher, the son of a dissenting minister in the N. of Ireland. He was born on the 8th Aug. 1694, and early discovered a superior capacity. Having gone through the usual school education, he studied philosophy at an academy; whence he removed to the university of Glasgow, where he applied himself to all branches of

literature, in which his progress was suitable to his uncommon abilities. He then returned to Ireland, and was just about to be settled in a college—



*Philosophy, in three books; at Glasgow, 1755, 4to.*

**HUTCHINS, John**, an English topographer, at Bradford Peverell, where his father was c. in 1698. He was educated at Balliol col. Oxford; and having entered into orders, held several benefices, and at last the rectory of Areham, in 1743, where he died in 1773. wrote the *History and Antiquities of the county of Essex*, which was published by subscription, in 4 vol. with such a number of beautiful plates, the price rose soon after its publication from 2 guineas.

**HUTCHINSON, John**, a philosophical writer, whose opinions have made no inconsiderable noise in the world. He was born in 1674, served the duke of Somerset as steward, and in the course of his travels employed himself in collecting fossils. When he left the duke's service, he made him his surveyor, a sinecure place of 100 l. a-year, and a good house in the Meuse. In 1724 he published the first part of his *Moses's Principia*, in which he ridiculed Dr Woodward's *Natural History of the Earth*, and exploded the doctrine of creation established in Newton's *Principia*; in 1726 he published the second part of his *Moses's Principia*, containing the principles of the Scriptural philosophy. From this time to his death, he published a volume every year or two; which, the MSS. he left behind him, were published in 18, in 12 vols 8vo. An abstract of the whole was published in one vol. 12mo. However true or extravagant many may consider his views to be, they deserve very great attention. He had a very great knowledge of the Hebrew language, the eastern hieroglyphics, and prophetic allusions; and his writings are the result of intense study and application. He died Aug. 28, 1737.

**HUTCHINSONIANS**, a name given to those who adopt the religious and philosophical opinions of HUTCHINSON, Esq. (See the last article.) A reader may find a distinct and comprehensive view of the Hutchinsonian system in a book called *Thoughts concerning Religion*, &c. printed in Edinburgh in 1743; and in a letter to a bishop, sent to it, first printed in 1732, and written by Robert Forster.

**HUTESIUM**. See HUS, § 2.

**HUTKA**, a town of Hungary.

**HUTOW**, a town of Lithuania, in Brzelsk.

**HUTSCHNIZ**, a town of Bohemia.

**HUTTANY**, a town of Hindoostan, in Vissapour, 10 miles SSW. of Vissapour. Lon. 73. 6. Lat. 17. 3. N.

**HUTTEN, Ulric Dr.**, a gentleman of Francofort of uncommon parts and learning, born at Francofort, the seat of his family, in 1488. He died at Polds, in 1506, and took the degree of M. A. at Francofort on the Oder; after which he went into the imperial army, and was distinguished by his courage. Having published several poetical pieces which were much admired, the emp. Maximilian I. upon his return to Germany in 1516, conferred on him the poetical crown. His cousin John Hutten, court-marshal to Ulrich, duke of Saxe-Meiningen, having suffered the loss of his head, &c. XI. PART II.

(being murdered by the duke for the sake of his beautiful wife,) our *soldier-poet* gave vent to his vengeance, not only by his pen, in satirizing the duke in various poems, letters, orations, and dialogues, (collected and printed at Steckelburg in 1519, 4to.) but also by his sword; for the duke being impeached before the diet of Augsburg, for this and other crimes, and a league being formed against him, Hutten engaged heartily in the war. About 1520, the doctrines of Luther having now made some noise, Hutten employed his pen in defence of that great reformer, and published Leo the Xth's bull against him, with such comments as placed the pope in a most ridiculous point of view, and exasperated him so much, that he wrote to Albert elector of Mentz, in whose military service Hutten had engaged, to send him hand and foot to Rome. Hutten then withdrew to Brabant, and was for some time at the court of the emp. Charles V. He afterwards went to Ebernburg, where he was protected by Francis de Sickingen, Luther's friend, and where he performed a very generous action. Having succeeded to the family estate, he gave it entirely up to his brothers, and even enjoined them not to remit him any money, or hold any correspondence with him, lest they should be involved in his persecution. After this he devoted himself wholly to the cause of the reformation, which he laboured incessantly to advance, both by his writings and actions. He died in Aug. 1523, in an island in the lake of Zurich. His Latin poems were published at Francofort in 12mo, in 1538.

**HUTTENHEIM**, a town of Franconia.

(1.) **HUTTON, Charlotte**, a most extraordinary genius of the present age, youngest daughter of Dr Charles Hutton, of Woolwich. She was born in 1778, and was only 16 years of age, when she died, by the rupture of a vessel in her lungs, on the 24th Dec. 1794. Yet in that short period she had acquired more learning and knowledge, than many persons do who live to fourscore. She knew several languages, and almost all sciences in a considerable degree; and had acquired a knowledge of arithmetic, algebra, geometry, astronomy, music, drawing, poetry, history, botany, and gardening, besides all the usual female accomplishments in a superior degree and style. Most of these were acquisitions chiefly made by her own talents and energy of mind, with little or no assistance from others. It was sufficient for her, once to see or hear any thing done. She soon made it her own. She was her father's amanuensis and assistant upon all occasions; she wrote for him, and read to him, in all languages and sciences; she made drawings for him of all kinds, astronomical, mathematical, mechanical, &c. She arranged and managed his library, and knew where every book stood, so that she could find them even in the dark. She was author of several ingenious compositions and calculations. She extracted the square roots of most of the second 1000 numbers, to 12 places of decimals, and proved the truth of them, by means of differences; arranging the whole in a table fit for publication. She drew elegant geographical maps, and only the 2d day before she died, began an

completed the whole hemisphere of the earth. In composition, whether epistolary or scientific her style was excellent. In the midst of all these literary acquisitions, she was so active in family affairs, that she was no less useful to her mother, in her domestic concerns, than to her father in his scientific business. To all these qualifications, she added uncommon goodness, affability, cheerfulness and sweetness of disposition, which made her as much beloved, as her extraordinary talents and acquirements made her admired.

(2.) HUTTON, a parish of Scotland, in Berwickshire, 4 miles long from E. to W. and 3 broad. The climate is dry and salubrious. The soil is partly a deep loam, and partly thin, on a strong clay. It is watered by the Tweed and the Whitadder, which supply it with salmon, and trouts. In Jan. 1791, a salmon taken here, not a stone weight, sold at Berwick for L. 3. ster. There are about 2,500 acres of land under corn and turnips; 2,500 in pasture and hay; and 200 under wood. The best ground rents at 4s. the acre. The population in 1791, stated by the rev. Adam Landels, in his report to Sir J. Sinclair, was 910, and had increased 169 since 1755. The number of sheep was about 3000; of lambs 2000; horses 270, and black cattle 450. The sheep and cattle are large. There are 10 fishing boats on the Tweed.

(3.) HUTTON, a village in the above parish, 3 m. W. of Berwick, containing 210 inhabitants, in 1791.

(4.) HUTTON AND CORRIE, two united parishes of Scotland in Dumfriesshire, 12 miles long from NW. to SE. and 3 broad on an average; containing about 18,500 acres; and lying about 12 miles N. of Port Annan, and 60 S. of Edinburgh. The soil is partly moss and moor, and partly gravel and clay. The chief crops are oats, barley, potatoes, turnips, and flax. The climate is healthy. The population in 1793, stated by William Stewart Esq. of Hillside, in his report to Sir J. Sinclair, was 583, and had decreased no less than 410 since 1755; owing to the conjunction of many small farms into a few large ones, and the increase of sheep farming.

HUTTWIEL, a town of the Helvetic republic, in the Canton of Bern, on the frontiers of Lucerne, 26 miles NE. of Bern. It was burnt in 1340.

HUXING, among fishermen, a particular method of catching pikes. For this purpose, they take 30 or 40 as large bladders as can be got; blow them up, and tie them close and strong; and at the mouth of each tie a line, longer or shorter according to the depth of the water. At the end of the line is fastened an armed hook, artfully baited; and thus they are put into the water with the advantage of the wind, that they may gently move up and down the pond. When a maller pike has struck himself, it affords great entertainment to see him bounce about in the water with a bladder fastened to him; at last, when they perceive him almost spent, they take him up.

HUY, a town of the French republic, in the Dept. of the Ourte, and ci-devant bishopric of Liège, late capital of Condras. It was burnt by the French in 1673; and taken after a short siege, in 1671, by Lewis XIV. but restored in 1673. The Spaniards took it in 1694, but restored it to the bishop at the peace of Ryswick. It

was twice taken by the French and twice retaken by the allies in 1701 and 1703. It is 11 m. SSW. of Liège, and is advantageously situated on the Meuse, over which there is a bridge. Lat. 50. 25. E. Lat. 58. 31 N.

HUYGENS, Christian, one of the greatest of mathematicians and astronomers of the 17th century, was the son of Constantine Huygens, lord of Lichem, who had served 3 successive princes in the quality of secretary. He was born at the Hague, in 1629, and discovered from infancy an extraordinary fondness for the mathematics; in which he soon made great progress, and perfected himself under the famous professor Schooten, at Leyden. In 1649, he went to Holstein and Denmark, in the retinue of the count of Nassau; and intended going to Sweden to see Dea Cartes, but the count's short stay in Denmark would not permit him. He travelled into France and England; was, in 1665, elected F. R. S. and, upon his return into France, Colbert, being informed of his merit, granted him a considerable pension upon him to engage him to fix at Paris; to which Mr Huygens returned, and staid there from 1666 to 1681, when he was admitted a member of the Academy of Sciences. He loved a quiet and studious life, and often retired into the country to avoid interruption. He did not contract that moroseness which is frequently the effect of solitude. He was the first who discovered Saturn's ring, and a third moon belonging to that planet, which had escaped the eyes of former astronomers. He discovered the means of rendering clocks exact, by applying the pendulum, and rendering all its vibrations equal by the cycloid. He brought telescopes to perfection, made many other useful discoveries, and died at the Hague in 1695. He was the author of several excellent works. The principal of these are contained in two collections; the first printed at Leyden in 1682, in 4to, entitled *Opera mathematica*, and the 2d at Amsterdam in 1728, in 2 vols. 8vo, entitled *Opera reliqua*.

HUYNEN, or } a town of Germany, in the  
HUYNGEN, } late archbishopric of Cologne, now annexed to the French republic, by the treaty of Lunéville. It is 25 m. S. of Cologne, and appears to be included in the new dep. of the Moselle.

HUYSEN. See HUSSEN.

(1-3.) HUYSUM. Justus Van, an eminent painter, born at Amsterdam, in 1659. He studied under Nicholas Berchem, and painted many landscapes, and battles. Besides John, who became uncommonly eminent, (see N° 4.) there were other two sons, Justus and Jacob, who were good painters. Justus died in his 22d year, and Jacob, in 1740, aged 60.

(4.) HUYSUM, John, a celebrated Dutch painter, whose subjects were flowers, fruit, and landscapes. According to Mr Pilkington, he surpassed all that had ever painted in that style; and his works excite as much surprise by their finishing as a revelation by their truth. He was born at Amsterdam in 1682, and was a disciple of Janus van Huysum his father. He set out at first, not so much to paint for the acquisition of money as of knowledge, therefore he did not aim at expedition, but at accuracy, and, if possible, to arrive at perfection.

artists of distinction who had painted in nature, he tried which manner would soonest imitate the lightness and singleness of each flower, fruit, or plant, and in a manner peculiar to himself, which is almost imitable. He painted every thing in nature; and was so singularly exact, as to observe the hour of the day in which his models were in their greatest perfection. His reputation to such a height at last, that he fixed moderate prices on his works; so that none but the rich, or those of princely fortunes, could be purchasers. Six of his paintings were sold in public sale in Holland for prices that were almost incredible. One of them, a flower piece, for 100 guineas; a fruit piece for 1500, and the rest pictures for 900. The vast sums which he received, caused him to redouble his endeavours; and no person was admitted into his room while he was painting, not even his brothers; and instead of mixing the tints, and preserving the order of his colours, was an impenetrable secret, he never would disclose. This conduct certainly shewed a low mind, fearful of being equalled. From the same principle, he would strike any scholars, except one lady, named *Anna*; and he grew envious and jealous even of her. By some domestic disputes he grew fretful, and apt to withdraw himself from company; but his reputation never diminished. It is said that he has excelled all who have painted flowers before him, by the delicacy of his pencil, and by an amazing manner of finishing. The care which he took to purify his oils and refine his colours, and the various experiments he made to discover the most lustrous and durable colours of extraordinary industry as well as pains. His cloths were prepared with the greatest care, and primed with white, with all possible diligence, to prevent his colours from being obscured and faded them on very lightly. He glazed his colours except the clear and transparent, tinging even the white, till he found the colour; and over that he finished the lights, the shadows, and the rest, which are all executed with the utmost softness and warmth. The greatest truth, united with the greatest brilliancy, and a velvet softness to the surface of his objects, are visible in every part of his compositions; and as to his touch, it looks like the pencil of nature. When he painted flowers in vases, he painted the vase on some elegant model; and the bas-relief is as perfectly finished as any of the other parts. His pictures which he painted on a clear ground are preferred as having greater lustre; yet there is none on a darkish ground, in which appears more force and harmony. In grouping his figures, he generally designed those which were seated in the centre, and gradually decreased the force of his colour from the centre to the extremities. The birds nests and their eggs, the sea shells, insects, and drops of dew are expressed with the utmost truth, so as even to deceive the eye; yet it must be confessed, that sometimes his fruits appear like wax or ivory, without that peculiar softness and warmth, which is conspicuously observable in nature. He also painted land-

scapes with great applause. They are well composed; and although he had never seen Rome, he adorned his scenes with the remains of ancient Roman magnificence. The grounds are well broken, and disposed with taste and judgment; the figures are designed in the manner of *Lairisse*, highly finished, and touched with a great deal of spirit; and through the whole composition, the scene represents Italy, in the trees, the clouds, and the skies. He died in 1749, aged 67.

**HUZANKA**, a town of Lithuania.

\* **To HUZZ**. *v. n.* [from the sound.] To buzz; to murmur.

\* **HUZZA**. *interj.* A shout; a cry of acclamation.—The *huzzas* of the rabble are the same to a hear that they are to a prince. *L'Estrange*.—You keep a parcel of roaring bullies about me day and night; *huzzas* and hunting-horns never let me cool. *Arbutnot*.

All fame is foreign, but of true desert;

Play around the head, but comes not to the heart;

One self approving hour whole years outweighs  
Of stupid flatters and of loud *huzzas*. *Pope*.

(1.) \* **To Huzza**. *v. n.* [from the interjection.] To receive with acclamation.—He was *huzzed* into the court by several thousands of weavers and clothiers. *Addison*.

(2.) \* **To Huzza**. *v. n.* To utter acclamation.

A caldron of fat beef, and sloop of ale,

On the *huzzing* mob shall still prevail. *King*.

(1.) **HUZZOOR**, a Hindostan word signifying *The presence*; applied, by way of eminence, to the Mogul's court. According to polite usage, it is now applied to the presence of every Nabob or great man.

(2.) **HUZZOOR NAWIS**, the secretary who resides at court, and keeps copies of all *firmans*, records, or letters.

**HWARF**, a town of Sweden in W. Gothland.

**HWE**, a river of Denmark in Sleswick, which runs into the North sea, 13 miles N. of Sleswick.

**HWEN**, or **WUEN**. See **HUEN**.

(1.) \* **HYACINTH**. *n. f.* [*hyacinthos*; *hyacinthe*, Fr. *hyacinthus*, Lat.] 1. A flower.—It hath a bulbous root: the leaves are long and narrow: the stalk is upright and naked, the flowers growing on the upper part in a spike: the flowers consist each of one leaf, are naked, tubulose, and cut into six divisions at the brim, which are reflexed: the ovary becomes a roundish fruit with three angles which is divided into three cells, which are filled with roundish seeds. *Müller*.

The silken fleece, impurpl'd for the loom,

Rival'd *hyacinth* in vernal bloom. *Pope's Odyssey*.

2. The *hyacinth* is the same with the *lapis hyacinthus* of the ancients. It is a less showy gem than any of the other red ones. It is seldom smaller than a seed of hemp, or larger than a nutmeg. It is found of various degrees of deepness and paleness; but its colour is always a deadish red, with a considerable admixture of yellow: its most usual colour is that mixed red and yellow, which we know by the name of flame colour. *Hill on Fossils*.

(3—4.) **HYACINTH**, in botany, § 1, *def.* 1. See **CARNUM**, **HYACINTHUS**, N° 1. and **SCILLA**.

(5.) **HYACINTH** in natural history, (§ 1, *def.* 3.) though less striking to the eye than any other. Having attentively studied the pictures of *Mignon*,

red gem, is not without its beauty in the finest specimens. It is found of various sizes, from that of a pin's head to the third of an inch in diameter; harder than quartz crystals; transparent, and formed into prisms pointed at both ends. These points are always regular with regard to the number of facets; being four on each facet, but the latter seldom; the sides of the main body are also very uncertain, in regard both to their number and shape: being found of 4, 5, 6, 7, and sometimes of 8 sides; sometimes so compressed as almost to resemble the face of a spherical faceted garnet. Sometimes they are of a dodecaedral form like the garnet, but with more obtuse angles. The specific gravity of the hyacinth, according to Dufrenoy, is 3.631; but Rome de Lisle says that Brisson found it to be 3.6873; and the European hyacinths to be 3.760. The hyacinth is divided into oriental and occidental; the former being very hard and brilliant, so that they are frequently ranked among the topazes; but when soft, they are supposed to belong to the garnet kind. See GARNET. The hyacinths, however, may generally be distinguished from the garnets by losing their colour in the fire, becoming white, and not melting. There is a kind of yellow-brown hyacinth, resembling the colour of honey, which is distinguished from the rest by the remarkable property of not being electrical, and being likewise inferior in hardness. Jewellers allow all those gems to be hyacinths or *jacynthi*, that are of a due hardness with the mixed colour above mentioned; and as they are of very different beauty and value in their several degrees and mixture of colours, they divide them into 4 kinds; 3 of which they call *hyacinths*, but the fourth, very improperly, a *ruby*. 1. When the stone is in its most perfect state, and of a pure and bright flame-colour, neither red nor the yellow prevailing, in this state they call it *hyacinthus la belle*. 2. When it has an over proportion of the red, and that of a dusky colour than the fine high red in the former; and the yellow that appears in a faint degree in it is not a fine, bright, and clear, but a dusky brownish yellow, then they call it the *saffron hyacinth*. 3. Such stones as are of a dead whitish yellow, with a very small proportion of red in them, they call *amber hyacinths*. And, 4. When the stone is of a fine deep red, blended with a dusky and very deep yellow, they call it a *rubacelle*. But though the over proportion of a strong red in this gem has made people refer it to the class of rubies, its evident mixture of yellow shows that it belongs to the hyacinth. The hyacinth la belle is found both in the East and West Indies. The oriental is the harder, but the American is often equal to it in colour. The rubacelle is found only in the East Indies, and is generally brought over among the rubies; but it is of little value: the other varieties are found in Silesia and Bohemia.

HYACINTHIA, in antiquity, feast: held at Sparta, in honour of Apollo, and in commemoration of his favourite HYACINTHUS. They lasted three days: the first and third whereof were employed in bewailing the death of Hyacinthus and the 2d in feasting and rejoicing.

• HYACINTHINE. *adj.* [from *hyacinthus*.] Made of hyacinths, resembling hyacinths.

HYACINTHUS, HYACINTH, in botany. A genus of the monogynia order, belonging to the hexandria class of plants; and in the Linnæan method ranking under the 10th order, *Cornaceæ*. The corolla is campanulately and there are numerous melliferous pores at the top of the germ. There are six species; of which the most remarkable

HYACINTHUS ORIENTALIS, the *oriental hyacinth*. Of this there are a great number of varieties amounting to some hundreds, each of which differs from the rest in some respect or other. The plant hath a large purplish, bulbous root, sending up several narrow erect leaves 3 or 4 inches long; the flower stalk is upright, robust, and culent, from 10 to 15 inches in height; and upward with many large funnel or bell-shaped flowers, swelling at the base, and cut half way to six parts; collected into a large pyramidal spike of different colours in the varieties; flowering in April or May. These plants are cultivated with great success in Holland, whence great numbers are annually imported into Britain. The variety is by the florists distinguished either by the name of the place where first raised, or by the person who raised them, or the names of illustrious personages, as of kings, generals, poets, &c. celebrated ancient historians, gods, goddesses. They are sold by all the seed-dealers. The prices are from three pence per root to L. 5, or more; and some varieties are in such esteem among the florists, that L. 20 or L. 30 is given for a single bulb! They are hardy and prosper any where, though the first time a little shelter during the winter. They are propagated either by seeds or off-set bulbous roots. The properties of a good oriental bulb are, a stem, perfectly upright, of moderate height and so strong and well-proportioned that it sustain the weight of the florets without inclining: the florets should be large, somewhat expanded above, and numerous, 10 or 12; but are often 20 or 30 in number; and should be placed equally round the stem, the pedicels which they grow longer below than above, diminishing gradually in length upward in such manner as to represent a pyramid, and not so thick sufficiently strong to support the stem without drooping. The curious in this respect take care never to plant the fine sorts two together in the same bed of earth; for, by planting them every year in a fresh bed, the beauty of the flowers is greatly improved.

(2.) HYACINTHUS, the son of Amyclæus, of Sparta, was beloved both by Apollo and Leto. The youth showing most inclination to the former, his rival grew jealous; and to revenge, one day as Apollo was playing at the discus, with Hyacinthus, Zephyrus turned the direction of a quoit which Apollo had pitched at upon the head of Hyacinthus, who fell down and died. Apollo then transformed him into a flower of the same name; and as a farther token of respect instituted the feasts of HYACINTHIA.

(1.) • HYADES. HYADS. *n. f.* [from *hyades*.] A very conspicuous constellation —

Then sailors quarter'd heav'n's, and fix'd their  
For ev'ry fix'd and ev'ry wand'ring star;  
The pleiads, hyads.



(2.) **HYADES**, in astronomy, are seven stars in the bull's head, famous among the poets for the riving of rain. Whence their name *Υάδες*, from Greek *υα* "to rain." The principal of them is the left eye, by the Arabs called *ALDABARAN*.

(3.) **HYADES**, in the mythology, the daughters of Atlas and Pleione. Their brother Hyas born to pieces by a lioness, they wept for his death with such vehemence, that the gods, in compassion, translated them into heaven, and set them in the bull's forehead, where they continue to weep; this constellation being supposed to presage rain. Others represent the Hyades as Bacchus's nurses; and the same with the *Ionides*, who fearing the resentment of Juno, flying from the cruelty of king Lycurgus, were translated by Jupiter into heaven.

**HYAENA**. See *CANIS*, § 1, N° vii.

**HYENIUS LAPIS**, in natural history, a stone to be found in the eyes of the hyæna. Pliny says, that those creatures were in old times killed and destroyed for the sake of these stones, that it was supposed they gave a man the gift of prophecy by being put under his tongue.

**HYALINE**. *adj.* [*ὑάλινος*.] Glassy; crystalline, made glass; resembling glass.—

From heav'n's gate not far, founded in view  
Is the clear *hyaline*, the glassy sea. *Milton*.

**HYALINOE**, a town of Sweden, in Blekingen.

**HYALOIDES**, in anatomy, the vitreous humour of the eye, between the tunica retina and uvea.

**HYBERNACULUM**. See *BOTANY*, *Index*; *IB.* and *GEMMA*.

(1.) **HYBLA**, in ancient geography, a town on the coast of Sicily, called also *Hybla Parva*, *Galatæ*, and *MACANA*; which last name it took from Megareans, who led thither a colony. In Strabo's time Megara was extinct, but the name *Hybla* continued on account of its excellent honey named from it. It was situated between Syracuse and Leontinea. *Galatæ*, and *Megarenser*, were the names of the people, who were of a prophetic nature, being the descendants of Galenus the son of Apollo. By the moderns Hybla was called *Malaga*, on account of its excellent honey, and extraordinary fertility, till it was overwhelmed by the lava of *Ætna*; and having then become totally barren, its name was changed to *Mal Passi*. After a second eruption, by a shower of ashes from the mountain, it reassumed its ancient beauty and fertility, and for many years was called *Bell Passi*; but at last of all, in 1669, it was again laid under an eruption of fire, and reduced to the most wretched poverty, since which time it is again known by the appellation of *Mal Passi*. However the lava in its course over this beautiful country has left several little islands or hillocks, just sufficient to show what it formerly was. These make a singular appearance in all the bloom of the most luxuriant vegetation, surrounded and rendered almost inaccessible by large fields of black and rugged lava.

(2.) **HYBLA MAJOR**, in ancient geography, a town of Italy, in the tract lying between mount *Hybla* and the river *Symethus*. In Pausanias's time it was desolate.

(3.) **HYBLA MINOR**, or *HERMÆ*, an inland town of Sicily, situated between the rivers *Oarus* and *Herminius*; now called *RAGUSA*.

**HYBLÆI COLLES**, small eminences at the springs of the *Albus*, near *HYBLA*, N° 1. famous for their variety of flowers, especially thyme; the honey gathered from which was by the ancients reckoned the best in the world, excepting that of *Hymettus* in Attica.

**HYBRIDÆ PLANTÆ**. } See *BOTANY*, *Index*,  
**HYBRID PLANTS**. } and *Glossary*. The seeds of hybrid plants will not propagate.

\* **HYBRIDOUS**. *adj.* [*ἵβρις*: *hybrida*, Latin.] Begotten between animals of different species.—Why such different species should not only mingle together, but also generate an animal, and yet that the *hybridous* production should not again generate, is to me a mystery. *Ray*.

**HYBRISTICA**, of [*ἵβρις*, *injury*], in antiquity, a solemn feast held among the Greeks, with sacrifices and other ceremonies; at which the men attended in the apparel of women, and the women in that of men, to do honour to *Venus* in quality either of a god or goddess, or both. According to others, the *hybristica* was a feast celebrated at Argos, wherein the women, being dressed like men, insulted their husbands, and treated them with all marks of superiority, in memory of the *Argian* dames having anciently defended their country with singular courage against *Cleomenes* and *Demaratus*. Plutarch speaks of this feast in his treatise of the great actions of women. The name, he observes, signifies intamy; which is well accommodated to the occasion, wherein the women strutted about in men's cloaths, while the men were obliged to dangle in petticoats.

**HYCSOS**. See *EGYPT*, § 8; *ETHIOPIA*, § 7.

(1.) \* **HYDATIDES**. *n. s.* [*from ὑδωρ*.] Little transparent bladders of water in any part; most common in dropical persons, from a distention or rupture of the lymphic ducts. *Quincy*.—All the water is contained in little bladders, adhering to the liver and peritoneum, known by the name of *hydatides*. *Wise*.

(2.) **HYDATIDES**, in medicine, are sometimes found solitary, and sometimes in clusters, upon the liver and various other parts.

**HYDATOIDES**, the watery humour of the eye, between the cornea and the uvea.

**HYDATOSCOPIA**, a method of foretelling future events by water.

(1.) **HYDE**, Edward, earl of Clarendon, and lord high chancellor of England, was descended from an ancient family in Cheshire, and born at Dinton near Hindon, in Wiltshire, in 1608. He was entered at Magdalenhall, Oxford, where, in 1625, he took the degree of A. B. and afterwards studied the law in the Middle Temple. In the parliament which began at Westminster April 10, 1640, he served for Wotton-Basset in Wiltshire. But that parliament being soon after dissolved, he was chosen for Saltash in Cornwall in the long parliament. His abilities were much taken notice of, and he was employed in several committees to examine into divers grievances; but at last being dissatisfied with the proceedings in the parliament, he retired to the king, and was made chan-

cancellor

cellor of the exchequer, a privy counsellor, and knight. Upon the decline of the king's cause, he went to France, where, after the death of king Charles I. he was sworn of the privy council to Charles II. In 1649, he and lord Cottington were sent ambassadors extraordinary into Spain, and in 1657 he was constituted lord high chancellor of England. In 1659, the duke of York fell in love with Mrs Anne Hyde, the lord chancellor's eldest daughter, but carefully concealed the amour both from the king and chancellor. After the restoration, however, he fulfilled his promise of marriage, and her father was chosen chancellor of the university of Oxford; soon after created baron Hindon, viscount Cornbury, and earl of Clarendon; and on the death of Henry lord Falkland, was made lord lieutenant of Oxfordshire. He took care neither to load the king's prerogative, nor encroach upon the liberties of the people; and therefore would not set aside the petition of right, nor endeavour to raise the star-chamber or high-commission courts again: nor did he attempt to repeal the bill for triennial parliaments; and when he might have obtained two millions for a standing revenue, he asked only 1,300,000*l.* a-year, which he thought would still keep the king dependent upon his parliament. In this just conduct he is said to have been influenced by his father's dying advice. Some years before, when he began to grow eminent in the law, he went down to visit his father in Wiltshire; who, one day as they were walking in the fields, observed to him, that men of his profession were apt to stretch the prerogative too far, and to injure liberty; but charged him, if ever he came to any eminence in his profession, never to sacrifice the laws and liberty of his country to his own interest, or the will of his prince: he repeated his advice twice; and immediately falling into a fit of an apoplexy, died in a few hours. This circumstance had a lasting influence upon him. In 1662, he opposed a proposal for the king's marriage with the infant of Portugal, and the sale of Dunkirk: In 1663, articles of high treason were exhibited against him by the earl of Bristol; but they were rejected by the house of lords. In 1664, he opposed the war with Holland. In Aug. 1667, he was removed from his post of lord chancellor; and in November following impeached of high treason and other crimes and misdemeanors, by the house of commons: upon which he retired into France, when a bill was passed for banishing him from the king's dominions. See ENGLAND, § 55, 56. He resided at Rouen in Normandy; and dying there in 1674, his body was brought to England and interred in Westminster Abbey. He wrote, 1. A history of the rebellion, 3 vols folio, and 4 vols 8vo; a 2d part of which was lately bequeathed to the public by his lordship's descendant the late lord Hyde and Cornbury. 2. A letter to the duke of York, and another to the duchess of York, upon their embracing the Romish religion. 3. An answer to Hobbes's *Leviathan*. 4. A history of the rebellion and civil wars in Ireland, 8vo and some other works. The rev. Mr Granger, in his *Biographical History of England*, observes, that "the virtue of the earl of Clarendon was of too stubborn a nature for the age of Charles II. Could he have

been content to have enslaved millions, he might have been more a monarch than a minister king. But he did not only look upon himself the guardian of the laws and liberties of his country, but had also a pride in his nature that rose above vice; and chose rather to be a victim than to sacrifice his integrity. He had one part to act, which was that of an honest man. His enemies allowed themselves a much greater latitude; they loaded him with calumnies, and him even for their own errors and misconduct helped to ruin him by such buffooneries and piques. He was a much greater, perhaps, a happier man, alone and in exile, than Charles II. upon his throne." His character is thus set by Mr Walpole: "Sir Edward Hyde, who posed an arbitrary court, and embraced the party of an afflicted one, must be allowed to have acted conscientiously. A better proof was his behaviour on the restoration, when the tormented and infatuated nation intreated the king and his minister to be absolute. Had Clarendon sought only but power, his power had never ceased. In a rupted court and a blinded populace were the causes of the chancellor's fall, than an unjust king, who could not pardon his lordship's refusal to accept for him the slavery of his country. Like justice herself, he held the balance between the necessary power of the supreme magistrate and the interests of the people. His ever dying obligation his contemporaries were to overlook and clamour against, till they found the only man, who, if he could, would have corrected his master's evil government. Almost every virtue of a minister made his character small. As an historian, he seems more exceptional. His majesty and eloquence, his power of painting characters, his knowledge of his subject, rank him in the first class of writers; yet he has but few and little faults. Of the latter, his harshness and omens are not to be denied. His capital fault is his whole work being a lame justification of king Charles. If he retained some pathos epithet always slides in, and has the art of breaking his darkest shades of glooms of light that take off all impression of horror. One may pronounce on my lord Clarendon in his double capacity of statesman and historian that he acted for liberty; but wrote for posterity."

(1.) Hyde, Henry, E. of Clarendon, then the Chancellor, (N<sup>o</sup> 1.) was born in 1628. He took the degree of M. A. at Oxford, after the restoration, which he co-operated with in forwarding, (having early acquired the art of phrasing,) and was made chamberlain to the king. The persecution his father suffered from the courtiers led him to join the opposition, among which he made a considerable figure as a public speaker in both houses; for he continued his opposition to the court measures, after succeeding him in 1674. But, upon his opposing the bill of exclusion, he was made a privy counsellor in 1680. On the accession of James II, he was made lord privy seal, and lord lieut. of Ireland, but was so zealous a protestant, to be long continued in the bigotted monarch in these offices. Upon the revolution, however, he refused to take the oaths.

William, upon which he was imprisoned in Tower for a few months. After this he lived at his country seat, where he died in 1709, 71. His *State Letters* during his government Ireland, and his *Diary for 1687*, 8, 9 and 90, published in 2 vols 4to in 1763, from the London press, Oxford.

.) HYDR, Thomas, D. D. professor of Arabic Oxford, and one of the most learned writers of 17th century, was born in 1636; and studied at Cambridge, and afterwards at Oxford. When he was 18 years of age, he was sent from bridge to London to assist Mr Brian Walton in great work of the Polyglot Bible; and at that period undertook to transcribe the Perpetual out of the Hebrew characters, by Abp. Usher, who well knew the difficulty of undertaking, pronounced to be an impossible task to a native Persian. After he had happily succeeded in this, he assisted in correcting several of Mr Walton's work, for which he was highly qualified. He was made archdeacon of Ely, canon of Christ-church, head keeper of Bodleian library, and professor of Hebrew Arabic, in the university of Oxford. He was interpreter and secretary of the Oriental languages, during the reigns of Charles II, James II, William III.; and was perfectly qualified to perform, as he could converse in all these languages. There never was an Englishman in his profession who made so great a progress; his mind was so engrossed by his beloved study that he did not appear to advantage in conversation. Of all his learned works (the catalogue of which, as observed by Anthony, is a curiosity,) his *Religio Veterum Persarum* is the most celebrated. Dr Gregory Sharpe, a learned and ingenious master of the Temple has collected several of his pieces formerly edited, and republished them, with some additional dissertations. and his life prefixed, in two 4to vols. 4to. He died on the 18th Feb. 1703. His other works are, 1. A Latin translation of Ulug Beig's observations on the longitude and latitude of the fixed stars; and, 2. A catalogue of the printed books in the Bodleian library.

.) HYDR, a maritime county of N. Carolina, western district; bounded on the E. by the Atlantic, S. by Carteret, W. by Beaufort, and 7 Tyrrel counties. It contained 3,072 citizens and 1048 slaves in 1795.

—7.) HYDR, 3 English villages, in Berkshire, Wiltshire and Warwickshire.

HYDER ALY, or ALI, a famous Indian usurper, for some time a formidable opponent of the British interest in the East Indies. He was the first killadar, or governor of a fort, to the king of Mysore, and acquired his skill in military tactics in the French army. In 1753, he distinguished himself as their auxiliary at Trichinopoly. In 1761, being commander of the Mysore army, he overthrew his sovereign, and governed the kingdom under the title of regent. In the wars with the British between 1767 and 1770, he displayed great spirit and abilities; but in 1771 he was defeated by the Mahrattas. During the contest that followed he greatly improved his army and revenues. In 1780, he made an irruption in-

to the Carnatic, and cut to pieces a British detachment under Col. Baillie; but his victorious career was soon stopped by Sir Eyre Coote, who, with a force scarce exceeding 7000 men, gained a complete victory over Hyder Ali at the head of 150,000, and defeated him 6 times successively afterwards, the last of which victories was obtained on the 7th June 1782. Hyder died in Dec. 1782, five months before Gen. Coote.

HYDESPARK, a township of Vermont, in Orleans county, 126 miles N. by E. of Bennington.

HYDNUM, in botany: A genus of the natural order of fungi, belonging to the cryptogamia class of plants. The fungus is echinated or prickly on the under side. One of the species, viz.

HYDNUM IMBRICATUM, is a native of Britain, and is found in woods. It has a convex hat, tiled, standing on a smooth pillar, of a pale flesh-colour, with white prickles. It is eaten in Italy, and is said to be of a very delicate taste.

(1.) \* HYDRA. n. f. [*hydra*, Lat.] A monster with many heads slain by *Hercules*: whence any multiplicity of evils is termed a *hydra*.—

New rebellions rise

Their *hydra* heads, and the false North displays  
Her broken league to imp her serpent wings.

Milton.

More formidable *hydra* stands within,  
Whose jaws with iron-teeth severely grin.

Dryden's *Æn.*

Subdue

The *hydra* of the many headed hissing crew.

Dryden.

(2.) HYDRA, in fabulous history, was a serpent in the marsh of Lerna, in Peloponnesus, with many heads, one of which being cut off, another, or two others, immediately succeeded in its place, unless the wound was instantly cauterized. Hercules attacked this monster; and having caused Iolaus to hew down wood for flaming brands, as he cut off the heads he applied the brands to the wounds, by which means he destroyed the Hydra. This hydra is supposed to have been a multitude of serpents, which infested the marshes of Lerna near Mycene, and seemed to multiply as they were destroyed. Hercules, with the assistance of his companions, cleared the country of them, by burning the reeds in which they lodged.

(3.) HYDRA, in astronomy, a southern constellation, consisting of a number of stars, imagined to represent a water serpent. See ASTRONOMY, § 548.

(4.) HYDRA, in geography, an island in the Grecian Archipelago. Lon 43. 25. E. of Ferro. Lat. 37. 15. N.

(5.) HYDRA, in zoology, a genus of the order of zoophyta, belonging to the class of vermes. There are several species, known by the general name of polypes. See ANIMALCULE, § 5, 8; and POLYPE.

(1.) HYDRABAD, a province of Hindoostan, now called GOLCONDA, which see.

(2.) HYDRABAD, the capital of Golconda, and of the Deccan, a large city, seated in a plain, on the banks of a river that runs into the Kistna. It is surrounded with walls, and defended with towers; and contains above 100,000 inhabitants. It is 690 miles S. of Delhi, and 270 NNW. of Madras.

dras, according to Mr Cruttwell, but Dr Brookes and J. Walker make it 353 miles N. by E. of that city. Lon. 78 54. E. Lat. 17. 17. N.

(3.) **HYDRABAD**, a fort of Hindoostan Proper, in the province of Sindy, the residence of a Mahometan prince, who is tributary to the king of Candahar. It is seated on the Indus, near Nusserpour. Lon 69 30. E. Lat. 25. 29. N.

(1.) \* **HYDRAGOGUES**. *n. f.* [*ὑδρῶς* and *ἀγω*; *hydragogue*, Fr.] Such medicines as occasion the discharge of watery humours, which is generally the case of the stronger catharticks, because they shake most forcibly the bowels and their appendages. *Quincy.*

(2.) **HYDRAGOGUES**, [from *ὑδρῶς*, water, and *ἀγω*, to draw,] are used in dropries; but the original use of the term proceeded upon a mistaken supposition, that every purgative had some particular humour which it would evacuate, and which could not be evacuated by any other. It is now, however, discovered, that all strong purgatives will prove *hydragogues*, if given in large quantity, or in weak constitutions. The principal medicines, recommended as hydragogues, are the juice of elder, the roots of iris, foldanella, mechoacan, jalap, &c.

**HYDRANGEA**, in botany: a genus of the digynia order, belonging to the decandria class of plants; and in the natural method ranking under the 13th order, *Succulente*. The capsule is bilocular, bistrated, and cut round, or parting horizontally. There is but one species, viz.

**HYDRANGEA ARBORESCENS**, a native of North America, from whence it has lately been brought to Europe, and is preserved in gardens, more for the sake of variety than beauty. It rises about 3 feet high; and has many soft pithy stalks, garnished with two oblong heart-shaped leaves placed opposite. The flowers are produced at the top of the stalks in a corymbus. They are white, composed of 5 petals with 10 stamina surrounding the style. These plants are easily propagated by parting the roots, in the end of October. They thrive best in a moist soil, but must be sheltered from frost.

**HYDRARGYRUM**, mercury, or quicksilver; so called from *ὑδρῶς*, water, and *ἀργυρος*, silver; *q. d.* *water of silver*, on account of its resembling liquid or melted silver.

**HYDRASTIS**, in botany, a genus of the polygamia order, belonging to the polyandria class of plants; and in the natural method ranking with those of which the order is doubtful. There is neither calyx nor nectarium; there are 3 petals; and the berry is composed of monospermous acini.

\* **HYDRAULICAL**. } *adj.* [from *hydraulick*.]

(1.) \* **HYDRAULICK**. } Relating to the conveyance of water through pipes.—Among the engines in which the air is useful, pumps may be accounted, and other *hydraulick* engines. *Derham.*—We have employed a virtuoso to make an *hydraulick* engine, in which a chymical liquor, resembling blood, is driven through elastic channels. *Arbutnot and Pope.*

(2.) \* **HYDRAULICKS**. *n. f.* [*ὑδρῶς*, water, and *αἰσθῆ*, a pipe.] The science of conveying water through pipes or conduits.

(3.) **HYDRAULICS** comprehend the science of

the motion of fluids, and the construction of kinds of instruments and machines relating thereto. See **HYDROSTATICS**, *Part II.*

**HYDRAULICO-PNEUMATICAL**, *adj.* a term applied to engines, which raise water by means of air. See **HYDROSTATICS**, *Part II. Sect. VII.*

**HYDRENTEROCELE**, in surgery, a species of hernia, wherein the intestines descend into the scrotum, together with a quantity of water.

(1.) **HYDRIA**, or **IDRIA**, a town of Gornia in Carniola, 9 miles SSW. of Crainburg, and 10 of Vienna.

(2.) **HYDRIA**, a river of Carniola, which rises at Gewelb, and runs past the town of Hym (N<sup>o</sup> 1.) into the Lisonzo.

(1.) \* **HYDROCELE**. *n. f.* [*ὑδρῶς* and *κύημα*; *hydrocele*, Fr.] A watery rupture.

(2.) **HYDROCELE**, in surgery, denotes a hernia arising from water; but is particularly used for such a one of the scrotum, which soon grows to the size of one's head, without pain, and exceedingly troublesome. See **SURGERY**, *tab. 1.*

(1.) \* **HYDROCEPHALUS**. *n. f.* [*ὑδρῶς* and *κεφαλή*; *hydrocephalus*, Fr.] A dropsey in the head.—A *hydrocephalus*, or dropsey of the head, is only incurable when serum is extravasated into the ventricles of the brain. *Arbutnot on Diet.*

(2.) **HYDROCEPHALUS** is a preternatural distension of the head to an uncommon size, by distension and extravasation of the lymph; and when collected in the inside of the cranium, then termed *internal*; as that collected without is termed *external*. See **MEDICINE**, *tab. 1.*

**HYDROCHARIS**, the **LITTLE WATER-LOVER**, a genus of the enneandria order, belonging to the diccia class of plants; and in the natural method ranking under the first order, *Palme*. The stamens of the male is diphyllous; the calyx of the female is tripetalous; the three interior lobes are styliferous. The female calyx trifid; the corolla tripetalous; the styles six; the capsule inferior and is polyspermous inferior. There is only one species, a native of Britain, growing in streams and wet ditches. It has kidney-shaped leaves, thick, smooth, and of a brownish green colour, with white blossoms. There is a smell with double flowers of a very sweet smell.

**HYDROCOTYLE**, **WATER HAVELORT**, a genus of the digynia order, belonging to the pentandria class of plants; and in the natural method ranking under the 43th order, *Umbellate*. The umbel is simple; the involucrem tetraphyllous; the petals entire; the seeds are half round and compressed. There are several species, some of which are ever cultivated in gardens. One, *Hydrocotyle vulgaris*, a native of Britain, growing in wet grounds, is supposed by the farmers to occasion the rot in sheep. The leaves have central stalks, with about 5 flowers in a round; the petals are of a reddish white.

**HYDROGENE GAS**, or } See **CHEMISTRY**.

**HYDROGENOUS GAS**. } *Index.* CHLORINE, an ingenious French chemist, has discovered a method of producing from hydrogenous gas only a very clear light, but a very small quantity. Judging both from the simplicity and extraordinary effects of this experiment, (says a French writer) it seems to be an application of the principle of the







of chemistry to the combustion of wood and oil substances. Under a glass globe is placed a jet of the brightest and most steady kind, which supplies the place of an active and warm fire. A apartment of considerable extent is illuminated in the most splendid manner, and the light reflected is extremely vivid and pure. It has no tendency to spoil the appearance of the apartment, expose it to danger, as it never emits any sparks. Though in proceeding along the tubes it is cool, it contracts a proper degree of heat in mixing with the atmospheric air. The colours of the illumination are beautiful and variegated, but lose their brightness on being exposed to external air, and then assume a fainter and less striking appearance. In bringing the hydrogen gas into contact with the atmospheric air, Citizen Le Bon has proved either for augmenting or moderating its activity. This discovery may be turned to various purposes of convenience and economy. It is calculated to extend to an inconceivable degree the properties and powers of light, and to employ in the most important uses those substances which hitherto under the form of smoke, without accomplishing any object of utility.—The engine is called *Thermolampe*.

**HYDROGRAPHER.** *n. s.* [*hydro* and *graphein*; *hydrographie*, Fr.] One who draws maps of the sea.—It may be drawn from the writings of our hydrographer. *Boyle*.

**HYDROGRAPHIC**, or *adj.* a term applied to **HYDROGRAPHICAL**, } to CHARTS or MAPS of sea coasts, more usually called SEA CHARTS. See CHART, N° III, § 1—4: and GEOGRAPHY, N° IX.

1.) **HYDROGRAPHY.** *n. s.* [*hydro* and *graphein*; description of the watery part of the terraqueous globe.

2.) **HYDROGRAPHY** is the art of measuring and describing the sea, rivers, canals, lakes, &c.—With regard to the sea, it gives an account of its tides, counter tides, soundings, bays, gulphs, shoals, &c.; also of the rocks, shelves, sands, promontories, harbours; the distance and bearing of one port from another; with every thing that is remarkable, whether out at sea or on the coast.

**HYDROLEA**, in botany, a genus of the digynous order, belonging to the pentandria class of plants; and in the natural method ranking with the class of which the order is doubtful. The calyx pentaphyllous; the corolla rotaceous; the filaments at the base are cordate; the capsule is bilobed and bivalved.

**HYDROLOGY.** *n. s.* [from *hydro*, water, and *logos*, a discourse.] a science which investigates and explains the nature and properties of water; comprehending *Hydrostatics* and *Hydraulics*. See **HYDROSTATICS**.

1.) **HYDROMANCY.** *n. s.* [*hydro* and *manomai*; *hydromantie*, Fr.] Prediction by water.—Divination was invented by the Persians: there are four kinds of divination; *hydromancy*, *pyromancy*, *geomancy*, and *ceromancy*. *Ayliffe's Parergon*.

2.) **HYDROMANCY.** See **DIVINATION**, N° II, § 2.

**HYDROMANTIC**, *adj.* belonging to **HYDROMANCY**.

1.) **HYDROMEL.** *n. s.* [*hydro* and *mel*; *hydromel*, Fr.] Honey and water.—*Hydromel* is a drink prepared of honey, being one of the most pleasant and universal drinks the northern part of Europe affords, as well as one of the most ancient. *Mort.*—In fevers the aliments prescribed by Hippocrates were ptisans and cream of barley, *hydromel*, that is, honey and water, when there was no tendency to a delirium. *Arbuthnot*.

2.) **HYDROMEL** is honey diluted in nearly an equal weight of water. When this liquor has not fermented, it is called *simple hydromel*; and when it has undergone the spirituous fermentation, it is called the *vinous hydromel*, or *mead*. Mead is an agreeable kind of wine: nevertheless it retains long a taste of honey, which is displeasing to some persons; but this taste it is said to lose entirely by being kept a very long time. See **MEAD**, N° 2.

1.) **HYDROMETER.** *n. s.* [*hydro* and *metron*.] An instrument to measure the extent or profundity of water.

2.) **THE HYDROMETER** is used to measure the gravity, density, velocity, force, &c. of water and other fluids. See **HYDROSTATICS**, & *Pl. 185. fig. 1*.

Though it is incapable of determining the specific gravity of liquors with perfect accuracy, yet in the way of public business it has undoubtedly the advantage of every other, on account of the ease and expedition with which it can be used; and for this reason it has been adopted by government, in order to determine the strength of spirituous liquors. Dr Blagden, who was lately employed to make experiments on this subject, is of opinion, that glass is the most proper material for the construction of an hydrometer. (See *Philos. Transf.* vol. lxxx. p. 342.) Its sensibility depends on the size of its stem. In the old areometers the stem was made so large, that the volume of water displaced between its least and greatest immersions was equal to the whole difference of specific gravity between water and alcohol, or perhaps more; whence its scale of divisions must be very small, and could not give the specific gravity with much accuracy. On this account weights were introduced, by means of which the stem could be made smaller; each weight affording a new commencement of its scale; so that the size of the divisions on a given length was doubled, tripled, &c. as one or more weights were employed, the diameter of the stem being lessened in the subduplicate proportion of the increased length of the divisions. This method, however, in our author's opinion, has been carried to excess; and the following is recommended as a proper mean betwixt these extremes, to determine the specific gravity of spirituous liquors to three places of decimals. In this method the weight of water is supposed to be unity, or 1 with any number of cyphers annexed: "the whole compass of numbers, therefore, from rectified spirit to water, at 60° of heat, would be the difference between 815, the weight of rectified spirit, and 1000 the weight of water, which is 175. To make allowance for the lightest spirit and heaviest water, however, at all the common temperatures, the difference may be supposed 220. The stem might show every 20 of these divisions, and thus ten weights would be sufficient for the whole. Hence the inconvenience of shifting the weights, which has always been complained of,

would in a great measure be avoided: as people versant in that business would seldom err so far as to the whole amount of the difference previous to making any trial. Hence also the stem may be made small enough, and the scale graduated so nicely as to make the instrument sufficiently accurate. According to this arrangement, it would be proper to have the weights adapted to the hydrometer marked with the different specific gravities which they are intended to indicate; Zero on the top of the stem without a weight being suspended, and 800 at the bottom to which number the first weight would be added. Five weights being marked, 840, 880, 920, 960, and 1000, the division on the stem cut by the fluid and the stem, would be a number always to be added to that on the weight; the sum of the two showing the true specific gravity. The weights should undoubtedly be made to apply on the top of the stem, so as never to come in contact with the liquor; and in using the hydrometer, its stem should always be pressed down lower than the point at which it will ultimately rest, that by being wetted it may occasion no resistance to the fluid. The instrument itself should be of as regular a shape and with as few inequalities as possible, that all impediments to its motions may be avoided.

• **HYDROMETRY.** *n. f.* [*hydr* and *metron*.] The art of measuring the extent of water.

**HYDROMPHALUS**, in medicine and surgery, a tumor in the navel, arising from a collection of water.

**HYDROPHANES**, **OCULUS MUNDI**, or **LAPIS MUTABILIS**, a kind of precious stone highly esteemed among the ancients, but little known to the moderns till Mr Boyle made his observations upon it. Its specific gravity is about 2.042; its colour of an opaque whitish brown; it is not soluble in acids nor affected by alkalies, but is easily cut and polished. Sometimes it gives fire with steel, sometimes not. It is infusible *per se*; but when urged by a blow pipe, changes to a brownish brittle substance. It is found in beds over the opals in Hungary, Silesia, and Saxony, and over the chalcedonies and agates in Iceland. These stones in general are either of a yellowish green, milky grey, or of a yellow like that of amber. The most remarkable property of this stone is, that it becomes transparent by mere immersion in any aqueous fluid, but gradually resumes its opacity when dry. See **LAPIS MUTABILIS**.

**HYDROPHLOGE**, a word used by Mr Wiegand, for one of the component parts of water. See his *Gen. Syst. of Chem.* transl. by Hopson; p. 39.

(1.) • **HYDROPHOBIA.** *n. f.* [*hydrophos*; *hydrophobia*, Fr.] Dread of water.—Among those dismal symptoms that follow the bite of a mad dog, the *hydrophobia* or dread of water is the most remarkable. *Quincy*.

(2.) **HYDROPHOBIA** has likewise been sometimes found to take place in violent inflammations of the stomach, and in hysterics. See **MENSTRUUM**, *Ind.*

**HYDROPHYLACIA**, a word used by Kircher and some others who have written in the same system, to express those great reservoirs of water which he places in the Alps and other mountains for the supply of rivers which run through the se-

veral lower countries. This he makes to be one of the great uses of mountains in the economy of the universe.

**HYDROPHYLLAX**, in botany: a genus of the monogynia order, belonging to the tetrastichia of plants. The calyx is tetrapartite; the corolla funnel-shaped; the fruit two-edged and one-seeded.

**HYDROPHYLLUM**, **WATER LEAF**: a genus of the monogynia order, belonging to the pentandria class of plants; and in the natural system ranking with those of which the order is decurva. The corolla is campanulate, with five inclining longitudinal striae on the inside; the stigma is in the middle of the tube; the capsule globose and bivalved. There is one species, *viz.*

**HYDROPHYLLUM VIRGINIANUM**, the water leaf of Morison. It grows naturally in Canada and many other parts of America on moist low ground. The root is composed of many fleshy fibres, from which arise many large, round, foot stalks 5 or 6 inches long, jagged into five, or seven lobes, almost to the middle, and dented on their edges. The flowers are produced in loose clusters hanging downwards, bell-shaped, and of a dirty white colour. It is propagated by parting the roots; which ought to be done in autumn, that the plants may be well rooted before spring, otherwise they will waste a great deal of water.

• **HYDROPICAL.** } *adj.* [*Hydro* and *pala*.]

• **HYDROPICK.** } from *Hydrops*, Lat. 1  
Dropical; diseased with extravasated water. *Cantharides* heat the watery parts of the body, and *hydropical* water. *Bacon's Nat. Hist.*

The world's whole sap is sunk:

The general balm to *hydropick* earth hath come.

—*Hydropical* swellings, if they be pure, are not dangerous. *Hersman*.—

*Hydropick* wretches by degrees decay.

Growing the more, the more they waste away.

By their own ruins they augmented lie,

With thirst and heat amidst a deluge fry. *Keats*

—One sort of remedy he uses in dropical, the nature of the *hydropicks*. *Arbutnot*. 2. *Relax*

dropical.—Some men's *hydropick* insatiable thirst is increased to thirst the more, by how much more they

drank. *King Charles*.—Every lust is a kind of a dropical distemper, and the more we drink the more we shall thirst. *Talbotson*.

**HYDROPS**, in medicine, the Dropsy.

**HYDROSCOPE**, an instrument anciently used for the measuring of time. It was a kind of water clock, consisting of a cylindrical tube, or at bottom: the cylinder was graduated, or cut

out with divisions, to which the top of the water becoming successively contiguous, as it trickled out the vertex of the cone, pointed out the time.

See **HYDROSTATICS**, PART II, Sect. XII.

• **HYDROSTATICAL.** *adj.* [*Hydro* and *statis*.]

Relating to hydrostatics; taught by hydrostatics.

—A human body forming in such a fluid, will never be reconcilable to this *hydrostatical* law.

there will be always something lighter below, and something heavier above; because the body, the heaviest in specie, will be ever in the middle.

*Bentley*.

• **HYDRO**



HYDROSTATICALLY. *adv.* [from *hydro-* and *static*.] According to hydrostatics.—The weight of bodies around the earth is ever proportional to a quantity of their matter: for instance, a

pound weight, examined *hydrostatically*, does always contain an equal quantity of solid mass. *Bentley.*

HYDROSTATIC BALANCE. See BALANCE, § 3.

## H Y D R O S T A T I C S.

DEFINITIONS and Division of the Sciences.

HYDROSTATICS. *n. s.* [*hydro*, and *static*; *hydrostatique*, Fr.] The science of weighing; weighing bodies in fluids.

This science not only treats of the weighing of, and of solid bodies in them, (as Dr Johnson observes above,) but comprehends their natural properties in general, particularly their rest, gravity, equilibrium and motions.

This last branch of the subject, when treated by itself, forms a distinct science, entitled *HYDRAULICS*; but it is so necessarily connected to the other branches of *HYDROSTATICS*, that it would be improper to separate them, farther by describing the former as the 1st part, and latter as the 2d part of this treatise.

### PART I. HYDROSTATICS.

#### SECT. I. OF FLUIDITY.

HYDROSTATICS, properly so called, in distinction from *HYDRAULICS*, we are taught to determine the gravity or pressure of fluids upon solids, or upon each other, in vessels where they are not allowed to escape or run off, but rest at rest.

ISAAC NEWTON's definition of a fluid is the same with that of the late Mr George A., whose writings on this subject we shall chiefly follow in the present treatise. He defines a fluid to be a body whose parts are so loosely connected together, that they easily yield to any force imposed upon them, and move freely amongst each other. In this sense, fire, air, &c. are considered fluids. In almost every physical speculation, where experiment can reach, the subject admits of some illustration; where that is denied, the inquiries are in general vain and conjectural. We do not know the form of the parts of which matter is composed, and can make no experiment to reduce them into their primary particles. There is nothing more different in accuracy and truth, than that apprehension which is adequate to the purposes of human life, and that which is necessary to the investigation of a philosopher. There is nothing more obvious to common sense, than *fluidity*, yet the philosopher finds it properly difficult to be conceived, and which would not give credit to, if it was not rendered familiar to him by custom and experience. It is a physical phenomenon which has not yet been explained, and of which it is very difficult to give an account. It is indeed, impossible to comprehend, how a material and incompressible substance can be composed of parts so elementary, so easily separable from themselves, and yet with so little difference, as to assume immediately the form of a fluid into which it is united; that its sur-

face is always parallel to the horizon, or perfectly level; that, in syphons, or when agitated by the wind, it makes isochronous vibrations, or undulations like a pendulum; that it runs off where favoured by the smallest descent? &c. &c. Yet all these facts, being common and familiar, occasion no surprise to mankind in general.

FLUIDITY is caused by a certain degree of fire, which, when employed for this purpose, disappears with respect to any other sensible or perceptible effect. It does not dilate the volume, but resists the particular attachment of the parts. Some have endeavoured to give mechanical ideas of a fluid body, by comparing it to a heap of sand; but the impossibility of giving fluidity by any kind of mechanical comminution, will appear by considering two of the circumstances necessary to constitute a fluid body: 1. That the parts, notwithstanding the greatest compression, may be moved, in relation to each other, with the smallest conceivable force, or will give no sensible resistance to motion within the mass in any direction. 2. That the parts shall gravitate to each other, whereby there is a constant tendency to arrange themselves about a common centre, and form a spherical body: which, as the parts do not resist motion, is easily executed in small bodies. Hence the appearance of drops always takes place when a fluid is in proper circumstances.

Let us now see how far these qualities may be procured by mechanical operations, even executed without those imperfections that necessarily attend human performance. A body of sand, the particles of which should be perfectly spherical and polished, or smooth, would only imitate a fluid in being able to spread itself upon a smooth plane instead of lying in a heap, but would possess neither of the two qualities essential to a fluid body. For a heap of spherical bodies, if compressed, could not move by relation to each other, except by a force sufficient to balance that by which, in this case, they are necessarily retained in their places. Neither can the parts of the supposed body of sand cohere, either to themselves or to other bodies, in the manner of fluids, as in each particle the mass of gravitating matter must be great in proportion to the point of contact by which they should cohere. If the cohesion of the particles of sand increased, the spreading quality would be diminished.

Many other differences might be pointed out; but supposing every thing else favourable to the mechanical theory, yet still there would remain to be explained the operation of fire, which is so essential to fluidity. This would lead us too far, as it would render it necessary for us to investigate the nature of that resistance by which the figure of bodies is preserved in their hardness. By fire hard bodies are made soft; but it is not pro-

perly the portion of loose fire which augments the volume of bodies that renders them fluid: their fluidity is occasioned by a certain quantity of fire, which then disappears, with regard to any other sensible or perceptible effect.

SECT. II. *Of the GRAVITY of the PARTICLES of FLUIDS, and its EFFECTS on the FLUIDS themselves.*

ALTHOUGH no one finds any difficulty in allowing that water and other fluids are really ponderous, and do actually gravitate when considered as a whole body, being convinced by their own senses, that a vessel weighs less when empty, than when it is filled with any fluid, and weighs heavier the more it contains; yet, in the early times of philosophy, there were persons who believed fluids did not gravitate *in proprio loco*, as they termed it; that is, when immersed in the same, or a different fluid. A simple experiment will shew that they were mistaken, and that fluids lose nothing in their weight *in proprio loco*.

Take a hollow glass ball, such as is represented in Plate CLXXXV. fig. 2, furnished with a brass stop-cock, and made so heavy as to sink in water. Exhaust it of its air, and then shut the cock. Exhausting the air from it, gives room to a quantity of water equal in bulk to the exhausted air. Suspend it now from the end of the balance, so that the bottle and the stop-cock may be under the surface of the water in the jar, and then counterpoise it by a weight in the opposite scale. If we now open the cock, that the water may run into the bottle, the water will rush in, and the ball will preponderate, and bear down the beam on which it hangs; clearly proving, that the parts of water retain their gravity in water, so as to press and bear down upon the parts beneath them, otherwise the phial would not become heavier upon the admission of the water; and it will appear that the ball over-balances the counterpoise, as much as the weight of the quantity of water in the ball.

To facilitate the explanation of hydrostatic phenomena, it has been usual for the writers on this subject to consider the fluid in a vessel as cut into several horizontal planes, or imaginary surfaces, and to consist of a vast number of small, equal, lubricous, spherical globules. Thus, fig. 3, pl. 181, A B C D may represent a vessel consisting of such globules, *a b, c d, e f*, imaginary horizontal surfaces. Besides this imaginary horizontal division of a fluid, they often consider it as divided into perpendicular columns, from the top to the bottom of the fluid, as at fig. 4. Though fluids are subject to the laws of gravity as well as solids, yet their fluidity occasions some peculiarities necessary to be noticed. The parts of a solid are so connected together as to form but one whole; their effort is as it were concentrated in a simple point, called the centre of gravity. This is not the case with fluids; the particles here are all independent of each other, are extremely moveable, yielding to the least effort that tends to separate the one from the other.

The PARTS of a FLUID GRAVITATE independently of each other, and this is a natural consequence of their fluidity, or their not adhering to-

gether; whereas the particles of a solid cohere together, and gravitate as one mass. It is clear, by this principle, that if a hole be made in a vessel full of water, the power necessary to prevent the fluid from running out, must be able to overcome the column of the fluid pressing on the hole; that the weight to be overcome is the weight of the column of the fluid above the hole, whether there is only this column of the fluid acting on the part stopping the hole, or whether the vessel be full.

This will be rendered clearer by an experiment made with the cylindrical glass vessel A B C D, fig. 5, pl. 181, which has a hole at bottom. A cylindrical tube of brass passes through, and is fixed to this hole; a small piston, or plug, is forced into this tube; and, being well greased, slides up and down; a long wire is fixed to the piston, to be hooked on to one arm of the balance. On the upper part of this short tube may occasionally fitted a glass tube, G H, which is exactly of the same diameter as the brass tube, and of the same height with the large vessel.

Having fitted the glass tube in its place, pour in water up to the mark, put weights on the scale at the opposite arm of the balance, till the piston just begins to rise; then take away the glass tube, and fill the large vessel with water to the same height, and it will be evident that the same weight as before overcomes the piston. Now as the same weight overcomes the piston, whether a column of water be only the height of the piston, or whether the vessel be full of water, it is clear that particles of water exercise their gravity independent of each other; but if the water contained in the outer vessel was changed into ice, to raise the piston we must use a weight equal to the weight of the whole column of water.

The SURFACE of a FLUID which is contained in an open vessel, and free from all external impediments, will be LEVEL, or parallel to the horizon. No part of a fluid can stand higher than the rest: for, if any part be raised, it must descend by the force of gravity, and, as it descends, will spread and diffuse itself till it is on a level with the other parts; for, having gravity, and yielding easily to every impression, they obey the force of gravity, and slip down till they come to a level.

As the gravity of the particles reduces the surface to a level, so likewise it occasions a pressure on the lower part, greater or less in proportion to their depths below the surface, each part containing a pressure equal to the weight of those that lie above it; consequently, the particles which are at equal depths below the surface are equally pressed. In other words, as the surface of the fluid is parallel to the horizon, and as the lower parts sustain the upper, and are pressed by them, this pressure will be in proportion to the incumbent matter, that is, to the height of the fluid above the particle that is pressed. As the upper surface of the fluid is parallel to the horizon, all the points of any surface that may be conceived within the fluid, parallel to the horizon, are equally pressed. Should this equilibrium of pressure be at any time destroyed, and there be a greater pressure on one part of the surface than on the other parts, the fluid yielding to any unequal

part will be moved, that is, will ascend till the force becomes equal.

We may confirm this by a simple experiment : a glass tube. Stopping one end with your finger, immerse the other in water. The water rises in the tube; but the tube being full of air, while you keep your finger upon the orifice, the rise is but small; but if you take away your finger, that the air which compressed may escape, water will rise up into the tube, and not be still till it attains the same height with the external water.

Fluids make no effort but in the direction of gravity, or perpendicularly downwards; but they exert a force of pressure EQUAL to their weight, in all directions, and in all EQUALLY. It follows from the nature of a fluid, for its particles yield to any impression, and are easily moved; therefore no drop will remain in its place, while it is pressed by a superincumbent fluid, it is not equally pressed on all sides; because, being aided itself, it will yield to every impression, and is free to move, unless it be acted upon by equal forces, in all possible directions. But it cannot move, because the surrounding drops resist on all sides with the same force that it endeavours to move, and consequently the drop must remain still; what is thus proved of one drop, holds equally true of all; consequently all the parts of a fluid, at equal depths below the surface, are pressed equally in all directions.

Let us take the several glass tubes, A, B, C, D, &c. *pl. 185.* which are open at both ends; immerse them in water to the same depth, their upper orifice being stopped by the finger. Upon removing away the finger, the water will rise to the same height in all the tubes, though it enters the lower end in very different directions: in A the pressure is directed upwards, in B downwards, in C sideways, and in D obliquely, but the pressure is equal in each. If we pour a greater quantity of water into the vessel, it will rise equally in the tubes; so that fluids press in all directions, with force proportionable to their heights.

The same experiment is perhaps rendered still clearer by pouring some mercury into tubes. The tubes for this purpose are smaller than those to be used in the former experiment: some of them are straight, and others bent at various angles. Though the tubes are open at both ends, one of the extremities should be closed till after the immersion, to prevent the mercury from falling out. On immersing the lower end of these tubes in water, the mercury will ascend toward the upper end of the tubes. It is to be remarked, concerning this experiment, that whatever be the angles at which the tubes are bent, and however they are inclined to the horizon, if before immersion the mercury in all the tubes be on a level, it will continue so after immersion, provided all the tubes are immersed to the same depth. Consequently, when it has been proved that the pressures of a fluid are the same on the surface pressed, at all their depths from the surface of the incumbent fluid, it will follow, that the pressure of a fluid is not only propagated in all directions, but that the quantities of the pressure at the same depths, and on a given surface, are equal in all directions.

From a cursory view of the subject, some may consider it as a kind of mechanical paradox, that the pressure of a fluid upward, or in a direction contrary to that of gravity, should be nothing more than a consequence of gravity itself; but it is very easy to shew, from mechanical principles, that a force acting in a given direction may communicate pressure through a number of intermediate bodies, so that the last body shall be impelled in any direction whatever, even in that which is directly contrary to the original impulse; and this is the case in respect of the particles which compose fluids.

From the foregoing experiments it very clearly appears, that the PERPENDICULAR PRESSURE of any fluid column, is, from some UNKNOWN connection of the parts, diffused laterally in every direction; and at the same depth, the pressures, estimated in any direction, are equal to each other. What has been proved of water obtains in all other substances that are fluid, and under the influence of gravity.

**SACT. III.** *Of the ACTION of FLUIDS against the BOTTOMS, SIDES, and TOPS, of the VESSELS which CONTAIN them.*

It is evident, that the bottom and sides of a vessel containing a fluid (and the top also, when the fluid is raised above it in a tube) are pressed by the parts of the fluids which immediately touch them; and as action and re action are equal, these parts all sustain an equal degree of pressure. As the pressure of fluids is equal every way, the bottoms and sides of the vessels are pressed as much as the neighbouring parts of the fluid; but it has been shewn that this action increases in proportion to the height of the fluid, but is every way equal at the same depth. This pressure depends on the height, not the quantity of the fluid; consequently, when the height of the fluid, and the area or surface pressed, remain the same, the action upon this surface will always be equal, however the figure of the vessel be changed. In other words, the pressure which the bottom of the vessel sustains from the fluid contained in it, whatever be the shape of the vessel, is equal to the weight of a pillar of the fluid, whose base is equal to the area of the bottom, and whose height is the same with the perpendicular height of the fluid.

That this is the case, in vessels that are equally wide from top to bottom, is obvious, because the bottom of such a vessel does actually sustain such a column of fluid, a column in this case equal to the whole weight of the fluid. Here the whole weight of the fluid contained in the vessel, and no other force besides, presses upon the bottom, and is consequently proportional to the quantity of matter contained in the vessel, which quantity is as the surface of the bottom, and the perpendicular height above it. But that the case should be the same in irregular vessels, is not so easy to conceive; for instance, that in a vessel which from a large bottom grows narrower as it rises, the bottom should bear the same pressure when the vessel is filled, as it would were the vessel equally wide throughout from bottom to top, seems strange, yet is what necessarily follows from the nature of fluidity.

Before we proceed to illustrate this proposition by experiment, it may not be improper to explain

it by diagrams; considering it, 1. when the vessel is narrower at the top than the bottom; 2. when it is wider at the top than the bottom.

1. If the vessel  $M N P T$ , *fig. 7*, *pl. 185*, is smaller at the top than at the bottom, the pressure upon the bottom,  $ET$ , is as great as the pressure upon the bottom of a cylindrical vessel,  $A B C D$ , *fig. 8*, of equal base and height, when they are both filled with water, or any other fluid, notwithstanding there will be considerably more water in the cylinder than the cone. Make  $F G$ ,  $O R$ , in the cylinder, *fig. 8*, equal to  $O R$ , the base of the column  $M N O R$  of the cone, *fig. 7*. Now as these columns of water are equal, it is evident that  $O R$  in the cylinder and  $O R$  in the cone sustain an equal weight, and consequently an equal pressure. It is also evident, from what has been explained at the beginning of this article, that every part equal to  $O R$ , at the bottom of the cylinder, is pressed just as much as  $O R$ . But it is requisite to prove, that every part at the bottom of the cone is equal to  $O R$  at the bottom of the cylinder; for instance, the part  $F I$  is pressed just as much as  $O R$  is. It has been shewn that all equal parts of a fluid, at equal depths from the surfaces, are pressed equally; but the drops contiguous to  $F I$  and  $O R$  are at equal depths from the surfaces; therefore these drops, and consequently the parts  $F I$  and  $O R$ , are equally pressed. Now as every part equal to  $O R$ , in the bottom both of the cone and cylinder, is pressed as much as  $O R$ , and since one bottom is equal to the other, it follows, that the whole pressure upon  $F T$  is equal to the whole pressure upon  $C D$ .

But although it appears that the proposition is true, some persons have a difficulty in discovering the reason why it is true; for it certainly does not seem likely, at first view, that  $F I$ , with no more water over it than fills the space  $F E I$ , should be pressed as much as  $O R$ , which sustains the whole column  $M N O R$ . But it must be remembered, that the water  $F E I$  presses upwards against  $F E$ , as well as downwards against  $F I$ ; and if a hole was made at  $F E$ , and a tube soldered therein, the water, by the pressure upwards, would be sustained in the tube at the same height that it stands in the vessel; therefore this pressure is equal to the weight of as much water as would fill the tube  $C A F E$ .

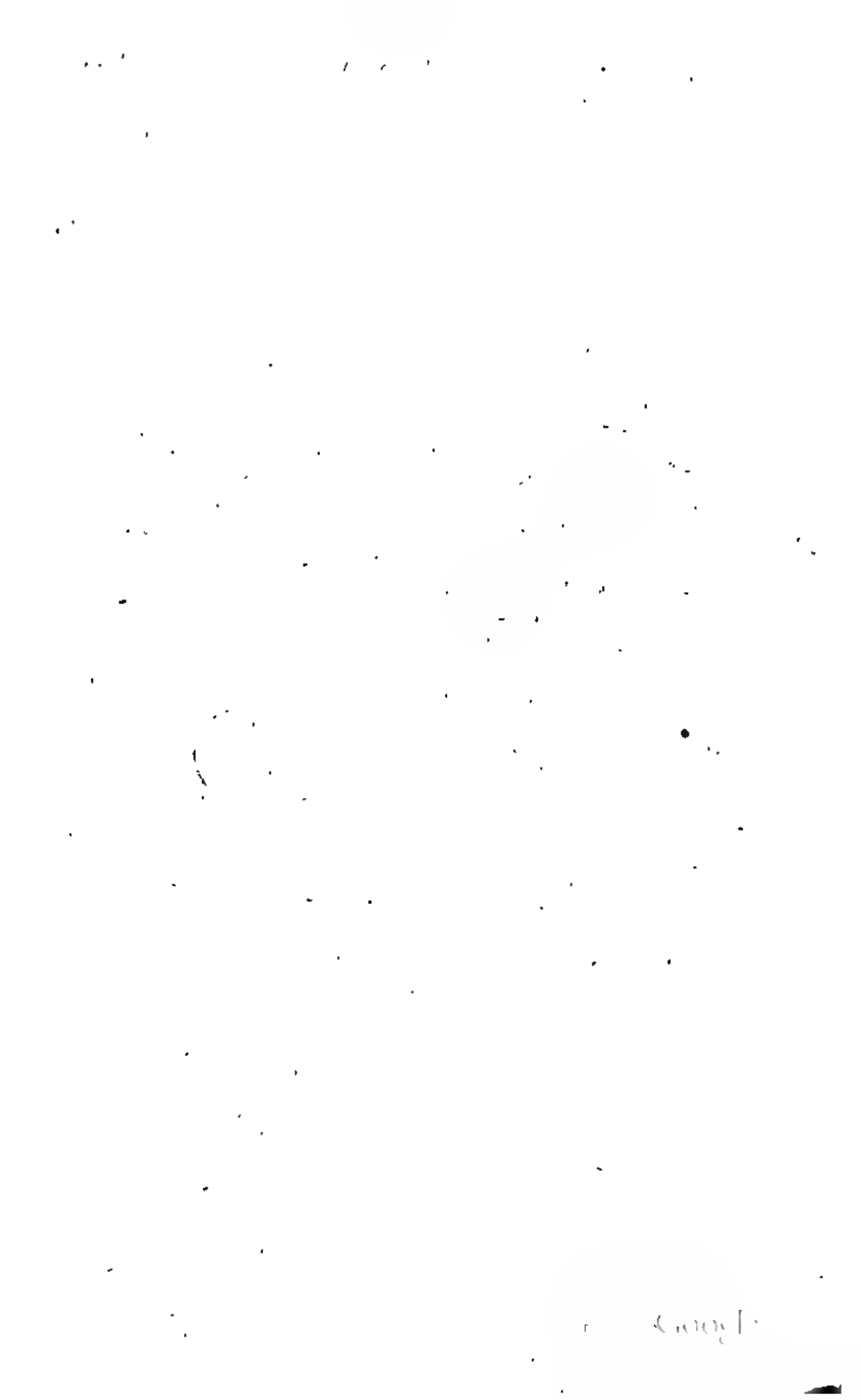
Now the same pressure which would support the water in such a tube acts upon  $F E$ ; but the re-action of  $F E$  downwards is equal to the action upwards against it: that is,  $E F$  keeps the water down with a force equal to that with which it endeavours to rise, equal to the difference of weight between  $F E I$  and  $M N O R$ : and as  $F I$  sustains both the weight of the water  $F E I$ , and the action or force with which the water is kept from rising, but  $O R$  sustains only the weight of water  $M N O R$ , the pressure upon  $F I$  will be equal to the pressure upon  $O R$ , and the same may be proved of any other column. Therefore the bottom of the cone is as much pressed by the weight of water which fills the cone, and this re-action together, as the same bottom would be pressed by the weight of as much water as would fill up the whole cylindrical space  $C B F T$ ; that is, the pressure upon the bottom of a conical vessel, is e-

qual to the pressure upon the bottom of a cylindrical one of the same base and height.

The same mode of reasoning may be applied to the vessel  $D B L P$ , *fig. 9*, which consists of two cylindrical parts  $N M L P$ , a great cylinder at the bottom, and  $D B I V$ , a lesser one at the top. For the pressure upon  $L P$ , when the vessel is full of water, will be as great as if the vessel was wide at top as at bottom; that is, as great as would be upon the same bottom  $L P$ , supposing the vessel was an uniform cylinder, whose base was  $L P$ , and height  $L F$ .  $L A$ , and  $O R$ , are equal drops at the same depth, are pressed equally; and  $O R$  having as much water to sustain, as much pressed as if the vessel was an uniform cylinder. Therefore  $L A$ , or  $C P$ , or any other equal part at the bottom, and consequently the whole bottom, is as much pressed in one case, it would be in the other. Indeed  $L A$  will have less water to sustain than  $O R$ ; but the column  $N T L A$  presses upwards against  $N T$  with a force equal to the difference between the column and  $D B O R$ , or to the weight of as much water as would fill the space  $F E N T$ ; if a hole was made at  $N T$ , and a tube,  $F E N T$ , soldered into it, the pressure against the bottom of the tube would support water in it to the height  $N T$ , the same height it stands at in the tube  $B I V$ . Now as the re-action of  $N T$  downwards is equal to the action upwards against it, the force with which  $N T$  keeps the water below it, down against  $L A$ , is equal to the force with which this water presses against  $N T$ .  $L A$  is therefore pressed down not only with the weight of the water  $N T L A$ , but likewise by the re-action of  $N T$ , which is equal to the weight of as much water as would fill  $F E N T$ , and make  $N T L A$  equal to,  $D B R O$  whence it follows, that the weight and re-action together on  $L A$ , are equal to the weight on  $D B R O$ , by which  $O R$  is pressed; and the same may be proved of every other equal portion of the whole bottom and cover; and therefore, by the weight and re-action,  $L P$  is as much pressed as if it was the bottom of a cylindrical vessel  $F H L P$ , having the same dimensions at the top as at the bottom, and filled with water to the height  $L F$ . But to proceed.

Though the pressure upon  $F T$ , *fig. 7*, is equal to the pressure upon  $C D$ , when both vessels are filled with water to the same perpendicular height, yet if they were filled with ice, or any other solid substance, instead of water,  $C D$  would be more pressed than  $F T$ . For  $C D$ , whether the vessel be filled with ice or water, sustains the whole weight of the body which rests upon it, and no more; but  $F T$ , which, besides the weight  $M N F T$ , sustains the re-action of the sides  $M N T$ , when the vessel is filled with water, has no true weight to sustain when it is filled with ice, or any other solid body, does not press upwards. This is a property, which, as it arises from the nature of a fluid, belongs to fluids only;  $F T$  will therefore be only pressed by the weight of the ice, and consequently will be more pressed than  $C D$ , in proportion as the cone is less than the cylinder, when their bases and heights are equal. For the same reason  $L P$ , if it were full of ice, would be as much less pressed







an when it is full of water, as the quantity of water contained in the compound vessel N M L is less than the quantity of matter contained in cylindrical vessel, whose base is L P, and height P.

2. The 2d case of the proposition is when the vessel A B O R, *fig. 10*, is wider at top than bottom. Here also the pressure of any fluid upon the bottom, O R, of it, is the same as in a cylindrical vessel, S T O R, of an equal base, and filled with the same sort of fluid to the same height. For the bottom O R, in either case, sustains just the same quantity of fluid, and consequently the same quantity of matter. If it is the bottom of a cylinder, it sustains no more than the column S T O R, since the vessel holds no more. If it be the bottom of an inverted cone, as A B O R, then it sustains only the same column; for though the vessel holds more than this, yet all the rest of the fluid is supported by the sides A O, B R, and therefore does not press on the bottom.

Thus whether a vessel be narrower or wider at top than at the bottom, the pressure upon the bottom is the same as in a cylindrical vessel of the same base and height; for when it is narrower at top than at the bottom, though it holds less water than the cylindrical one would, yet the pressure is not less, because the reaction of the sides supplies the defect; and when it is wider at top than at the bottom, though it holds more water than the cylindrical one would hold, yet the pressure is not greater, because the sides support the excess.

Let us now confirm by experiment, what we have thus endeavoured to render plain without it.

The apparatus, *fig. 11*, is designed for this purpose. It is sometimes called the apparatus of CHAL, sometimes the apparatus for illustrating HYDROSTATIC PARADOX. It consists of three vessels, *fig. 12*, *fig. 13*, and A B C D, *fig. 11*, each of which are of the same size at bottom, and of the same height, and may be screwed alternately into brass barrel E F, *fig. 11*, in which a piston can be pushed up and down with ease. One of the vessels, *fig. 12*, is cylindrical; the other A B C D, *fig. 11*, is an inverted cone, wider at top than bottom; the third, *fig. 13*, is a tube screwed to a plate, which makes the bottom the same size as that of the other two; it has a funnel at top to prevent water, in making the experiment, from being lost.

First screw the cylindrical vessel to the barrel, pushing down the piston as low as it will go, then hook the wire of the piston to the rings from the short ends of the steelyards G H, I K. Now pour water in the cylinder up to the mark in the glass, and find what weights, suspended from the arms of the steelyard, will raise the piston;

then take the cylindrical vessel from the barrel, substitute the vessel A B C D, *fig. 11*, which is an inverted cone, in place of the former; fill it with water to the mark, as before, and hook the wire of the piston to the steelyards; and weigh the quantity of water is now many times greater than what was in the cylinder, yet the counterpoise will raise the piston. Take off the conical vessel, and screw on the tubular one; though this holds a much smaller quantity of water than either of the former, still it requires the same

counterpoise. The friction of the piston, being the same in every case, makes no alteration in the experiment.

To show that the lateral pressure is equal to the perpendicular pressure upon a larger scale, and in a manner which relates more to the preceding experiment, we have delineated an apparatus, *fig. 1. pl. 186*, with 3 tubes, that communicate with each other. The middle one is a large glass tube or cylinder, A B; the lower end is firmly cemented into a strong brass hoop; to the sides of this hoop are soldered the brass tubes C, D, into each of which a glass tube is cemented. One of these, E F, is parallel to the large glass vessel A B; but the other C D, is inclined thereto. The inclined tube is sometimes furnished with a joint, that the inclination may be varied as may be necessary.

If we pour water into the tube E F, this will run through C, into the larger vessel A B, and rise therein; and if we continue pouring water until it comes to any given height, as I K, and then leave off, the surface of the water in the small tubes E F, C D, will be found at the same height; the perpendicular altitude is the same in all the three tubes, however small the one may be in proportion to the other. This experiment clearly proves, that the small column of water balances and supports the large column; which it could not do if the lateral pressures at bottom were not equal to each other. Whatever be the inclination of the tube C D, still the perpendicular altitude will be the same as that of the other tubes, though to that end the column of water must be much longer than those in the upright tubes. Hence it is evident, that a small quantity of a fluid may, under certain circumstances, counterbalance any quantity of the same fluid. Hence also it is evident, that in tubes that have a communication, whether they be equal or unequal, short or oblique, the fluid always rises to the same height. Consequently water cannot be conveyed by means of a pipe that is laid from a reservoir to any place that is higher than the reservoir itself.

The ancients, it has been said, were ignorant of this principle, and knew not the use of pipes for conveying water up hills: but this assertion is not true; they did know the use of pipes, but chose to employ aqueducts in their stead, for reasons we cannot now with certainty account for.

Our next experiment proves, with great clearness, the HYDROSTATICAL PARADOX, that very great weights may be balanced by a very small weight of water, without its acting to any mechanical advantage: but, more particularly, it also proves, that its pressure upwards is equal to its pressure downwards, and all this even to those who have no previous knowledge of hydrostatical principles. The apparatus, *fig. 2. pl. 186*, consists of two large thick boards, C D, E F, connected together by leather, like a pair of bellows; hence it is usually called the *hydrostatic bellows*. A long brass pipe is fixed to the bottom board; so that water being poured in at the top, will pass between the two boards. We will suppose the boards of the apparatus oval; and that the longest diameter is 18 inches, the shorter one sixteen. Having poured water enough into the bellows to keep the boards asunder, and put six half

hundred weights on the top of the boards, we next pour water into the tube, to the height of three feet, and find it will push up all the weights. Thus the water in the pipe, which weighs but a quarter of a pound, sustains 300lb. weight. If we take off the weights, and try, by pressing upon the upper board, to force the water out at the upper tube; our strength will be scarce sufficient for the purpose. Thus we clearly see how great a pressure upwards is exerted by the water.

Another instrument has been invented, for proving that the pressure of fluids is in proportion to their perpendicular heights, without any regard to their quantity.

A B C D, *fig. 3, pl. 186*, is a box, at one end of which, as at *a*, is a groove from top to bottom, for receiving the upright glass tube I, which is bent to a right angle at the lower end as at *fig. 4*; and to that end is tied the end of a large bladder K, *fig. 4*, which lies in the bottom of the box. Over this bladder is laid the moveable board M, *fig. 5*, in which is fixed an upright wire. Leaden weights N N, *fig. 3*, to the amount of 16 lb. with holes in the middle, are put upon the wire, over the board, and press upon it with all their force. The bar *p* is then put on, to secure the tube from falling, and keep it upright; and then the piece E F G is to be put on, to keep the weights in a horizontal position, there being a round hole at *e*. Within the box are four upright pins, to prevent the board at first from pressing on the bladder. Pour water into the tube at top; this will run into the bladder: and after the bladder has been filled up to the board, continue pouring water into the tube, and the upward pressure of the fluid will raise the board with all the weight upon it, even though the bore of the tube should be so small that less than an ounce of water would fill it.

Upon this principle mathematicians assert, that the same quantity of water, however small, may produce a force equal to any assignable one, by increasing the height and base upon which it presses. Dr Goldsmith mentions having seen a strong hog-head split by this method. A strong, though small tube of tin, twenty feet high, was inserted in the bung hole; water was poured in this to fill the hog-head, and continued till it rose within about a foot of the top of the tube; the hog-head then burst, and the water was scattered about with incredible violence.

As the bottom of a vessel bears a pressure proportional to the height of the liquor, so likewise do those parts of the sides which are contiguous to the bottom, because the pressure of fluids is equal every way; and as the pressure, which the lower parts of a fluid sustain from the weight of those above them, exerts itself equally every way, and is likewise proportional to the height of the incumbent fluid, the sides of a vessel must every where sustain a pressure proportional to their distance from the upper surface of the liquor. Whence it follows, that in a vessel full of liquor, the sides bear the greatest stress in those parts next the bottom; and that the stress upon the sides decreases with the increase of the distance from the bottom in the same proportion; so that in vessels of considerable height, the lower parts ought to be much strong-

er than the upper, to be able to resist: a greater degree of pressure to which they are exposed.

#### SECT. IV. Of the ACTION of FLUIDS on BODIES IMMERSED in them.

ARCHIMEDES is the first mathematician we read of (See his tract *De Inſidentibus*) who made inquiries concerning the sinking and floating of bodies in fluids; their relative gravities, their specific gravities, their situations, and positions. He was perhaps also the first who ever attempted to determine in what proportion bodies differ from one another as to their specific gravities, and this was effected in order to discover the cheat of the Syracusan man, who had debased king HIERO'S CROWN, and though the means he employed were certainly much inferior to what would now be used, he was so pleased with his discovery, that being able to contain his joy, like a madman, he was running from the bath naked as he was, he is said to have run about the streets of Syracuse, crying *Eureka! I have found it!* Before we proceed to explain this interesting subject, some terms which have only been as yet loosely explained must be defined.

1. The DENSITY of a body is the QUANTITY OF MATTER which it contains under a given BULK. The density of a body is therefore measured by the proportion which its quantity of matter bears to its bulk; for, the more numerous the particles of matter are in the same portion of space, the greater is the density of the body, and the fewer the particles the less the density.

2. The SPECIFIC GRAVITY of a body is its WEIGHT OF IT when the BULK is given; or, the specific gravity of a body is its weight compared with another body of the same magnitude. It is called the *specific gravity*, because it is the comparative weight of different species or sorts of bodies. Thus, if the specific gravity of gold be to that of water as 19 to 1, the meaning is, that, bulk for bulk, or under equal dimensions, the weight of gold is to that of water as 19 to 1; or that a cubic inch of gold will weigh 19 times as much as a cubic inch of water.

3. The SPECIFIC GRAVITY of BODIES is as their DENSITY, for the specific gravity is the weight of a given bulk, and the weight of bodies is as their quantity of matter; therefore the specific gravity of a body is as the quantity of matter contained in a given bulk, that is, as its density.

4. The SPECIFIC GRAVITY of BODIES is INVERSELY as their BULK when their WEIGHTS are equal. The specific gravity of bodies is, we have already seen, as their density, and the density of bodies is INVERSELY as their bulk, when the weights are equal. Thus, if the specific gravity of gold be to that of silver as 19 to 11, and a cylinder of gold 11 inches high weigh a pound, a cylinder of silver having an equal base and weighing a pound must be 19 inches high; for since the specific gravities are 19 to 11, the bulks, that is, the heights must be as those gravities inverted, or as 11 to 19. If the specific gravity of mercury be to that of water as 14 to 1, and a cylinder of mercury a certain weight is 30 inches high, then a cylinder



iter of equal base must be 430 times as high; as the height of the cylinder of water will be 30, or 430 inches, or 35 feet.

THE MAGNITUDE of a body is expressed by a number denoting its relation to some criterion generally used, and similar to itself, as a cubical inch, &c. The *absolute weight* of a body is relating expressed by a number denoting its relation to some arbitrary or conventional standard as 1 pound, 1 ounce, of which it is a multiple or aliquot part; and in the same sort of matter supposed to be homogeneous, it depends upon and varies as the magnitude.

THE SPECIFIC weight or gravity of the same species of matter, whether its magnitude be great or small, as of  $A$ ,  $2A$ , or  $3A$ , is the same, being according to the definition of the weight of a given bulk. The object therefore of specific gravities is to distinguish different species of matter from each other. It is one of their most obvious qualities, weight of matter contained in a given space.

THE WEIGHT of any portion of matter is easily ascertained, but it is not always easy to measure the space occupied by a body, or its MAGNITUDE, and in some instances it cannot be effected without special methods. It is found expedient to employ

as a criterion some pure and homogeneous substance, as distilled water, whose specific gravity is nearly the same at all times; and by comparing this with other substances, the ratio of their specific gravity may be discovered; and denoting the specific gravity of water by any number, the numbers expressing the specific gravities of other bodies are hence obtained.

It follows, from what has been already demonstrated, that when a solid is immersed in a fluid, it is pressed by that fluid on all sides; and that the pressure increases in proportion to the height of the fluid above the solid. We may also prove this directly by experiment. Thus, tie a leathern bag to the end of a glass tube, and fill it with mercury; immerse the bag in water, but so that the upper open end of the tube may be always above the surface of the water; the pressure of the water against the bag will raise the mercury in the tube, and the ascent of the mercury will be in proportion to the height of the water above the bag.

When a solid is immersed in a fluid to a great depth, the pressure against the upper part differs very little from the pressure against the under part, and hence bodies very deeply immersed are, as it were, equally pressed on all sides; but a pressure which is equal on all sides may be sustained by soft bodies without any change of figure, and by very brittle bodies without their breaking. Take a piece of soft wax of an irregular figure, and an egg, enclose them in a bladder full of water; place it in a square box, and put on a movable cover, which will bear on the bladder; there may be added on this cover a weight of 100 or even 150 without breaking the egg, or any way altering the figure of the wax.

It has been shown, that fluids press upon bodies which they are contiguous every way, and on all sides, but the pressure upon each part is not the same; the altitude of the fluid is every where the same; the force of its pressure, and the several parts of the body, being at different depths, must thus

be differently affected: we have therefore to consider which of these impressions will prevail. It is evident that the lateral pressures all balance each other, being equal, as arising from equal altitudes of the fluid, and opposite in their directions; so that from these the body is in no way determined to any motion. But a body immersed in a fluid is pressed more upwards than it is downwards; for those parts of the fluid which are contiguous to the under surface have a greater altitude, and therefore a greater force, than those that are contiguous to the upper surface; the body must therefore be more violently elevated by the former than depressed by the latter, and would therefore ascend by the excess of force, were it devoid of gravity. For when a solid body is immersed in a fluid, it presses down, and endeavours to descend by the force of its gravity; but it cannot descend without moving as much of the liquid out of its place as is equal to it in bulk: it is therefore resisted, pressed upwards by a force equal to the weight of as much of the fluid as is equal in magnitude to the bulk of the body; being the difference in weight of two columns of the fluid, whereof one reaches to the upper, the other to the under surface of the body.

We shall illustrate this by a diagram. When any hard body, as a piece of lead, is immersed in water, the lower part of it, *m n*, *fig. 6. plate 186.* must be continually pressed upwards just as much as the water itself in the same place as the lead is pressed upwards. Now the force with which the water, *m n*, is pressed upwards, is exactly equal to the force with which it would be pressed downwards if the lead was out of the way; for every part of a fluid is pressed as much upwards as it is downwards. The force with which *m n* would be pressed downwards if the lead was out of the way, would be equal to the weight of the incumbent column, or of as much water as would fill the whole space *E H m n*; therefore the force with which *m n* is pressed upwards, and consequently the force with which the piece of lead is pressed upwards, is equal to the weight of as much water as would fill the whole space *E H m n*, or the whole space *HP m n*, if this space be taken equal to *E H m n*.

Let us next consider the force with which this piece of lead is pressed downwards: this force is just equal to the weight of as much water as is above it, that is it is, equal to the weight of the column *E H r s*. The difference therefore of the two pressures will be the difference in weight between the two columns *E H m n*, and *E H r s*; for the weight of the former is equal to the pressure upwards, and the weight of the latter is equal to the pressure downwards: consequently the pressure upwards will be as much greater than the pressure downwards, as the weight of the water *E H m n* is greater than the weight of the water *E H r s*. But the difference between these two weights is just as much as would fill the space *r s m n*, which the body fills; for just so much water added to *E H r s*, would make it equal to *E H m n*; consequently the body is pressed more upwards than it is downwards by a force equal to the weight of as much water as would fill the space taken up by the body. In other words, the body is acted upon by two forces in contrary directions, but the

force with which the fluid acts upon it to make it ascend exceeds the force by which it presses downwards: and this excess is equal to the weight of as much of the fluid, whatever it is, as would fill the space taken up by the body.

The case will be the same whatever be the figure of the body immersed; for suppose it to be a cone  $TS LV$ , *fig. 7, plate 186.* then as every equal part of a fluid at the same depth is pressed equally in all directions, if  $VI$  be equal to  $LV$ , it follows, that these two parts of a thin sheet of fluid  $FE$  will be pressed upwards by equal forces; but  $VI$  is pressed as much upwards as downwards, therefore  $LV$  is pressed as much upwards as  $VI$  downwards. Now the force that presses  $VI$  downwards is the weight of the fluid  $HPVI$  that is above it; consequently  $LV$ , where the bottom of the body is placed, is supported by a force equal to the weight of the column  $HPVI$ , and this column is equal to  $MHLV$ . Therefore the body is pressed upwards with a force that is equal to a weight of as much of the fluid as would fill the whole space  $MHLV$ .

The same body is in the mean time pressed downwards by the weight of all that fluid that is above any part of it, that is, by the weight  $I. T. S. V. H. M.$  and not merely by the column  $a. W. T. S.$ , which reaches from the surface to the top of the body. From hence it follows, that the difference between the centre column  $M. H. L. V.$ , or such a column as this would be if the body was out of the way, and the column  $L. T. S. V. H. M.$ , is the difference between the pressure upwards and the pressure downwards. But this difference is plainly equal to as much of the fluid as would fill the space the body takes up; the force therefore, by which the fluid acts upon the body to make it ascend, exceeds the force by which it presses downwards, and this excess is equal to the weight of as much of the fluid as would fill the space taken up by the body.

But as all bodies by the force of gravity tend downwards, it is clear from what has been said, that it depends upon the absolute weight of the immersed body whether it shall ascend or descend. 1. If the weight of the body exceed that of an equal bulk of the fluid, the excess of force will tend downwards. 2. If the weight of the body be less than an equal bulk of the fluid, the upward pressure will prevail, and it will ascend. 3. If both be precisely equal, the body will remain at rest in any part of the fluid.

Fast, then, a body immersed in a fluid will sink if it be specifically heavier than that fluid; for it endeavours to descend by its own weight, and is supported by a force equal to the weight of an equal bulk of fluid, or of as much fluid as will fill the space taken up by the body. If therefore the body be specifically heavier than the fluid, i. e. bulk for bulk heavier than the fluid, its weight will be greater than the pressure upwards of the fluid which is to support it; and, consequently, this pressure will not so support as to keep it from sinking. If we throw a stone into the water, it sinks, for it is specifically heavier than the water; that is, where the bulks are equal, the weight of the stone is greater than the weight of water; therefore the force with which it endeavours to descend is greater than the excess of pressure up-

wards, which is all there is to support it; and being too weak to sustain it, the stone falls to the bottom.

A BODY that is IMMERSED IN A FLUID, rises to the surface, and swims upon it, if it be specifically lighter than the fluid. A piece of wax, when it is immersed in water, is pressed by the water both upwards and downwards; but the pressure upward, exceeds the pressure downward, and this excess is equal to the weight of a mass of water as is of the same bulk with the piece of cork; therefore, as far as the action of the water is concerned, the cork ought to rise to the surface, and the cork itself being also specifically lighter than water, the force with which it tends to rise is less than the force which buoyancy exerts; it must therefore on this account rise till it comes to the surface. Hence the reason is plain, why oak, and elm, that are specifically lighter than water, will swim in it; while ebony and gum, that are specifically heavier, will sink.

There is generally a part of any body that floats on the water below the surface, and this part is equal in bulk to as much of the fluid as it weighs what the body weighs. Let  $p, s, e, i$ , Fig. 8, be a piece of cork, then  $e, i$ , is the part below the surface AB of the water, and is equal in bulk to as much water as would weigh what  $p, s, e, i$ , the whole cork weighs. Thus the pressure with which the water at  $e, i$ , is pressed upon is exactly the force with which it would be pressed downwards if the cork  $p, s, e, i$ , was not in the way, because every part of a fluid is pressed equally in all directions. But the force with which the water would be pressed downwards if the cork was not there is equivalent to the weight of as much water as would fill the space taken up by the part of the cork below the water; and consequently the pressure with which  $e, i$ , the bottom of the cork, is pressed upwards, is equivalent to the weight of as much water as would fill up the space  $e, s, e, i$ , the part of the cork below the surface. If therefore the part which is below the surface has the same bulk as a quantity of water that would weigh equal to the whole cork weighs, then the pressure upwards will be equal to the weight of the cork, and it will not sink.

A BODY that has the same SPECIFIC GRAVITY with the fluid into which it is immersed, will rest in any part of the fluid wherever it happens to be placed. For the body endeavours to descend by its own weight, and is prevented from descending by a force equal to the weight of an equal bulk of fluid; but when the body and the fluid are of the same specific gravity, equal mass is of each the same weight, and consequently the force with which the body endeavours to descend, and the force which opposes the descent, are equal to each other; and as they act in contrary directions, the body will rest between them, so as neither to sink by its own weight, nor to ascend by the pressure of the fluid upwards.

From these positions, it is plain, that in any contrivance the specific gravity of any body can be varied so as to be one while greater, and then less, and then equal to the specific gravity of the fluid wherein it is immersed, the body will sink, or rise, or remain suspended, according to the circumstances.

variations of its specific gravity. And this is seen in the experiment of the little glass images that some philosophers exhibit, which are to ascend or descend, or remain suspended in a fluid.

These images being set to float on the water, the vessel must be covered with a bladder by which the neck of the vessel, that in which lies on the surface of the water may force its way out when it is condensed by the

The images themselves are nearly of the specific gravity with the water, but rather a lighter, and consequently float near the surface, the images being hollow are full of air, and by means of small holes in their heads, communicate with the air without. When the bladder lies beneath the bladder is pressed by the air, it presses on the surface of the water; and the pressure is propagated through all the water, the portions which are contiguous to the sides of the images are thereby forced into the images, by which means the air within is condensed, and at the same time the weight of the images increased by the weight of the influent water, and when so much water is forced in as to render the specific gravity of the images greater than that of the water, the images descend to the bottom, where they remain as long as the pressure continues; but when that is taken off, the removal of the hand, the condensed air in the images dilates and expands itself, and in so doing drives out the water, upon which account the images become specifically lighter than water, and of course ascend. As the pressure on the bladder is greater or less, so must the quantity of water which is forced into the images; and therefore, whenever it happens, that during the ascent or descent of an image, such a pressure is applied as suffices to force in just as much water as is requisite to reduce the image to the same specific gravity with the water, the image stops, and is suspended; upon increasing the pressure it descends, and ascends if it be lessened. Some images begin to descend sooner or rise later than others, either because they are specifically heavier, or because the cavities in their legs are greater in some images in proportion to their bulk, than they are in others. This is but an experiment of mere amusement; many and important uses are the result of our being able to determine the specific gravities of bodies: we, therefore, we shall now proceed.

When immersed in a fluid, lose weight of an equal bulk of that fluid; in other words, every body immersed in a fluid loses a part of its weight equal to the weight of the fluid, which would fill the space taken up by the body. A piece of lead, or of any other substance, when immersed in water, is not so heavy as when out of water; for the water presses it more upwards than downwards, and the excess of the upward pressure will support part of the weight. This excess was shewn to be equivalent to the weight of as much water as has the same bulk with the lead; and consequently since the body immersed must lose as much of its weight as the fluid supports, the lead will lose the weight of an equal bulk of water.

Thus a cubic foot of lead  $r, s, m, n$ , hanging by the string  $LI$ , fig. 6, pl. 186, will weigh less in the water than it does out of it, because the water by its pressure upward against the lead will support a cubic foot of water, or 1000 oz. avoirdupois, for so much a cubic foot of water weighs, and consequently so much of its weight the lead must lose. Again, a body endeavours to descend by its whole weight; when it is immersed in a fluid, it is supported by a force equal to the same bulk of that fluid; and since these two forces act in contrary directions, the weight which the body retains in the fluid will be the difference between them, or it loses the weight of an equal bulk of the fluid.

The following experiment will render the position self-evident: The apparatus for it consists of a beam, a small hollow cylindric bucket  $AB$ , and another cylinder  $CD$ , which precisely fits the capacity of the bucket  $AB$ , fig. 9, pl. 186. Only a portion of one arm  $EF$  of the beam is represented in this figure. First, suspend the bucket by one end of the beam. At the bottom of the bucket is fixed a strong thread of silk with a loop on the lower end; to this loop the close cylinder is suspended. It is necessary to counterpoise these by a weight at the other end of the beam. Then let a jar of water under the cylinder, and gently lower the beam, and it will become lighter and lighter upon the beam as the cylinder descends. When it is quite immersed, the equipoise is destroyed by the descent of the weight of the other arm. To shew how much weight is lost by the cylinder, add the weight of a quantity of as much water as is equal in bulk to the cylinder; that is, fill the bucket, which is exactly the same size; and by doing it gradually, the equipoise will be restored by degrees till the bucket is full, and then the beam becomes truly horizontal as at first, the loss of weight being restored by the equal cylinder of water in the bucket.

It is evident from what has been said, when the loss of weight proceeds. It is no otherwise lost than as it is sustained by the action of a contrary force; and it becomes therefore obvious, why the weight of a bucket of water is not perceived while it is in the water, not because that weight is destroyed, but because it is supported; not because fluids do not gravitate when they are in fluids of the same sort, but because there is a pressure in a contrary direction which is exactly equal to their gravity.

As the weight which a body loses, when it is immersed in a fluid, is always the weight of as much of that fluid as is equal in bulk to itself, it follows, that the weight lost by the body cannot at all depend either on the depth of the fluid itself, or the depth to which it is immersed therein. An anchor loses no more of its weight when it is at the bottom than when it is just below the surface, for in either case it loses the weight of as much water as is equal in bulk to itself. It is not more easy to swim in deep than in shallow water, provided the water is not so shallow as to prevent one from striking freely; for whatever is the depth of the water, a man loses the weight of as much water as is equal in bulk to his own body; for which reason, shallow water will buoy him up with as great force as deep water.

Indeed it is easier to swim in the sea than in a river, because salt water is specifically heavier than fresh; and as a man loses the weight of as much salt water as is equal in bulk to his body, and in the river loses only the weight of an equal bulk of fresh water, the weight lost here being greater, salt water will buoy him up with the greatest force. There are very few, if any animals, that are specifically heavier than common water. The substances indeed of both animals and vegetables are specifically heavier; the floating of either is therefore to be attributed to the cells or receptacles interspersed within them, which are filled with air, oil, &c. substances lighter than water; so that, taken together, they form a mass specifically lighter than a comparative bulk of common water. The bulk of the body is also increased by distending the chest in inspiration. This has been proved by an experiment on a fat man of an ordinary size, by finding what weight he could support so as to have the top of the head just above water. When his chest was full of air; he was found to rise with 24 lb. of lead without striking out in the least, and 3 oz. more would have kept him under; but when his breast was not thus distended, he could only bring up 11 lb.

ALL EQUAL SOLIDS, though of DIFFERENT SPECIFIC GRAVITY, when immersed into the SAME FLUID, lose an EQUAL WEIGHT. The weight which gold, silver, lead, stones, or any other body loses in water, does not at all depend upon the sort or figure of a body, but upon its bulk or size. The stone loses the weight of an equal bulk of water, so does the lead; when, therefore, they are of the same size, they each of them lose the weight of the same quantity of water, that is, they lose an equal weight; but if two bodies of the same sort differ in size, they will lose different weights in proportion to their size.

To prove that the loss of weight is not affected by the absolute weight of the body, but depends on its size, it is only necessary to alter the weight of the cylinder, by adding to or diminishing the number of shot contained in it, and then repeat the experiment with it and the bucket as before, and the event will be the same. In the same manner too it may be shewn, that all bodies however different their specific gravity may be, if their magnitudes be equal, do suffer an equal loss of weight in the same fluid. Thus a cylinder of block tin, equal in dimensions to the brass cylinder, but specifically lighter, being immersed in water, will lose the same weight.

BODIES of the SAME WEIGHT, but of DIFFERENT SPECIFIC GRAVITIES, lose UNEQUAL PARTS of their weights when immersed in the same fluid. Thus suppose a piece of gold in one scale to weigh just as much in air as a piece of copper in the other scale. Now hang each by a horse hair on the hooks of the balance, and let them down into the glass vessels; and as soon as they are immersed in the water, the equilibrium will be destroyed, and the gold will outweigh the copper; for, as they are of equal weight, their bulks are as their specific gravities; that is, the gold will be as much less than the copper as the specific gravity of the gold is greater than that of copper: the gold, there-

fore, because it is the smaller of the two bodies, will lose less of its weight in water than the copper does, and will consequently outweigh the copper.

On the other hand, if the gold and copper be made of the same weight, when they are in water, then by drawing them out of the water the copper will become the heavier; for when they were under the water, each of them lost a part of their weight as the water could sustain, that is, each of them lost a weight in proportion to its bulk: but the copper being the bigger of the two lost the greater weight; and as the weight which they lost in water is recovered upon their being drawn up in the air, the copper recovers more weight than gold, and will therefore outweigh gold.

THE WEIGHT lost by a SOLID immersed in a fluid is communicated to the fluid. Though it loses part of its weight when immersed in a fluid, we are not to suppose that the weight is actually destroyed, but that a part is imparted to the fluid, the fluid constantly paying what the solid loses; for if we put the vessel of the water wherein the cylinders were immersed to a scale, and counterpoise it, it will appear upon the immersion of the cylinder that it will ponderate with exactly the same weight that the cylinder loses. Before we proceed to the method of discovering the specific gravity of bodies, I shall mention two curious facts, to shew how a heavy body like gold may be made to swim on water, and a light body like wood may be made to sink at the bottom of a vessel of water.

A BODY that is SPECIFICALLY HEAVIER than a FLUID, may be supported in it by the pressure upwards, if the pressure downwards be removed away. As bodies specifically heavier than water, cause the force wherewith they press downwards to exceed the pressure from beneath which opposes their descent, and the force wherewith they ascend is equal to the difference of those pressures; if by any contrivance those two forces can be reduced to an equality, then the bodies will not descend, but remain in the fluid. To shew this let a circular brass plate be exactly fitted to cover the lower aperture of a cylindrical tube. Keep it close to the tube by means of a string, and then immerse the tube perpendicularly in water till the plate of brass is plunged thereunto more than 8 times its own thickness. At this depth, the piece of brass is supported by the pressure of the water, and does not sink, though you let go the string. The brass could not descend by its own weight, it is pushed upward by a weight equal to that of a cylindrical column of water, having the same base as the brass plate, and being 8 times thicker than it, because brass is 8 times specifically heavier than water, the weight of a cylindrical column of water which presses upward, and the weight of the brass by which it endeavours to descend, are equal, and consequently the brass will be supported in equilibrium.

A BODY, that is SPECIFICALLY LIGHTER than the fluid in which it is immersed, will sink, if the pressure upward is prevented. To prove



let a bit of cork be so fitted to the bottom of a cylindrical vessel, (fig. 10, pl. 186.) that the cork shall be every where in contact: now, if you pour mercury into the vessel, you will find the cork will not ascend till it be separated from the bottom of the vessel. *a* represents the cork, and *b* the mercury. The effect of a fluid's pressure is in a direction contrary to that of gravity: is evinced by a very decisive experiment; as when the fluid is prevented from communicating with the under surface, the cork continues pressed to the bottom of the vessel, partly by its weight, and partly by the pressure of the mercury on its upper surface.

From what has been said we may discover the nature of *sinking* and *swimming*. We see that if a body is heavier than the fluid, by being immersed it loses only the weight of an equal bulk of fluid, and consequently the remaining gravity of the solid must carry it down to the bottom or make it *sink*. On the other hand, if the body has less weight in the same bulk than the fluid, then it cannot by its weight displace or raise its whole bulk of the fluid, but only so much of it as is equal to its own weight; and by this deficiency in weight it will be only partially immersed, and will therefore *swim* upon the surface of the fluid.

Of all animals, man, when thrown into the water, is the most helpless. Brutes swim naturally, but man can only acquire the art by practice; one escapes without danger, the other sinks to the bottom. Some think that this arises from different sensibilities each have of the danger; the brute, unterrified at his situation, swims, while his very fears sink the lord of the creation, much better reasons may be assigned for this difference of man in water, when compared to other animals; and one is, that he has actually less specific gravity, or contains more matter in the same surface than any other animal. The trunk of the body in other animals is large, their extremities proportionably small; in man it is the reverse, his extremities are very large in proportion to his trunk. The specific weight of the extremities is proportionably greater than that of the trunk in all animals, and therefore man must have the greatest weight in water, since his extremities are the largest. Besides this, other animals to swim have only to walk (as it were) upon the water; the motion they give their limbs in swimming is exactly the same they give upon land; but it is different with man, when he uses the use of those limbs to help him forwards in water, which he employs to a very different purpose upon land.

#### T. V. Of the Methods of ESTIMATING the SPECIFIC GRAVITY of BODIES.

From the principles above mentioned, it is easy to see in what manner the specific gravities of different bodies, whether solid or fluid, may be ascertained. The specific gravity of a body is the weight of that body, under a known and determinate magnitude; as a cubic inch, a foot, &c. To acquire this knowledge, the body is to be weighed *hydrostatically*; that is, first in air; and then in water. We know that a body immersed in wa-

ter displaces a volume of water exactly equal to its own, and that it loses a portion of its weight exactly equal to the volume displaced; we therefore obtain by this mode, 1. the weight of the body; 2. the weight of a volume of water perfectly equal in bulk to that of the body. These two weights, compared together, give the relation between the specific gravity of water, which we suppose to be known, and that of the given body, by making the following proportion, in which 1000 represents the specific gravity of water. (In hydrostatic calculation, water, as the standard from which all the respective gravities are taken, is reckoned as unity, or 1, 10, 100, 1000, &c. as the case requires.) The weight of the volume of water displaced by the body, is to the weight of this body, as 1000 is to a fourth term representing the specific gravity of this body; for the specific gravities are as the weights of equal bulks; therefore the specific gravity of the fluid is to that of the body, as the weight lost in the fluid is to the whole weight.

Let us suppose a piece of gold to weigh 38 grains in air, and only 36 grains when weighed in water; it has therefore lost two grains. Reasoning therefore from what has been already proved, we say the gold has lost the weight of as much water as is equal in bulk to itself. But the gold itself weighs 38 grains; consequently, bulk for bulk, the weight of water is to that of gold, or the specific gravity of the fluid to that of the solid, as 2 to 38; that is, as the weight of the fluid is to the whole weight. Thus the whole art of comparing the specific gravity of bodies, consists in finding out what the body weighs in air, and how much of that weight is lost in water; and then dividing the first weight by the difference between the first and second weight, and the quotient shows how many times the body is heavier than water.

The definition of *specific gravity* implies comparison. Some kind of body must be fixed upon, whose gravity must be made a standard for the gravity of other bodies of equal bulk to be compared with. This standard body should have two properties; first, it must be easy to be had upon all occasions; and, secondly, it should be of as fixed and unalterable a nature as possible, that there may be no variation in its gravity in equal bulks, in different times or places. Now as the best way of discovering the specific gravities of bodies is by immersion, the body must be of the fluid kind; and, among fluids, *water* is that which possesses in the highest degree the requisites for a standard. Distilled water is the least objectionable, next to this pure rain water; but common water, for many purposes, answers very well.

The specific gravity of a given bulk of distilled water is nearly at all times the same; and by comparing this with other substances, the ratio of their specific gravities may be discovered; and denoting the specific gravity of water, by any number taken at pleasure, the numbers expressing the specific gravities of other bodies are hence given.

As the weight of one cubical foot of pure distilled water is equal to 1000 ounces avoirdupois, if its specific gravity be denoted by 1, or 1000, the weight of one cubical foot, or other measure, of

of other substances, is hence found, and tables of the specific gravities of bodies are formed. One ounce avoirdupois is equal to 437.5 grains, and an ounce troy to 480 grains; consequently, one avoirdupois pound is to one troy pound, as 437.5 to 480, or as 1750 to 1440. A cubic foot of water is equal to 1000 ounces avoirdupois, or 62.5 lb. avoirdupois; whence we find it to be equal to 75.95 lb. troy. A cubic inch of water is equal to 35.238 grains, or 57869 parts of an avoirdupois ounce; and 35238 grains, or 5774 parts of one troy ounce.

#### SECT. VI. Of the HYDROSTATIC BALANCE.

A particular description of this instrument is already given under the article BALANCE, § 5. The beam of the hydrostatic balance is in general made from 8 to 10 inches long, and with the perfections necessary to a good balance-beam. It either rests upon a stand or fulcrum, as at *fig. 11. pl. 186*, or is pendent, as at *fig. 12*. To this beam are adjusted a pair of scale pans, which may be taken off at pleasure. There is also another smaller pan, of equal weight with one of the others, furnished with shorter strings, so as to admit a vessel of water to be placed under it. When the balance is used for hydrostatic purposes, this pan is to be suspended at one end of the beam, and one of the common scale pans at the other end.

The glass bucket is to hold any solid body to be weighed in water, and is to be suspended by the horse-hair to the hook at the bottom of the small scale. There is a weight to be placed in the opposite scale, to balance the bucket exactly in water. The brass tongs are for the same purpose, and to hold such substances as cannot conveniently be put into the bucket.

The small brass nipper is intended for weighing gold coin; which may be more accurately weighed by this than in the bucket, which is principally designed for such things as cannot well be placed in the nipper or tongs: the beam will turn much easier with either of these than with the other. A scale-beam, loaded at each end with a considerable weight, is insensible of the addition of a small one: besides, the resisting medium of water, through which the whole surface of the bucket and its contents must pass, lessens the vibration of the beam, and renders the operation both tedious and uncertain. The glass solid is made use of to determine the specific gravity of fluids.

Each of these appendages has a respective weight, for a balance in water, which are distinguished by different marks. These weights are intended to balance them exactly; but their correctness may be injured by different circumstances, for water varies considerably in its density, according to the temperature of the air; in hot weather it is lighter, in cold it is heavier; in the former case the balance may appear rather too light, and in very cold weather rather too heavy. Whenever this happens, we restore the equilibrium by a small weight, dropped into the scale that requires it, before any hydrostatic experiments can be performed with accuracy. Hence it is natural to conclude, that the specific gravity of the same substances will be different at different times: this

variation is however so small, particularly in the weight of gold, as not to be regarded in common experiments. For easier computation, and to use tenths of grains for the subdivisions in experiments.

#### SECT. VII. Of the Use of the HYDROSTATIC BALANCE, in determining the QUALITY OF GOLD, &c.

BEING able to determine the specific gravity of bodies, we are thence enabled, by weighing metals in water, to discover their adulterations, mixtures, with greater exactness than by either method whatsoever. Counterfeit coin, passed as gold, may thus be easily distinguished, and known to be a baser metal.

The principal and distinguishing qualities of pure gold are, the simplicity, immutability, and close cohesion of its parts; whereby a great number of those parts is contained in less space than any other body with which we are acquainted. As all bodies weigh in proportion to the quantity of gravitating matter, under the same bulk, the specific weight of gold must be less than that of other metals. Hence if gold be adulterated with any other metal, its specific gravity or comparative weight, must be less in proportion to the quantity of alloy. The weight thereof gold is a sure criterion of its quality.

To determine the precise quantity of alloy, compounded with gold, gold must be weighed with some other mass as a standard, and their specific gravities be computed. It has been already shown that water is the most convenient standard. Weigh a piece of gold first in air, weigh it then in water, subtract its weight in water from its weight in air, and the difference shews the weight it has sustained by being weighed in a denser medium. Divide the weight in air by the loss in water; the quotient shews the specific gravity, or how many times gold is heavier than water. On the contrary, the specific gravity of sterling gold being known, if the weight in air of any piece of gold can be divided by the specific gravity of sterling gold, the quotient shews what ought to be lost in water; and if it be found to lose more, the gold is bad, or has too great a quantity of alloy.

Gold is about 18 times as heavy as common water; the specific gravity of sterling gold being to the weight of water 17793 to 1. If therefore a guinea weighs in air 129 grains, when weighed in water it must lose 7.25, or  $7\frac{1}{4}$  grains of weight; because as 17793 is to 129, so 17793 is to 7.25; so that a quantity of water equal in weight to a sterling guinea weighs  $7\frac{1}{4}$  grains.

#### SECT. VIII. How to find the SPECIFIC GRAVITY OF SOLIDS.

To find the specific gravity of solids, weigh the substances first accurately in air, setting down the weight in grains and decimal parts: then lay on the small water scale to one end of the beam, place under it the glass vessel, pouring water till it be filled to within three quarters of an inch from the brim. Let the body to be weighed be then placed in the nipper, tongs, or bucket, which is most convenient; and, immersing it in the water, let it be suspended by the horse-hair to the

at the bottom of the water scale. In this eding, take care that the same weights that sed the body in air be in the opposite scale, ikewise the proper *balance water weights*, at no air-bubble adhere to any part of the see in the water, which will render it ap- ily lighter. The opposite scale to that which as the substance will now greatly prepon- ; weights should therefore be put into the scale till the equilibrium be restored.

ide the *weight in air* by the *loss in water* ; e, divide the number of grains in the large y those in the small one, and the quotient ew the specific gravity, or how many times r the substance that was weighed is than wa- f the weight in the small scale be subtracted hat in the other, it will shew the *relative* y of the weighed substance, or the weight hich it will be evenly balanced in water.

#### IX. How to find the SPECIFIC GRAVITY of FLUIDS.

y the term SPECIFIC GRAVITY of bodies, g more is meant than the difference, or rative weight of those bodies to that of com- raler, we might easily find the specific gra- any kind of fluid, by weighing a quantity gaint an equal quantity of water; but as body, when immersed in a fluid, loses as of its weight as a bulk of the fluid equal to dy weighs, a more convenient and accurate d is the immersion of a solid of some deter- weight in the fluid whose specific gravity ire to know. Adapted to this purpose is meal piece of solid glass, belonging to the atic balance; whole weight both in air ater, being known, shews immediately the of the fluid into which it is plunged; the eing born up by the fluid in a proportion out its relative gravity. Thus, suppose the lid to weigh in air 1464 grains, and that, it is suspended from the water scale and im- d in water, it loses of its weight 445 grains; ould be the weight of a bulk of water equal olid. The balance weight for the solid e made just equal to what it weighs in wa- e. 1019 grains.

ever fluid is to be weighed, let it be put e glass recipient; suspend the solid to the d the water scale, and let it hang freely in juor, putting the balance weight in the e scale. If the fluid be heavier than water, id will rise in it; if lighter, it will sink to tom of the recipient. In either case small e are to be put into the lighter scale, till the e be made even.

When the fluid is lighter than water, the gained by the glass solid is to be subtracted he weight of a bulk of water equal to the 145), and the remainder is the weight of an bulk of the fluid, or its specific gravity to

AMPLE 1. When such a glass solid as the was immersed in BRANDY, it balanced 38.2 more than in water. This, taken from leaves 406.8; therefore the specific weight brandy was to water as 406.8 to 445. To it to its proper terms, multiply the diffe-

rence' 38.2] by 1000, (the denomination of water) and divide the product by 445. As 445 : 38.2 :: 1000 : 86; subtract 86 from 1000, there remain 914, the specific gravity of the brandy. From hence it appears, that the brandy weighed 86 parts in 1000, or about one 11th less than water.

Ex. 2. In RUM the solid balanced 40.3 grains more than in water; as 445 : 40.3 :: 1000 : 91 — 91 from 1000, remain 909. The specific gra- vity of the rum to water was therefore 909, or about one 11th.

Ex. 3. When the solid was immersed in high- ly rectified SPIRIT OF WINE, it balanced 73.6 more than in water; therefore 445 : 73.6 :: 1000 : 165 — 165 from 1000, remain 835, or one 6th.

It appears from these examples, that the *hydro- static balance* is a certain and correct instrument for determining the strength of spirits, perhaps more so than the most accurate *hydrometer* that has yet been made for that purpose. It is of considerable consequence to distillers and dealers in spirituous liquors, to know the precise point of strength which is termed PROOF; though this in- deed is rather arbitrary than any fixed standard; but the degree of strength, called *merchantable* proof, fixes the specific gravity of the spirit to water at 930. Now 930 taken from 1000 leaves 70; therefore 1000 : 70 :: 445 : 31.15. So that in proof spirit, a glass solid of the weight above mentioned must balance 31.15, or about 31½ grains more than in water.

It may easily be found in what proportion the spirit is above or below proof, by observing what quantity of water or alcohol is necessary to be mixed with it, in order to bring it to the above standard; and it might be immediately known, by comparing the weight of the spirit with that of water, if the specific gravity of both, when compounded, remained in the same ratio as when separate; but as it is found that, when water is mixed with spirit, the specific gravity of the com- pound is greater than that of the water and the spirit before they are compounded, the calculation must therefore turn out incorrect. For instance, a quantity of the rum before mentioned, equal in bulk to the glass solid, weighed very nearly 405 grains; an equal bulk of water 445 grains: suppose then, that in order to reduce the rum to proof, one fifth part of water was to be mixed with it,

Water	-	1	=	445
Rum	-	4	=	1620
		5	)	2065

Mean weight = 413

By this it appears, that a quantity of the com- pound, equal in bulk to the glass solid, should weigh 413 grains, and consequently that the so- lid, when immersed in it, should balance 32 grains more than in water; in which case it would still be somewhat above proof. But upon trial, it will be found to balance not much more than 29½, and that there must be but little more than one seventh part of water mixed with the rum to reduce it to the given standard.

Immediately after water is mixed with spirit, the compound appears lighter; but in a few hours afterwards, when the particles of each are more intimately

intimately united, its bulk diminishes, and consequently the specific gravity increases.

From a few experiments of this kind, the theory will appear sufficiently plain; and a table might easily be formed for showing by inspection what quantity of water is necessary to be put to any given quantity of spirit to render it true proof.

II. When fluids are specifically heavier than water, the glass solid, as before observed, will rise in such fluid (the water balance weight being in the opposite scale), and appear to be lighter: small weights are therefore to be put in the water scale, till the equilibrium be restored; and the loss which the solid sustains, by being weighed in the heavy fluid, is to be added to the weight of a bulk of water equal to the solid: the sum shews the specific gravity of the fluid to water.

Ex. 4. Suppose it required to find the specific gravity of SEA WATER, or how much heavier it is than rain water. Let the solid be suspended as usual to the water scale, and immersed in the sea water, putting the balance weight in the opposite scale. It will require 11.6 grains to bring it to an even balance. As  $445 : 11.6 :: 1000 : 26$ . The specific gravity is therefore 1026; which shews that sea water is 26 parts in 1000, or one 38th heavier than rain water; or that there must be 1026 measures of rain to weigh as much as 1000 measures of sea water. The method is the same for every other fluid specifically heavier than water.

The specific gravity of salt and water, in equal quantities, (in measure) is 1205: or about one fifth heavier than common water.

#### SECT. X. *Of MEASURING the SPECIFIC GRAVITY of a FLUID by the HYDROMETER.*

If there are several fluids to be compared, and a given body which is specifically lighter than any of them is made to float upon their surface, the parts of the body that sink below the surface in these different fluids will be inversely as their specific gravities.—A piece of cork will sink deeper in spirit of wine than in water; and the part of it which sinks below the surface of the spirit, will be to the part which sinks below the surface of the water, as the specific gravity of the spirit is to that of the water when they are inverted, that is, as the specific gravity of the water is to that of the spirit. The part which sinks below the surface in the spirit, is the bulk of as much spirit as is equal in weight to the whole cork; and the part which sinks below the surface of the water, is the bulk of as much water as is equal in weight to the same cork. These parts are therefore to each other as the bulk of equal weights of spirit and water; but these bulks, and consequently the parts of the cork that sink below the surface, are inversely as the specific gravities of the spirit and water.

Hence we can discover the specific gravity of different solids, by plunging them in the same fluid; so we can discover the specific gravity of different fluids, by plunging the same solid body into them; for, in proportion as the fluid is light, so much will it diminish the weight of the body weighed in it. Thus, we know that spirit of wine has less specific gravity than water, because a so-



of the volume: 4. A method to determine proportion of spirits to water in the com- id, now called *proof*, which the commis- rs of the customs have stated to weigh 7lb. 5. per gallon, at the temperature of 55° for h- purpose it is necessary to have an exact n measure. See Ramsden's *Experiments*; Luc on *Pyrometry, Aerometry, &c. Philos.*

nce to determine the specific gravities of s, in order thereby to obtain accurately the gth of spiritous liquors, is a very complicated lem. M. De Luc has shewn, that when an ometer is employed, there are three physical ts, the degrees of which are not proportion- o their apparent causes, and which are united ie effect, viz. the different sinking of the hy- eter: 1. It will not always sink in liquors of rent densities proportionally to these densities, account of the changes of its own bulk by heat, the possible irregularities of its branch: 2. It not sink in proportion to the changes of tem- ture of the fluid, because the changes of den- in the latter do not follow the same law as changes of temperature. 3. It will not sink lly in the inverse ratio of the quantities of gm, because the specific gravity of the fluid not follow the proportion of these quantities. is an increasing progression; and here the im- ediate cause of this disproportion, which is ent, may give an idea of what takes place in re, and hinders physical effects from appear- proportional to their causes.

he spirit and the phlegm penetrate each other, is to say, 'the bulk of the mixture is some- t less than the sum of the two bulks before mixture;' and thus the specific gravity, which ie weight under a certain bulk, increases but : in the mixture comparatively with the mean ific gravity of the component parts. In or- therefore to have equal degrees in the hydro- er, without sensible error in the spirituousity it is intended to measure, it is necessary to hese degrees by the comparison of effects ob- ed within the limits of the common obser- ons.

#### ART. XI. Of a PHENOMENON unaccountable on GENERAL DOCTRINE of SPECIFIC GRA- VITY.

ODIES of the greatest known specific gravity, n divided into very minute parts by the men- a in which they are dissolved, will remain sus- ded therein for any length of time: thus a- rgia, or even *ether*, holds suspended the parts hat most ponderous of all metals, gold. Some hematians endeavour to account for this t of the phenomenon; but there is another iculty, which will not bend to any theory.

hough it does not follow from any established mplex, how a body divided into parts, how- t minute, can possibly ascend in a fluid speci- ally lighter than itself, yet it is well known, that some solutions, when the solid to be dissolved placed at the bottom of a vessel into which the solv- ing fluid is poured, the parts of the solid

during the solution, without any motion what- ever being communicated to the vessel, will be diffused throughout the substance of the dissolv- ing fluid, appearing to overcome the natural ten- dency of bodies towards the centre of the earth, and to have some new power of ascent impressed upon its particles. See *Atwood's Treatise on Rec- tilinear Motion*, p. 155, 162, &c.

#### SECT. XII. METHODS of ASCERTAINING the SPE- CIFIC GRAVITY of FLUIDS.

THE specific gravities of water and any other fluid may be compared together thus: weigh very accurately an ounce or other weight of distilled water in a cylindrical glass phial, and mark pre- cisely the space occupied by it; then pour in any other fluid till it fill exactly the same space with the water, and weighing it you will know the weights of equal magnitudes of the water and the other fluid, and their specific gravities.

The MAGNITUDE of a body, however irregu- lar may be found by immersing it in a cylindrical vessel of water, and marking how far the fluid rises; for the space contained between the sur- faces of the water before and after the immersion of the body, is equal to its magnitude; and this, together with its weight, being known, its speci- fic gravity is also known.

The CAPACITY of any IRREGULAR VESSEL may be known by filling it with water; for the water being weighed, its magnitude or the num- ber of cubical inches contained in it will be found. Let the vessel be filled with water, and let the weight of the water be A ounces; then make the following proportion: As 52746 to A, so is 1 to the capacity of the vessel expressed in cubic inches; this will be facilitated by the following table:

oz.	cubic inches.
1	1.8959
2	3.7918
3	5.6877
4	7.5835
5	9.4794
6	11.3753
7	13.2712
8	15.1671
9	17.0630

To exemplify the use of this table, suppose the water contained in a receiver of an air-pump or o- ther vessel to weigh 235.18 oz. then referring to the table,

oz.	cubic inches.
200	= 379.18
30	= 56.88
5	= 9.48
.18	= .19
.08	= .15

N<sup>o</sup> of cubic inches in the vessel 445.88

If avoirdupois ounces are used in weighing the water, the numbers may be taken from the above table; but the resulting number must be multi- plied into 91146, to give the true number of cubic inches contained in the vessel.

## XIII. TABLE OF SPECIFIC GRAVITIES.

Refined gold	19 640	Alum	1 714
British guinea	18 888	Borax	1 714
Mercury	14 019	Human calculus	1 700
Lead	11 344	Oil of vitriol	1 700
Refined silver	11 091	Oil of tartar	1 550
Bismuth	9 700	Bezoar	1 500
Copper of Japan	9 000	Honey	1 450
Copper of Sweden	8 841	Gum arabic	1 375
Hammered brass	8 149	Spirit of nitre	1 315
Cast brass	8 100	Aqua fortis	1 300
Turbith mineral	8 105	Pitch	1 250
Cinnabar, fact.	8 200	Spirit of salt	1 130
Cinnabar, nat.	7 300	Spirit of urine	1 120
Elastic steel	7 820	Human blood	1 054
Soft steel	7 738	Amber	1 040
Iron	7 645	Serum of human	
Pure tin	7 471	blood	1 030
Glass of antimony	5 280	Milk	1 030
Pseudo-topaz	4 270	Urine	1 030
Diamond	3 400	Dry box-wood	1 030
Crystal glass	3 150	Sea water	1 030
Iceland crystal	2 720	Common water	1 000
Rock crystal	2 650	Camphire	0 996
Common glass	2 620	Bees wax	0 955
Fine marble	2 704	Lined oil	0 933
Stone of a mean		Dry oak	0 925
gravity	2 500	Olive oil	0 913
Selenites	2 252	Spir. of turpentine	0 874
Sal gemmas	2 143	Rect. spirit of wine	0 866
Brick	2 000	Dry ash	0 800
Nitre	1 900	Dry maple	0 755
Alabaster	1 875	Dry elm	0 600
Dry ivory	1 825	Dry fir	0 550
Brimstone	1 800	Cork	0 240
Dantzic vitriol	1 715	Air	0 007

The above table exhibits the specific gravity of the various substances contained in it, discovered by some of the methods already described; and the absolute weight of a cubic foot of each body is ascertained in avoirdupois ounces by multiplying the number opposite to it into 1000; e. g. Specific gravity of water: S. G. of mercury :: 1 : 14 019 :: 1000 oz. : wt. of a cubical foot of mercury, which is therefore equal to 1000 X 14 019 avoirdupois ounces.

There are, however, some uncertainties in this subject; for substances of the same kind, though denominated by the same name, may not be precisely similar, and some small errors may perhaps be inevitable in physical experiments; but they will be inconsiderable if the scales be nicely adjusted, and the experiments cautiously conducted, so that the body weighed do not touch the bottom or sides of the vessel, nor rise above the surface of the fluid, nor bubbles of air adhere to its surface. There is another cause of uncertainty; for most substances are dilated by heat and contracted by cold, and the dimensions of the same body, and consequently its specific gravity, are different according to the different temperatures of the ambient air; and the altitude of the thermometer ought to be considered in constructing a table of specific gravities. The different expansion of bodies in summer and winter, and consequently their different specific gravities, appear from the experiments of HOMBARD, and EISENCHMEDTER in

his *Disquisition nova de Ponderibus*, &c. from which work the following table, exhibiting the weight of a cubical inch, Paris measure, of different substances, is taken:

A cubic inch, Paris Measure.	In summer. oz. dr. gr.	In winter. oz. dr. gr.
Of mercury	7 1 66	7 1 1
Oil of vitriol	7 39	7 1
Spirit of vitriol	5 33	5 1
Spirit of nitre	6 24	6 1
Spirit of salt	5 49	5 1
Aqua fortis	6 23	6 1
Vinegar	5 15	5 1
Distilled vinegar	5 11	5 1
Burgundy wine	4 67	4 1
Spirit of wine	4 32	4 1
Pale ale	5 1	5 1
Brown ale	5 2	5 1
Cow's milk	5 20	5 1
Goat's milk	5 24	5 1
Urine	5 14	5 1
Spirit of urine	5 45	5 1
Spirit of tartar	7 27	7 1
Oil of olives	4 53	4 1
Oil of turpentine	4 39	4 1
Sea water	6 12	6 1
River water	5 10	5 1
Spring water	5 11	5 1
Distilled water	5 8	5 1

It appears from this table, that the expansion of different fluids are different in the same class of the temperature of the air; and it appears from observation, that substances not fluid are also, under similar circumstances differently dilated; but the weight of given magnitudes, both of fluid and solid bodies, being diminished by heat, and increased by cold, the variation of their specific gravities is less than if the dimensions of one of them had been variable.

Having brought this part of our subject to a conclusion, we shall proceed to treat of Hydraulics.

## PART II. HYDRAULICS.

## SECT. I. Of the MOTION of FLUIDS in GENERAL.

THE second branch of HYDROSTATICS, called HYDRAULICS, has for its object the motion of fluids; and teaches to estimate the force and swiftness of fluids in motion. Upon the principles of this science many machines are constructed: several engines used in the mechanic arts; and various kinds of mills, pumps, and fountains, are the result of hydraulics judiciously applied.

If we could know with certainty the mass, the figure, and the number of particles of a fluid in motion, the laws of its motion might be determined by the resolution of a mathematical problem; namely, by finding the motion of a system of small free bodies acting one on the other, and obedience to some exterior force, as that of gravity. We are, however, very far from being in possession of the data requisite for the solution of the problem: even if we were in possession of them, it is doubtful whether we should be much farther advanced, as it would be difficult to deduce satisfactory results from the intricate calculations in which the question would be involved. See

as mathematicians have endeavoured to deduce laws of motion in fluids from the equilibrium of their particles, but unfortunately they are so complicated as to be of no practical use.

Accurate physical principles are always necessary before any utility can be drawn from mathematical conjectures. Men may enter deeply into cast speculations, and rise from assumed data to the most sublime efforts of the human mind; if no physical existences correspond with those, no advantage can arise to the general state of knowledge from exercises of this kind, and they can only be considered as mere amusements of the understanding. It is therefore necessary for those who wish to investigate this subject, to endeavour to establish their physical principles on experimental facts, and accurate observation. For it we have to remark on this subject we are equally indebted to the Abbé BOSSUT.

## 1. II. Of the Discharge of Fluids through small Orifices.

When water is ejected from a small hole in the bottom of a vessel, 1. The water descends nearly in a vertical direction, and the surface deviates a little from a horizontal plane; but about 3 inches from the bottom the particles turn to the vertical direction, and come from all sides with a motion more or less oblique towards the aperture. The same thing takes place when water escapes from a small hole in the side of a vessel. The tendency of the particles towards the orifice is a necessary consequence of their per-

mobility; for they are thereby directed towards that part where they meet with the least resistance, which is the aperture. 2. At a small distance from the bottom of the vessel the water is itself into a kind of funnel, whose point or summit corresponds with the centre of the hole. Even the water runs out of a hole in the side of a vessel, it forms only a kind of half funnel, being when the surface nearly touches the upper edge of the hole. It is probable that the funnel begins to be formed as soon as the water begins to run out; but it does not become very observable, till the surface is at a small distance from the bottom. The funnel commences at a greater distance from the bottom of the vessel, in proportion as the bottom is larger; the size thereof is, however, varied by a number of circumstances.

Dr ADAMS remarks, that the writers on this subject seem to have neglected a revolving motion of the water, but which on making further experiments they will find worthy their attention.

At the bottom of a vessel of water, an aperture is made for the fluid to escape, it will revolve about the aperture, and at some distance from it, and escape with this revolving motion; the water rushes from all sides in concentrating to supply the continual waste."

The velocity of the water spouting from a hole in the bottom of the vessel, is equal to that which a heavy body would acquire in falling freely from a height equal to that of the surface of the fluid above the aperture. The same takes place when the hole is in the side of the vessel; for the pressure of the fluid is equal (at the same depth) in all directions, and will conse-

quently produce the same velocity. The fluid in issuing out of the hole gives a velocity sufficient to make it rise vertically to a height equal to that of the surface of the fluid above the aperture; in the same manner as a body falling from a certain height acquires a velocity sufficient to make it ascend to the height from which it fell.

From the theory of falling bodies, it is plain, that if the fluid continued to move uniformly with the velocity it had acquired at coming out of the hole, it would move through a space equal to double the height of the fluid above the aperture, while a heavy body was descending through the same space. The height being the same, the velocity of the fluid at the aperture will be always the same, and this though the fluid varies in density; for, though with a denser fluid the pressure is greater, the mass escaping is also greater, and the velocities are equal when the moving forces are proportioned to the masses they put in motion.

The QUANTITIES of a fluid proceeding in the same time through different apertures, each acted upon by a constant height or load (supposing of course that the vessels are kept equally full during the whole experiment), are to each other as the product of the areas of the apertures by the square root of the heights. For example, it has been proved by experiment, that a circular aperture of 8 inch diameter, in a thin vessel, gives in one minute of time, the water being four feet high, 5436 cubic inches of water. To know what will be furnished in the same time by an aperture 2 inches in diameter, the altitude of the water nine feet (French measure), use the following proportion (observing that the aperture of two inches is four times as large as that of one, because the areas of circles are as the squares of the diameters): As  $8 \times \sqrt{4}$  is to  $2 \times \sqrt{9}$ , so is 5436 to  $x$ : or, as 8 is to 12, so is 5436 to 32,616 cubic inches of water, the quantity that will be furnished by an aperture of 2 inches diameter from a reservoir whose surface is always kept at 9 feet from the aperture.

If you fill with water a prismatic vessel, and let the water run out by an aperture in the bottom, observing the time employed by the water in running out; and then fill the vessel again, keeping the surface of the water at the same height; you will find in this last case, that in the same interval of time that the water was running out of the vessel in the first instance, nearly double the quantity of water is expended in the second.

In practice the water often issues from lateral openings, which, although but small in comparison with the size of the reservoir, cannot be considered as having all their points at an equal distance from the surface of the fluid. In these cases, the usual method of determining the quantity of water flowing through the aperture depends on the following principles: Imagine the whole to be stopped by a plate, and this plate to be pierced with a great number of holes through which the water escapes; now, considering each of these holes as a single insulated aperture, the velocity for each will be according to the correspondent height of the fluid. If the number of these holes be infinitely augmented, or, what comes to the same thing, if the plate be taken away, the velocity of each point of the given aperture will be as

the height corresponding thereto; and in determining the quantity of effluent water, regard must be had to this inequality of velocity.

This mode of reasoning, however, is not conclusive; for though it may be just as far as relates to the number of insulated holes, it does not appear that the water will flow exactly in the same manner when the threads thereof are united, as when they proceed from small separate apertures. As the results of theory, however, upon this plan differ little from experiments, it may be useful to adhere to it till some better method is discovered.

The quantity of water flowing through holes in a given time is not so great as might be expected, because the water does not flow in a compact parallel stream, but *contracts* in diameter on coming out of the aperture, and this contraction extends to a distance nearly equal to half the diameter of the aperture. The diameter of the *contracted stream* is to the diameter of the aperture as 3 to 4, or as  $3\frac{1}{2}$  to 4, or as 19 to 24, so that its area to that of the aperture is as 10 to 16; it is nearly the same thing when the water flows from lateral apertures.

This contracted stream is a proof that within-side the vessel the lateral particles are directed towards the hole, with different degrees of obliquity, which obliquity may be decomposed into two forces, one parallel to the plane of the hole, which contracts the fluid; the other perpendicular to the same plane, which occasions the efflux. This contraction takes place also when water passes through tubes, and the contraction is at the entrance of the water into the tube, not at its going out, where it preserves its cylindric form. This contraction sensibly diminishes the quantity of water that should be furnished by the tubes. To ascertain these facts, M. Bossut made a great number of experiments, the results of which follow. The apertures for the efflux of the water were all pierced perpendicularly in plates about  $\frac{1}{4}$  a line thick, and the time of each experiment was reduced to 1 minute.

*Constant height of the water, 11 feet 8 inches 10 lines from the centre of each aperture.*

Exp.	N <sup>o</sup> of cubic inch. disch. in 1 min.
1. With a circular horizontal aperture, 6 lines diameter - -	2311
2. With ditto, 1 inch diameter - -	9281
3. With ditto, 2 inches diameter - -	37203
4. With a rectangular horizontal aperture, 1 inch by 3 lines - -	2933
5. With a square horizontal aperture, the side 1 inch - -	1817
6. With two ditto, the sides 2 inches - -	47361

*Constant height 9 feet.*

7. Lateral circular aperture, 6 lines diameter - - - -	2018
8. Ditto, 1 inch diameter - - - -	8135

*Constant height 4 feet.*

9. Lateral circular aperture, 6 lines diameter - - - -	1353
10. Ditto, 1 inch diameter - - - -	5436

*Constant height 7 lines.*

11. Lateral circular aperture, 1 inch diameter - - - -	628
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From the above experiments M. Bossut drew the following deductions:

1. 'The quantities of fluid discharged in equal times from different sized apertures, the situation of the fluids being the same, are nearly to each other as the areas of the apertures.' Thus in the 2d and 3d experiments the areas of the apertures are as 1 to 4, and the water discharged 9281 to 37203 is nearly in the same ratio.



INCHES of the TUBE, in lines.	N <sup>o</sup> of cubic inc. disch. in 1 min.	Constant altitude of the water above the tubes.	Diam. of the tubes in lines.	Cubic inc. in 1 min.
1 48 } Stream filling the tube	12274	Ex. 1 } 3 feet 10 inc.	6 } Water filling the tube	1689
2 24 }	12188	2 } 3 feet 10 inc.	10 }	4703
3 18 }	12108	3 } 3 feet 10 inc.	6 } Do. not filling the sides	1293
4 18 Ditto not filling it	9282	4 } 3 feet 10 inc.	10 }	3598
		5 } 2 feet -	6 } Do. filling the tube	1222
		6 } 2 feet -	10 }	3402
		7 } 2 feet -	6 } Do. not filling it.	935
		8 } 2 feet -	10 }	2603

comparing the three first experiments, it appears, that the longer the vertical tube is, the greater is the discharge of the water, because the action of the stream is less; it is, however, somewhat contracted, even when it appears to fill the tube. By comparing the quantity of water discharged in the 3d and 4th experiments, we find the 2 discharges 12168, and 9282, each other nearly in the proportion of 13; but we have seen, that the water discharged through a thin aperture without any contraction of the stream, would be to the same aperture with a contracted stream as 16 to 10.

Hence we may conclude, that the altitude in the reservoir and the apertures being the same, the discharge through a thin aperture without any contraction in the stream, the discharge through an additional tube, and the discharge through a larger aperture with a contracted stream, are to each other nearly as the number 16, 13, and 10; the proportions are sufficiently exact for practice.

Hence it is plain that an additional tube destroys in part the contraction of the stream, and the contraction is greatest when the water passes through a thin aperture from a large reservoir. The additional tube, instead of being vertical, and fixed at the bottom of the reservoir, were horizontal or placed in the side, it would furnish the quantity of water, provided it was of the same length, and that the exterior aperture was at the same distance from the surface of the water in the reservoir. If the additional tube instead of being cylindrical were conical, having its largest end nearest the reservoir, it would discharge a greater quantity of water. The most advantageous form that can be given, to obtain the greatest quantity of water in a given time by a given aperture, is that which the stream assumes in coming out of the aperture; *i. e.* the tube must be of the form of a truncated cone, whose smallest base should be of the same diameter as the aperture; the area of the small base should be to that of the larger base as 10 to 16; and the distance from one to the other should be the semi diameter of the largest base. The efflux of water will then be as abundant as it would be through a thin aperture equal to the smallest base, and where the stream was not contracted. This form may be used where it is necessary to obtain a certain quantity of water from a river, an aqueduct, &c. by a canal or lateral tube.

By comparing the efflux of water through additional tubes of different diameters, and with different altitudes of the water in the reservoirs, the following results were obtained; the additional tubes were two inches long, and were vertical and fixed at the bottom of the reservoir.

From these experiments it results, 1. "That the discharge by different additional tubes, with the same altitude of the reservoir, are nearly in proportion to the area of the apertures, or to the squares of the diameters. 2. That the discharge of water by additional tubes of the same diameter, with different altitudes of water in the reservoir, are nearly proportional to the square root of the altitude of the reservoir. 3. That in general the discharge of water in the same time, through different additional tubes, with different altitudes of water in the same reservoir, are to each other nearly as the product of the square of the diameters of the tubes by the square root of the altitude of the reservoirs." So that, additional tubes, transmitting water, follow (amongst themselves) the same laws as through the thin orifice. The following table was formed from the foregoing experiments:

Feet.	Constant altitude in the reservoir above the aperture.	Water discharged in 1 minute through		
		a hole 1 inch diam. the stream not contracted.	an additional tube of 1 inch diam. 2 inches long.	a hole 1 inch diam. with a contracted stream.
		Cubic inches.	Cubic inches.	Cubic inches.
1		4381	3539	2712
2		6269	5002	3846
3		7589	6126	4710
4		8763	7070	5436
5		9797	7900	6075
6		10732	8654	6654
7		11592	9340	7183
8		12392	9975	7672
9		13142	10579	8135
10		13855	11151	8574
11		14530	11693	8990
12		15180	12205	9384
13		15797	12699	9764
14		16393	13197	10130
15		16968	13620	10472

#### SECT. IV. Of FOUNTAINS, or JETS D'EAU.

THERE are few things that give more pleasure to the eye than a diversity in the play of water from a fountain: but these machines give still greater pleasure in sultry climates, where they contribute to cool the air, as well as to enliven the prospect. Whatever be the direction of the jet, the discharge of water is always the same; provided the ajutage, and

and the altitude of the reservoir above it, be the same. This is a necessary consequence of the equal pressure of fluids in all directions.

Water, spouting from small ajutage, has sufficient velocity to carry it to the same height as the water in the reservoir; but it never attains entirely to this height, being prevented by various concurring causes; as, 1. The friction in the tubes between the reservoir and the ajutage; 2. The friction against the circumference of the aperture; 3. The resistance of the air to the weight of the water at the top of the spout; for this, having lost its motion, rests on the part below, and by its weight obstructs the motion of the column. The resistance from this cause is so great, that the jet is frequently destroyed, the rising water being by fits and starts pressed down to the very orifice from which it spouts: but this inconvenience is remedied, by giving the jet a little inclination; for then the particles which have lost their motion upwards do not fall back as before, but fall off from the rest, and thus do not incumber the rising fluid; hence such jets as are a little inclined will rise higher than those that are vertical.

When the ajutage is inclined to the horizon, the projectile force and the gravity of the water cause the stream to describe a parabola, whose amplitude is greater in proportion to the height of the reservoir. When the ajutage is in an horizontal direction, the jet describes a semi parabola. Jets of water rise higher in proportion as the aperture of the ajutage is large; because, 1. Of two jets proceeding from the same reservoir with equal velocities, the largest undergoes less friction; 2. It has more mass, and consequently more force to overcome obstacles. But though a large jet will rise higher than a small one, it does not discharge more water; for the discharge is as the product of the aperture by the velocity at the moment of efflux; and this velocity is the same in each, friction not being considered.

To make large jets rise higher than small ones, the conduit pipe must be large enough to furnish a sufficient quantity of water; for if these are narrow, small jets will rise higher than those that are larger. The diameter of the conduit pipe should therefore bear a certain proportion to that of the ajutage, to make a jet rise to the greatest possible height. If we compare two different jets, and desire that each should attain its greatest altitude, the squares of the diameters of the conduit pipes must be to each other, in the compound ratio of the squares of the diameters of the ajutages, and the square root of the altitude of the reservoir. Thus, if we know, the diameter that ought to be given to a conduit pipe, to furnish water for the discharge of a given ajutage, with a reservoir of a given altitude, we may determine the diameter of another tube, to feed a given ajutage with a reservoir of a given altitude.

Experience has shewn, that, for an ajutage six lines diameter, with a reservoir of 52 feet, the conduit pipe should be about 39 lines; for an ajutage six lines diameter, and a reservoir 16 feet, the conduit pipe 28½ lines. There is no inconvenience in giving a conduit-pipe a greater diameter than

the above, but there would be a considerable loss in giving it a smaller.

From the comparison of several experiments made on jets d'eau, it appears that the difference between the altitudes of vertical jets, and altitudes of the reservoirs, is to each other as squares of the jet's altitude. If we know, therefore, how far any jet falls short of the altitude of its reservoir, we may find by the rule of three, how much any other jet falls short of its altitude. If we wish to know the altitude of the water, we have only to add to the altitude of the jet, the quantity found by the proportion. Considerations should never be fixed at right angles to each other.

The following table will facilitate the application of the above principles. The first column contains the altitudes of the jets; the 2d those of the reservoir: The 3d shows in Paris pints, (36 of which make a cubic foot) the discharge during one minute, through an ajutage six lines diameter, relatively to the altitudes of the 3d column. Finding the discharge with an ajutage of six lines, by the rule of three, we discover the discharge through any other ajutage with a reservoir of the same height; as it has been proved, that the discharges are as the area of the ajutage, or as the squares of the diameters of these ajutages. In the 4th column appear the diameters for the conduits of an ajutage six lines diameter, relatively to the altitudes of the 3d column.

Altitude of the jets.	Alt. of the reservoir.	Discharge in 1 min.	Diam. of the conduit.
Feet.	Feet. in.	Pints.	Lines.
5	5 2	32	21
10	10 4	45	24
15	15 9	56	26
20	21 4	65	28
25	27 1	73	30
30	33 0	81	32
35	39 1	88	34
40	45 4	95	36
45	51 9	102	38
50	58 4	108	40
55	65 3	114	42
60	72 0	120	44
65	79 1	125	46
70	86 4	131	48
75	91 9	136	50
80	101 4	142	52
85	109 1	147	54
90	117 0	152	56
95	125 1	158	58
100	133 4	163	60

The application of these principles has afforded a great variety of amusing contrivances. We shall give an instance in what is called the *Concealed Fountain*. See Plate 127, fig. 1.

In this fountain, the air being compressed by the concealed fall of water, makes a jet appear after some continuance appears to be a permanent motion; because the same water which is the jet, seems to rise again. The boxes of the DYX being close, we see only the basin.

irculating Fountain.

**HYDROSTATICS.**

**Plate CLXXXVII.**





# R. V. H Y D R O S T A T I C S.

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hole at *W*, into which the water spouting falls; but that water does not come up again; runs down through the pipe *WX* into the box *DYX*, from whence it drives out the air through the ascending pipe *YZ*, into the cavity of the box *CE*, where, pressing upon the water in it, it forces it out through the spouting *OB*, as long as there is any water in *CE*; at this whole play is only whilst the water contained in *CE*, having spouted out, falls through the pipe *WX* into the cavity *DYX*. The force of the jet is proportionable to the height of the pipe *WX*, or of the boxes *CE* and *DY* above each other: the height of the water, measured from the basin *ABW* to the surface of the water in the lower box *DYX*, is always equal to the height measured from the top of the jet to the surface of the water in the middle cavity at *CE*, as the surface *CE* is always falling, and the surface in *DY* always rising, the height of the jet continually decreases, till it is shorter by the height of the depth of the cavity *CE*, which is then rising, added to the depth of the cavity *DY*, the water is always filling; and when the jet is fallen, it immediately ceases. The air is represented by the points in this figure. To prepare the fountain for playing, which should be done before, pour in water at *W*, till the cavity is filled; then invert the fountain, and the water will run from the cavity *DYX* into the cavity *CE*, which may be known to be full when the water runs out at *B* held down. Set the fountain again, and, to make it play, pour in about half of water into the basin *ABW*; and as soon as the basin is filled the pipe *WX*, it will begin to play, and continue as long as there is any water in *CE*. To stop the fountain, pour back the water in the basin *ABW*, into the vessel, and invert the fountain, which, being set upright again, will be made to play by putting back the water poured out into *ABW*; and so often as you please.

## R. V. Of the MOTION of WATER in CONDUIT PIPES.

conducting water from one place to another, conduit pipes must be longer in proportion as the places to which it is to be conveyed are more distant from each other. In the additional tubes mentioned, Sect. IV. we took no notice of the friction, as in the cases then under consideration, it was scarcely perceptible. In long tubes, however, it is different; for the friction of these considerably the velocity of the water. In this part of our subject, we need only to mention the result of the various experiments that have been made. In those of M. Bossut, the tubes were straight; one of them was 16 lines inside diameter, the other two inches; and the tubes were successively lengthened from 30 to 180 feet. The constant altitude of the water in the reservoir, above the axis of each tube, was in some cases one foot, in others two feet. This is a branch of hydraulics, in which theory is necessarily imperfect, the only means of arriving at truth must be by experiment.

Constant altitude of the water in the reservoir above the axis of the tube, expressed in inches.	Distance of the water conveyed expressed in feet.	No. of cubic inches of water discharged by the tube of 16 lines diameter in a minute.	No. of cubic inches of water discharged by the tube of two inches diameter in a minute.
1	30	1778	7680
1	60	1957	5564
1	90	1587	4534
1	120	1351	3944
1	150	1178	3486
1	180	1051	3119
2	30	4066	11219
2	60	2888	8190
2	90	2352	6812
2	120	2011	5885
2	150	1762	5232
2	180	1583	4710

By comparing this with the table in Sect. IV. it appears that the discharges of water there are much greater than the corresponding ones in the present table, and that the discharge is lessened as the tube is lengthened, because there is a greater surface for friction. The diminution also in the discharge is not in proportion to the length of the tube; for the first 30 feet diminishes the discharge much more than the second 30 feet, and the third length of 30 feet diminishes still less in the discharge, and so on.

From these experiments it appears, that great accuracy is not necessary in practice; and perhaps we may adopt for a general rule, "that the discharges made in equal times by an horizontal tube, with the same altitude of reservoir, but at different distances from the first aperture of the tubes, are to each other nearly in the inverse ratio of the square roots of the distances." The discharge is more in proportion from the larger tube than from the smaller one; because there is less rubbing surface in proportion in the larger tube. If the tubes are curved instead of being straight, the discharge will be somewhat diminished. This diminution in the discharge appears to arise from the impact of the water against the angular parts of the tube, whereby its velocity is diminished. This diminution will therefore vary with the degree of curvature.

When the plane of the curvature of the tube is in a vertical direction, there will be portions of the tube where the air will fix itself, so as to lessen the velocity, or even stop the course of the water. Let *ABCDE*, fig. 13, pl. 186. be a tube, whose upper end *A* is joined to the reservoir that furnishes the water, *G* the end by which the fountain is supplied. When the communication at *A* is opened, the tube is filled with air; the water will fill the tube *AB*, drive out the air, and rise to *C*. Here experience has shewn, that the water runs down the lower part of the curvature, and fills up the neck *D*, leaving behind it the column of air *CD*; which will remain there, notwithstanding the pressure of the common air *AB*.  
The

The water continuing to flow, runs down the lower part of EF, and fills the neck F, leaving the 2d column of the air at EE; so that the water will be only raised to I, and will not run out at G.

#### SECT. VI. Of the CHAIN PUMP.

AFTER what has been said concerning conduit pipes, the efflux of water from different apertures, &c. we are led to consider the nature and action of pumps. Their general principles will be found explained under PNEUMATICS and PUMP. We shall here notice the different kinds, and remark some varieties in their construction.

One of the most valuable mechanical inventions of this kind is the CHAIN PUMP. It is generally made from 12 to 24 feet long; consists of two collateral square barrels, and a chain of pistons of the same form, fixed at proper distances thereon. The chain is moved round a coarse kind of wheel-work, fixed at one end of the machine. The teeth of this are so contrived as to receive one half of the flat pistons, and let them fold in, and they take hold of the links as they rise. A whole row of the pistons (which go free of the sides of the barrel by near a quarter of an inch) are always lifting when the pump is at work; and as this machine is generally worked with briskness, they bring up a full bore of water in the pump. It is wrought either by one or two handles, according to the labour required.

This pump is so contrived, that, by the continual folding in of the pistons, stones, dirt, and whatever may happen to come in the way, may also be cleared: it is therefore used to drain ponds, sewers, and remove foul water, in which no other pump could be employed. A section of this machine, as fixed in a frigate of war, is exhibited in plate 187, where A is the keel, V the floor timber, X the keelson, a, a, a the several links of the chain, b b the valves, C the upper wheels, D the lower wheels, e e the cavities upon the surface of the wheels to receive the valves, as they pass round thereon, d d the bolts fixed across the surface of the wheels, to fall in the interval between every two links, to prevent the chain from sliding back.

#### SECT. VII. Of the COMMON or SUCKING PUMP.

THIS PUMP, as well as the FORCING PUMP, and all others which act by the pressure of the atmosphere are pneumatic as well as hydraulic machines, and are therefore filed by some *hydraulo-pneumatical* engines. Their nature, action, and operation, are best explained by glass models; in which the motion of the pistons and the play of the valves may be distinctly seen. We shall however attempt to describe them.

The COMMON or SUCKING PUMP, is delineated on plate 187. fig. 3. A tub or trough filled with water may represent the well from which water is to be raised. There are two valves in this pump: the one (b) at the upper end of the small tube; the other (a) on the moveable piston. When the pump is not worked, their weight makes them lie close upon the holes over which they are placed.

The PISTON is raised or depressed by means of the piston-rod, which is connected with the pump handle. The piston being placed at the bottom of the barrel, before we begin to work, we raise it from the bottom to the top of the barrel, which makes room for the air in the pump, and allows the piston, to expand itself. The air in the pipe being thus dilated, presses less on the bottom of the water within the pipe, than the atmosphere does without on that in the trough; and consequently the water rises in the tube till the pressures are equal; that is, till the air within is as dense as that without; and it will then remain at rest between the two equal pressures. The valve at the bottom, which rose a little to let some of the rarefied air into the barrel, falls down again, and closes the hole at the top of the pipe. We now depress the piston; and as the air in the barrel cannot get back again through the valve at the top of the pipe, it will raise the valve on the piston, and so make its way through the upper part of the barrel into the open air. Upon raising the piston again, the air between it and the water in the lower pipe will again be left at liberty to fill a larger space; and so its spring being again awakened, the pressure of the atmosphere will force more water into the pipe; and when the piston is at the top of the barrel, the valve falls, and stops the hole at the top of the pipe, as before.

The same effect is produced by every stroke till at last the water in the pipe reaches the bottom of the barrel. Now, upon depressing the piston, as the water cannot be forced back through the lower valve, it will raise the valve as the piston descends, and will be kept up by the piston when raised again. The water below the piston being now full of water, and the water cannot escape by the lower valve, upon depressing the piston, raise the valve, in order to let the piston down. When this is done at the bottom, the valve will fall by its own weight and stop the hole in the piston. When the piston is next raised, all the water above it will be lifted up and run out of the spout; and then, by continually raising and depressing the piston, the water will be raised; which, getting above the pipe into the wide part at top, will supply the spout, and make it run with a continual flow. Thus, every time the piston is elevated, the valve rises, and the upper valve falls; but when we depress the piston, the lower valve rises and the upper one rises.

As it is the pressure of the air in the atmosphere which causes the water to rise, and follows the piston when drawn up; and as a column of water, 33 feet high, is of equal weight with a column of air, from the earth to the top of the atmosphere; therefore the perpendicular height of the piston from the surface of the water in the well must always be less than 33 feet, otherwise the water will never rise above the piston. But when the height is less, the pressure of the atmosphere will be greater than the weight of the water in the pump, and will therefore raise the water above the piston; and when the water has got above the piston, it may be thereby kept

height, if the rod be made long enough, and sufficient degree of strength be employed to raise with the weight of water above the piston. The force required to work a pump is as the altitude of the water to be raised, and as the square of diameter in that part where the piston works. Hence, if two pumps be of equal height, and the bore be twice the bore of the other, the largest will raise four times as much water as the narrowest, and will therefore require to be worked with four times as much strength. The width or narrowness of the pump, in any other part besides that where the piston works, does not render the pump either more or less difficult to work, except what difference may arise from the friction of the water in the bore, which is always greater in a narrow bore than a wide one. The long rod is generally raised by means of a lever, the longer arm, where the power is applied, is usually 5 or 6 times the length of the shorter; by which means it gives five or six times the advantage to the power.

Mr FERGUSON gives the following table for finding the dimensions of a pump that shall work with a given force, and draw water from a given depth, the handle being supposed to increase the power five times. It is also supposed that one man can work a pump four inches diameter, and set high, and discharge  $27\frac{1}{2}$  gallons of water, British wine measure, in a minute:

Height of the pipe above surface of well.	Diameter of the bore where the piston works.	Water discharged in a minute.
Feet.	Inches.	Galls. Pts.
10	6.91	81 6
15	5.66	54 4
20	4.90	40 7
25	4.38	32 6
30	4.00	27 2
35	3.70	23 3
40	3.46	20 3
45	3.37	18 1
50	3.10	16 3
55	2.95	14 7
60	2.84	13 5
65	2.72	12 4
70	2.62	11 5
75	2.53	10 7
80	2.45	10 2
85	2.38	9 5
90	2.31	9 1
95	2.25	8 6
100	2.19	8 1

To find the diameter of a pump that shall raise water with the same ease as a man can work a pump 30 feet high, with a four inch bore, look for the height in the first column, and over against the 2d, is shewn the diameter or width of the pipe, and in the 3d the quantity of water which a man of ordinary strength can discharge in a minute.

#### ST. VIII. IMPROVEMENTS of the COMMON PUMP.

In 1766 it was announced in the public papers, that a new method of raising water had been discovered, and was called the *new method*.

that at SEVILLE in Spain, a simple sucking pump had been constructed, which raised water 60 feet; and they concluded from thence, that those were strangely deceived who had asserted that the pressure of the atmosphere would not support a higher column than 32 feet. On examination it was found, that an ignorant tin-man at Seville had made a common sucking pipe with its lower valve 60 feet from the surface of the water; but finding he could raise no water by it, either through impatience or passion, with a stroke of a hatchet he made a small opening about ten feet above the surface of the water, and which forced a small quantity of water above the lower valve; the reason of which we shall explain by a diagram. See fig. 3. plate 187.

Suppose *PI* the sucking tube, *d* the surface of the water, from *d* to *P* 60 feet; and that after a certain number of strokes of the piston, the water was raised 32 feet in the tube, or to *e*; and that then a small hole was made at ten feet from the surface of the water. The air which enters this pressing equally every way, makes the water which is below *b* fall down into the well; while the pressure upwards forces the water up 32 feet through the valve into the body of the pump. But this is not all, for it would have carried it to a much greater height; for the air near the earth is above 800 times rarer than water; and supposing the density of a column thereof to be uniform (which is not the case), ten feet of water taken away would be equivalent to a column of 8000 feet of air; so that the remaining 22 feet would be in equilibrium with the air, after being raised 8000 feet. To have a second portion of water, the hole *b* must be stopped up, and the piston worked till the water rises to *e*, and then re-open the hole. In the first place we see, that this pretended discovery is so far from invalidating the principle of the pressure of the air, that it is a direct consequence thereof; and that even to make it answer at all, it is necessary that the pipe be very small, or the column of water would be broken to pieces, the air would pass through, and very little would rise.

But a real improvement of the common pump has been made by Mr TODD of Hull. This invention in some particulars bears a resemblance to the ordinary one, but he has contrived to double its powers by the following means: Having prepared the piston cylinder, which may be 12 feet high, he cuts from the bottom thereof about three feet; at the end of the great cylinder he places an atmospheric valve, and to the top of the small cylinder a serving valve. In the bottom of the small cylinder, which contains the serving valve, is inserted an oblong elliptical curved tube, of equal calibre with the principal cylinder, and the other end is again inserted in the top of the great cylinder. This tube is divided in the same manner as the first cylinder, with atmospheric and serving valves, exactly parallel with the valves of the first cylinder. The pump, thus having double valves, produces double effects, which effects may be still further increased by extending the dimensions.

The cylinder is screwed for service on a male screw, which projects from the side of a reservoir or water cistern, and is worked by the hand. The piston plunger is worked by a toothed seg-

ment-wheel, similar to the principle of the one used in working the chain pumps of ships belonging to the royal navy (*plate 187, fig. 2.*); and the wheel receives motion from a hand winch, which is considerably accelerated by a fly wheel of variable dimensions, at the opposite end.

This pump in addition to its increased powers, possesses another very great advantage. By screwing to it the long leather tube and fire pipe of the common engine, it is in a few minutes converted into an effective fire engine. Hence, whoever possesses one, may be said to have a convenient domestic apparatus against fire. Three men can work it; one to turn the winch, another to direct the fire-pipe, and a third to supply the water.

#### SECT. IX. *Of the FORCING PUMP.*

THE FORCING PUMP is so called, because it not only raises the water into the barrel, like the former, but afterwards forces it up into a reservoir, in a lofty situation. The nature and operation of this pump will be evident, by attending to the working of the model, *fig. 4.* The pipe and barrel are the same as in the other pump, but the piston, G, is solid, having no valve, so that no water can get above it. At the bottom of the barrel B a pipe MM is fixed, and at right angles to this pipe a cistern or air vessel, K K; at the bottom of the air vessel there is a valve, *b*; from the top a small pipe, O H I, is inserted so as nearly to reach the bottom of the air vessel, and at the same time be air-tight at top.

In working this pump, the pipe valve, *a*, rises when we draw the piston up; but falls down, and stops the hole, the moment the piston is at its greatest height. Now as the water, which has been raised above this valve, cannot get back again into the pipe, but has a free passage by the pipe M M, that opens into the air vessel, it is forced into this vessel by depressing the piston, and retained therein by its valve *b*; which shuts the moment the piston begins to be raised, because the pressure of the water against the under side exists no longer.

The water, being thus forced into the air vessel by repeated strokes of the piston, we suppose to have now got above the lower end, I, of the pipe, and that it begins to condense the air in the air vessel; for the air has no way to get out of this vessel, but through the tube O H I of the pipe, and is prevented from escaping this way when the mouth of this tube is covered with water. It is also gradually more and more condensed as the water rises in this vessel; till at last it presses so strongly upon the water as to force it up through the pipe O H I; whence it spouts at F in a jet to a great height, and is supplied by alternately raising and depressing the piston. The higher the surface of the water is raised in the air vessel, the smaller is the space into which the air is condensed; and consequently its spring will be stronger, and the pressure greater upon the water, which will be the more driven with the greater force through the pipe O H I, as the spring of the air continues to act. While the piston is rising, the stream will be uniform as long as the piston is worked. The valve of the pipe opens to let the water follow the piston in rising. While this valve is open, that of the air vessel is closed, to prevent the water, which

is forced out of the air-vessel, from running back by its pipe into the air-vessel.

The effect of this kind of pump is not to raise water to any particular altitude; the condensation of the air may be raised to any degree. If the condensation of the air is equal to that of the atmosphere, its elastic force will raise the water to about the height of 34 feet; if the condensation be increased three fold, the altitude to which water may be raised by it will be about twice the former height, or 68 feet; the altitude of the raised water being increased 3.75 for each addition of unity to the number which expresses the condensation of the air.

The engines used for EXTINGUISHING FIRES are made upon this construction; and consist of two barrels, by which water is alternately drawn from a close air-vessel. The forcing the water to condense the air, which compresses the water so strongly, that it rushes out with great impetus and force through a pipe that comes down to the water, and makes a continued uniform stream by the condensation of air upon its surface. See *SECT. IX.*

#### SECT. X. *Of OTHER PUMPS, which are used to RAISE WATER BY THE PRESSURE of the ATMOSPHERE.*

M. DE LA HIRE'S PUMP is calculated to raise water as fast by the descent as the ascent of the piston. The trough in which the two pipes are placed represents the well; one of the pipes, *fig. 5*, is fitted to the lower end of the trough, which the piston works; the top of the other pipe, C, is so connected with a smaller one, as to communicate with the upper part of the barrel. There is a valve on the top of the pipes B, C, and on the two pipes E, F, which proceed from the pump-barrel into the air vessel P. The piston is solid, or without any valve or opening.

As the piston rises, the air, pressing on the surface of the water in the trough, forces it up the pipe B, at the bottom of the barrel, and raises it with water up to the piston. The valves at the top of the pipes E and F. When the piston stops at its greatest height, the valve at the bottom of the barrel closes, and prevents the water from being forced back. Hence, as the piston descends, it forces all the water in the barrel up the lower crooked pipe F, and through it into the air-vessel. The piston rod moves through what is called a collar of leather, which makes it air-tight.

During the descent of the piston, the valve of the upper crooked pipe falls down, and the pressure of the air on the water in the trough forces the water through this pipe, C, and the valve at the top of it, which is opened upwards by the power of the ascending water; and this water runs into the barrel of the pump, and fills the space therein above the piston. As soon as the piston is as low as it can go, the valve at the top of the upper pipe, D, falls down and closes, so that no water can be forced back through it. When the piston is raised, all this water is forced up the upper pipe E, and, after opening its valve, runs into the air-vessel P.

Thus, as the piston descends, it forces water





1

1

below it up the pipe F; and, as it rises, it all the water above it up the pipe E; so here is as much water forced up into the air by the ascent as by the descent of the piston. The air is compressed in the air vessel as in receding case; and the water, being equally d in, rushes out with a constant and very equal stream. It is evident, from what has already observed, that the top of the pipe opens into the upper part of the barrel should exceed 32 feet.

THE NEW HAND PUMP was invented by Mr. J. TAYLOR of Southampton, and is now by the navy. Every friend of mankind must see, that the accidents to which ships that leak at sea were liable from the imperfection of the chain pump, are happily removed by ingenious contrivance. It seems rather surprising that the common pump, whose effects are so known, should have remained for centuries equate to the purposes of the navy. The medium adapted by Mr Taylor is so important, in various particulars, so different from what general applied to the common pump, that it may with great propriety be considered as a new invention.

These pumps have been in general use in the navy these 10 or 12 years, and have answered every expectation he at first formed, though he has made many improvements on them during that period. In the plate are three figures, which will afford a general idea of these pumps; copied by Mr Adams's direction from drawings communicated to him by Mr Taylor. Fig. 1 *pl.* 188. is a section of one of these pumps, of a simple construction. The piston is represented as descending in a chamber properly adapted to it. At *a* and *b* have a view of Mr Taylor's pendulum valves; which, from their form, disengage themselves from gravel, sand, &c. The piston is also so pivoted, that no chips, gravel, or sand, can get between the leather and lower part of the piston; which which detects the former constructions to be liable. Fig. 2. is a separate view of the pendulum valve.

A pump, working with one piston-rod, is shewn *fig.* 1. and at *fig.* 3. is a pump working with two piston-rods; the one rising as the other falls: *fig.* 1 and 3 the rods are supposed to be worked by levers. By a judicious application of ropes, to be turned on either deck, (see *fig.* 4.) Mr Taylor enabled, where men are plenty, as in a man of war, to raise any quantity of water. The drawing is taken from a pump with a seven inch bore, and heaves one ton per minute 24 feet high, with 12 men, five only working at a time. One has lately been constructed by Mr Taylor to heave 3 tons per minute 24 feet high. The pumps are also constructed that a copper pump may be taken out of the wooden case, when necessity requires, to make two pumps for separate work.

HABSIAN PUMP.—ABC, DE, *fig.* 6 and 7, *pl.* 187, are two tin vessels, soldered together, but communicating with each other by a hole at the bottom. The larger vessel is furnished with a pipe to receive the water thrown up by the circulating tubes, and convey it into the vessel DE:

*m, n, o, p, fig.* 8, represent 4 tubes of metal, or glass, open at both ends, but bent at top, and fixed in an angular position to the axis KL. When in their place, the extremity L of the axis rests upon a point at the bottom of the large vessel, while the upper part is steadied, and kept in a vertical position, by passing through a hole in a bar going over the large vessel ABC.

To shew the operation of this pump, fill the vessels about two thirds with water, and then make the tubes circulate rapidly by turning the handle S, and the rotatory centrifugal motion will raise the water, and discharge it into the small vessel DE, by the pipe *b*.

VERA'S PUMP is an engine to raise water by means of hair ropes. A and B, *fig.* 5, *pl.* 188, are three hair ropes passing over the pulleys *b* and *d*, each of which has three grooves. The lower pulley, *b*, is immersed in the water, and is kept therein by a weight suspended from it. These pulleys are turned round with great rapidity by means of two multiplying wheels, one of which is seen at G. By turning the pulleys, the cords revolve also with great rapidity, and the ascending sides carry up a considerable quantity of water, which they discharge with violence into the reservoir H, from whence it is conveyed into any convenient place by the pipe KL. The ropes should not be more than an inch asunder.

At Winds, there are two of these machines. The depth of the well where one of them is fixed is 95 feet, and the quantity of water raised by the utmost efforts of a man is about 9 gallons per minute.

In the beginning of the motion, the column adhering to the rope is always less than when it has been worked for some time, and continues to increase till the surrounding air partakes of its motion.

#### SECT. XI. OF ENGINES FOR EXTINGUISHING FIRES.

FIRE ENGINES are, in their external figure, their operation, and their uses, too generally known to need a very minute description. They consist either of forcing or lifting pumps; and being made to raise water with great velocity, their execution in great measure depends upon the length of their levers, and the force wherewith they are wrought.

Formerly the attempts to extinguish fires were made with the common squirting fire engine; which consists of the frame of a lifting pump, wrought by levers acting always together. During the stroke, the water raised by the piston spouts with force through a pipe made capable of any degree of elevation, by means of a yielding leather neck, or by a ball and socket, capable of turning every way, screwed on the top of the pump. Between the strokes on this machine the stream is discontinued. The engine is supplied by water poured in with buckets above; the dirt and filth whereof are kept from choking the pump by a strainer.

A considerable improvement afterwards was made in these machines, to keep them discharging a continual stream. In doing this they do not throw out more water than the squirting ones of the

the same size and dimensions; but the velocity of the water, and the nature of the friction of all the parts, being less violent, the stream is more even and more useful, and may be directed to any part with greater ease and certainty, than if it come only forth by jets. The machine, thus improved, is therefore better adapted to the purpose intended than the former, especially in the beginning of the configuration.

In this engine, the stream is made continual from the forcing of air confined in a strong metal vessel fixed between two forcing pumps, wrought with a common double lever moving on a centre. The pistons both suck and force alternately, and have their respective valves in proper situations.

The water to supply this engine, (if there be no opportunity of putting the end of a sucking-pipe, occasionally to be screwed on, into a moat or canal, which would spare much hurry and labour in cases of fire,) is poured into the body of the machine; and being strained through a wire grate, is, by the pressure of the atmosphere, raised thro' the valves into the barrels, when either of their forcers ascend; whence again it is powerfully pushed forth, when they descend, into the air-vessel through the valves by turns: by the force whereof the common air between the water and the top of the air vessel becomes from time to time forcibly crowded into less room, and much compressed; and the air being a body naturally endowed with a strong and lively spring, and always endeavouring to dilate itself every way alike in such circumstances, bears strongly both against the sides of the vessel wherein it is confined, and the surface of the water thus injected; and so makes a constant regular stream to rise through the metal pipe, which may be led about into rooms and edifices, as the case requires.

Should the air contained in this vessel be compressed into half the space it took up in its natural state, the spring thereof will be much about doubled; and as before it equalled and was able to sustain the pressure of a single atmosphere, it having now a double force, by the power of that spring alone will throw water into air, of the common degree of density, about 30 feet high. And should this compressure be still augmented, and the quantity of air which at first filled the whole vessel be reduced into one 3d of that space, its spring will be then able to resist, and consequently to raise the weight of a treble atmosphere; in which case, it will throw up a jet of water 60 feet high. And should so much water again be forced into the vessel as to fill three parts of the capacity, it will be able to throw it up about 90 feet high: and wherever the service shall require a still greater rise of water, more water must be forced into this vessel; and the air therein being thus driven by main force into a still narrower compass, at each explosion, the gradual restitution thereof to its first dimensions is what regularly carries on the stream between the strokes, and renders it continual during the operation of the machine.

But the improvements made on fire-engines have been so considerable as to render either of the former little worthy of notice. To describe each, however, would require an unreasonable extension of this section; and for this reason,

though all may have their degrees of merit, I shall confine ourselves to the description of the engine invented by Rowntree and Co. in Black Lion Road, London, which is reckoned the best in many accounts.

Fig. 1, in plate 189, presents an end view of the working part of this engine, supposing the cylinder cut down the middle. A is a metal cylinder, in which a piston or plunger acting in a circular manner by means of the levers CC, fixed upon the ends of its axis DD, the lower valve boxes on the inside the cylinder, with each a valve EE. These boxes are large, and so constructed as to prevent the metal cylinder from being clogged up with gravel, sand, or dirt, which frequently is the case with other engines becoming useless after working some time. These boxes have each a clack door on the outside, which screws off for the convenience of taking out the gravel, sand, or other dirt which may have collected there; by which means the engine is always kept in a working state.

These clack doors are shewn at A, and B, the upper box with its valves FF. G the receiver. H the discharge pipe, and I the pipe which conveys the water to the engine, common to both the suction pipe. Fig. 3. represents a side view of the working parts. A the metal cylinder, B the piston and axle. P the upper valve box. R the discharge pipes covered with caps KK, which screw off when the engine is played, and the leather pipes and branches are screwed on. G the receiver. L, L, L, L, the suction pipe. Fig. 4 is a perpendicular view, where AA represents the cylinder, B the piston and axle; D, D the valve boxes. C, C, C, C, C, C, C, C, the levers fixed to the piston-axe, and connected by the bars PP, V bearings for the axle of the piston.

At fig. 2. the engine is shown in profile, as it stands, &c. ready for working: M a wooden cistern; L, L, L, L, four springs firmly fixed to the sides of the cistern, on which the levers CC, strike. In working, these springs help to return the stroke, so that the arms of the men employed are effectually relieved from the heavy shock attendant on the use of all other engines. P the bars which connect the levers CC, &c. and at a small distance from which wooden handles N, N are fixed: K, K the caps on the discharging pipes, which are to be screwed off to fix the leather pipes or branches on, when the engine is to be put in action.

This engine has been proved, to the satisfaction of the best judges, to be, in point of length and execution, the most complete machine for extinguishing fires ever yet invented; and has accordingly been adopted, in preference to all others, by the principal fire offices in London.

## SECT. XII. Of the SYPHON.

A SYPHON is an instrument used to draw fluids, or convey them from one place, over an obstacle that is higher than their surface, to another that is lower. Its form is exceedingly simple, being only a crooked tube, one extremity of which descends lower than the other. Its use is accounted for, from the gravitation of the different weights upon one another. If one of



**Fig. 1.**

**Fig. 3.**



a syphon be immersed in a vessel of water, and other leg hang out of it, in such a manner that lower end be below the surface of the water; opening both the orifices at the same instant, water will be found to flow out at the lower orifice, till its surface has sunk down to the orifice the leg in the water.

In examining this experiment, we find, that columns of air pressing on the two equal orifices differ from each other in length only by the perpendicular distance between the surface of the water, and the horizontal plane of the lower orifice of the syphon; which space, compared with whole height of the atmosphere, is too inconsiderable to be taken into the account; and we may therefore conclude, that the action of the atmosphere on both the orifices is equal.

As we supposed the tubes full of water when orifices are first opened, these equal pressures of atmosphere will be counteracted by the weight of two different columns of water; one in the shorter, the other in the longer leg of the syphon. The difference of the force of these counteracting fluids is equal to the weight of a column of water whose base is equal to the diameter of the orifice, and whose height is equal to the perpendicular height of the surface of the water from the orifice of the longer leg. Now equal pressures of atmosphere will be counteracted by the unequal forces of gravitating waters, which will make the opposite pressures of the vertex unequal: as the superior weight of the longer column presses it downwards, there is less pressure on that side of the vertex; the water will be pressed forwards, and continue to flow till the water be fallen to the bottom of the immersed leg, or (if it be the longer leg) as low as the end of the flowing; for the descent of the water in the longer leg, by its own gravity, would leave a vacuum in the tube, if not immediately succeeded by other air. This descent, gives the atmosphere, which urges the water up the syphon, the same force to act, as if it were not at all opposed at the lower orifice.

For the same reason that the atmosphere urges water in the vessel after that which descends, would fill the whole syphon, provided it were full of air; and by sucking the air out of the lower kind of these instruments, with the mouth, or by a pipe placed for that purpose by the side of the issuing leg, they are easily set a-running. Larger syphons, for the draining of pits, quarries, &c. the evacuation is effected by a pump placed in like manner at the issuing end.

The DISTILLER'S SYPHON is usually about an inch in diameter, and three feet in length, with a cork fixed into the issuing end. To use it, the lower end is put into the liquor, and the contrary end is put into the receiver; till the liquor reach within about 3 or 4 inches of the bend. Then, on opening the cock, the contents flow out of the syphon in the usual manner. By the immersion of the drawing leg, the liquor is prevented by the weight of air from rising as high within the syphon as on the outside. On opening the cock, the contained fluid obtains power to raise that within the tube to its own level; but, by a law already mentioned, the contained liquor, before it rises as

high as that of the other, will have acquired a velocity nearly sufficient to carry it as much above that surface, as it was before below it. Hence the fluid flows over the bend; and there falling into a tube with a contracted orifice, the syphon is soon filled, and of course continues to flow. See Plate 188, fig. 6.

GRAVESANDE'S SYPHON is a syphon for raising water into a cistern by means of the expenditure of other water through the outer leg, and may be applied to many cases where water, &c. is to be raised 10 or 20 feet, and where there is at the same time water sufficient to supply the lower reservoir. This syphon has lately been much improved. See *Gravesande's Elem. of Philos.* i. 235.

Several entertaining deceptions have been practised by means of the Syphon. One of the most usual is that of TANTALUS'S CUP, a view of which is given in Pl. 188, fig. 7. An explanation is not necessary, as its operation will be evident at the first view. It is usual to conceal the syphon in the figure of a man, representing Tantalus; and when the cup is filled with water as high as his mouth, that is, a little above the curve of the syphon, the latter beginning to act at length discharges the whole contents of the cup. Similar deceptions have been practised by concealing the syphon, in the handle of a drinking vessel.

We shall conclude this part of our subject with some account of a CLAPNET invented by Mr C. HAMILTON, and depending on the action of syphons. See in Plate 188, a figure of this machine, of which the following is an explanation:

An open canal *cc*, supplied with a constant and equal stream by the syphon *d*, has at each end, *f* 1, *f* 2, open pipes of exactly equal bores, which deliver the water that runs along the canal *c*, alternately into the vessel *g* 1, *g* 2, in such a quantity as to raise the water from the mouth of the tantalus *t* exactly in an hour. The canal *cc* is equally poised by the two pipes *f* 1, *f* 2, upon a centre *e*; the ends of the canal *c* are raised alternately, as the cups *z* *z* are depressed, to which they are connected by lines running over the pulleys *l*, *l*. The cups *z* *z* are fixed at each end of the balance *mm*, which moves up and down upon its centre *v*; *n* 1, *n* 2, are the edges of two wheels or pulleys, moving different ways alternately, and fitted to the cylinder *o* by oblique teeth, both in the cavity of the wheel, and upon the cylinder, which, when the wheel *n* moves one way, that is, in the direction of the minute hand, meet the teeth of the cylinder and carry the cylinder with it; and when *n* moves the contrary way, slip over those of the cylinder, the teeth not meeting, but receding from each other. One or other of these wheels *nn* continually moves *o* in the same direction, with an equable and uninterrupted motion. A fine chain goes twice round each wheel, having at one end a weight *x*, always out of water, which equipoises with *y* at the other end, when kept floating on the surface of the water in the vessel *g*, which *y* must always be; the two cups *z*, *z*, at each end of the balance, keep it in equilibrio, till one of them is forced down by the weight and impulse of the water, which it receives from the tantalus *t* *t*; each of the cups *z*, *z*, has likewise a tantalus of its own *b* *b*, which empties it after the water

ter has done running from  $g$ , and leaves the two cups again in equilibrium:  $g$  is a drain to carry off the water. The dial-plate, &c. needs no description. The motion of the *cyclydra* is effected thus: As the end of the canal  $e$ , fixed to the pipe  $f$ , is, in the figure, the lowest, all the water, supplied by the syphon, runs through the pipe  $f$ , into the vessel  $g$ , till it runs over the top of the tantalus  $t$ ; when it immediately runs out at  $i$  into the cup  $x$ , at the end of the balance  $m$ , and forces it down; its balance moving on the centre  $v$ . When one side of  $m$  is brought down, the string which connects it to  $f$ , running over the pulley  $l$ , raises the end  $f$  of the canal  $e$ , which turns upon its centre  $r$ , higher than  $f$ ; consequently, all the water which runs through the syphon  $d$ , passes through  $f$  into  $g$ , till the same operation is performed in that vessel, and so on alternately. As the height the water rises in  $g$  in an hour, viz from  $s$  to  $t$ , is equal to the circumference of  $m$ , the float  $y$ , rising through that height along with the water, lets the weight  $x$  act upon the pulley  $n$ , which carries with it the cylinder  $o$ ; and this, making a revolution, causes the index  $k$  to describe an hour on the dial plate. This revolution is performed by the pulley  $n$ ; the next is performed by  $n$ , whilst  $n$  goes back as the water in  $g$  runs through the tantalus; for  $y$  must follow the water, as its weight increases out of it. The axis  $o$  always keeps moving the same way; the index  $p$  describes the minutes; each tantalus must be wider than the syphon, that the vessels  $gg$  may be emptied as low as  $s$ , before the water returns to them. Drawings of this instrument in different positions, with descriptions, are given in the *Philos. Trans.*

### SECT. XIII. Of the VIBRATORY MOTION of WATER in a Syphon.

It is a known fact in Mechanics, that the vibrations of a pendulum are isochrone, or of the same duration, though the arches it describes are unequal. It is also acknowledged, that in their duration, the vibrations of two unequal pendulums are to each other as the square root of their respective lengths. The motion of water vibrating in a syphon follows the same laws. To illustrate this, let us suppose *in om. Pl. 190, fig. 1.* to be a syphon consisting of three parts, or legs; two,  $la$ ,  $mb$ , vertical, and one,  $nc$ , horizontal; and that it be of an equal diameter throughout its whole extent. Let us further suppose, that the fluid, while at rest, occupies the space  $anod$ , the two surfaces,  $ab$ ,  $cd$ , will be level. Now if by any means the fluid be forced to descend to  $g$  in the leg  $nc$ , it will rise to  $ef$  in the leg  $la$ ; and as soon as this cause ceases to act, the fluid is left alone to the action of its gravity. The excess in length of the column  $en$  over the column  $bo$ , will force the fluid to descend even below the level of the other, on account of the acceleration it acquires in descending, which will raise the fluid in the other leg; and it will thus continue rising and falling alternately, forming oscillations similar to those of a pendulum; and the duration of each vibration will be precisely the same as the vibration of a pendulum, whose length is half the length of the column  $pqr$  of the fluid.

As the oscillations of water follow the same laws as those of a pendulum, if the length of the column of water is increased or diminished, the duration of the oscillations will be also augmented or diminished, and will be in a subduplicate ratio of this length.

### SECT. XIV. Of the OSCILLATORY MOTION of WAVES.

SIR ISAAC NEWTON, in his *Principia*, compares the undulatory motion of waves to the vibratory one of water in a syphon. Let *ABCE*, *fig. 14. Pl. 186*, represent a stagnant water, whose surface is elevated and depressed by fluctuating waves. Let  $A$ ,  $C$ ,  $E$ , be the convex, and  $B$ ,  $D$ ,  $F$ , the concave part of the waves. As waves are formed by the successive ascent and descent of water, so that those parts which were the highest become the lowest alternately and successively, as the moving force which makes the lowest part rise, and the highest sink, is the weight of the elevated water, this ascent and descent may be considered as analogous to the vibratory motion of water in a syphon, and observes the same laws.

If, therefore, we have a pendulum, whose length is equal to half the transversal distance between the most convex point  $A$ , and the most concave point  $B$ , that is, equal to the half  $AB$ ; the highest part will become the lowest, as the vibration of such a pendulum, and in each vibration they will become the highest, &c. through its whole space while the pendulum performs two vibrations. And as a pendulum whose length is quadruple the preceding one, viz  $AC$ , which is equal to the width  $AC$  of the wave, would perform but one vibration while the first performed two, we conclude that the waves perform their vibrations in the same time as a pendulum whose length is equal to the breadth of the wave.

Hence it follows, that a wave, whose breadth is 3 feet  $8\frac{1}{2}$  lines broad, by advancing its breadth in one second, would in a minute describe 183 feet 6 inches 10 lines; and in an hour, 11 feet 2 inches. If the breadth was quadruple, it would describe the breadth in double the time; consequently the broader they are, the greater space they describe in a given time. In this part of the subject, we have assumed that the waves rise and fall in straight lines; but this is not exactly true, and consequently the deductions can only be considered as approximations towards the truth.

### SECT. XV. Of the RESISTANCE of FLUIDS.

ONE of the most important problems in hydrostatics, is to determine the resistance that a body in motion meets from a fluid at rest; and to know the effort necessary to keep a body at rest in a fluid in motion. Water and air are two of the great inanimate agents in nature, and they are those which man renders most easily subservient to his purposes. Necessity first pointed out the use of those agents, and philosophy engaged us to investigate their properties. In this last respect, however, much of his labour has been spent in vain; particularly that which has been employed in the resolution of the above-mentioned problem. These have hitherto evaded every research, though



have engaged the attention, and exercised talents, of the greatest mathematicians in Europe. It has been shewn, by many instances, that the philosophy of the ancients was neither so reasonable, nor so limited, as it has often been represented. It does not, however, appear, that they were well versed in the science termed *mixed mathematics*, or mathematical philosophy; a science which consists in the application of calculation to the phenomena of nature. Among the sciences of this science which they have the least liked, we may reckon that of the resistance of fluids; for we must confess, that they had obtained some knowledge thereof, as it was necessary to the construction of their ships, the principles building which, they had carried further than moderns.

Modern mathematicians have attempted to dissect the motions, and penetrate into the elements of bodies, by the aid of geometry and calculation. By these they endeavoured to investigate the nature of fluids, discover the working of parts, and the action of those innumerable particles which constitute a fluid; particles which are, at the same time, united and separated, dependent and independent one of the other. But notwithstanding the aid of geometry and fluxions, they made little or no progress in the knowledge of the resistance of fluids. Calculation determined the principles, whereas they should first have ascertained these principles by experiment and observation, instead of twisting experiments to make them subservient to the powers of calculation.

The great NEWTON, to whom philosophy and geometry are so much indebted, was the first who tried to determine, on mechanical principles, the resistance a body meets with when moving in a fluid medium. Unfortunately for science his labours were not successful. His first theory consists of ingenious researches, that may awaken curiosity, but which are not applicable to nature; his second, though more conformable to the nature of fluids, is too complicated, and subjected to too many difficulties, to be reduced to practice.

Many able geometers have since his time endeavoured to render this theory more perfect, particularly BERNOULLI, D'ALEMBERT, and EULER, who have made the most profound researches, but too complicated for practice. New experiments were afterwards made by these gentlemen, which were so far from agreeing with the theory, that they contradicted some of its most important parts. M. BOSSUT and HONDÉ endeavoured in 1773 to solve these difficulties, and remove these contradictions.

In 1775 Messrs. D'Alembert, Condorcet, and others instituted, by order of government, a set of experiments on the impact of fluids, which they published in a work of that subject: But after a number of experiments, they were obliged to confess, that the generally received theory was found to be essentially defective. The importance of this subject is so great, that it is to be hoped the society lately established for promoting the branches of science relative to naval affairs, will extricate it from its present opprobrious state. But though the theory delivered by Sir I. Newton is confessedly imperfect, as another and more per-

fect one has not been established, it is necessary in this place to give a short account of its principles.

A body cannot move forward in water or any other fluid, without removing the parts of the fluid which lie before it out of the way; but as these particles possess that general property of matter which is called its *inertia*, this resistance will be made by the most perfect as well as the most imperfect fluid, by air as well as by liquid honey. For if a body move in a fluid, it must give motion to a certain quantity of that fluid, and the reaction of that quantity will destroy part of the motion of that body. But by displacing the fluid, and communicating motion, it loses an equal quantity of its own motion, from whence we obtain some idea of the resistance of the fluid: much here will however, depend on the form, magnitude, &c. of the moving body, and the velocity of its motion; for a greater body will displace a greater quantity of the fluid than a smaller one, every thing else being the same; and the greater the velocity wherewith a body moves in a fluid, the more motion will be communicated thereto, and consequently lost to the body.

Another cause of resistance arises from the tenacity of the parts of a fluid; for, as a body cannot move forward in a fluid till the parts that lie before it are removed out of the way, the adhesion or tenacity must necessarily resist its motion. A third cause of resistance is, the friction of the body against the particles of a fluid; but this, from the nature of fluids, is deemed to be very inconsiderable. The resistance also depends on the density of the fluid, every thing else being the same; for it is manifest, that it will require more force to displace a given quantity of mercury than the same quantity of water, and a quantity of water than an equal quantity of air.

But the principal resistance, which fluids give to bodies in motion, is supposed to arise from the inertia of their parts, and this depends on the velocity of the moving body, and that for two reasons: 1<sup>st</sup>, the quantity of fluid moved out of its place, in any determinate space of time, must be greater in proportion as the body moves with greater velocity through the fluid. And, 2<sup>dly</sup> the velocity with which each particle of the fluid is moved, will also be proportional to the velocity of the body; for it communicates a greater or less quantity of motion to each particle in proportion to the velocity of its motion, and will therefore be resisted on this account also in the proportion of the velocity; as the resistance, which any body makes against being put in motion, is proportional both to the quantity of matter moved, and the velocity it is moved with. But as the resistance of a fluid is as the velocity of the body moving therein, it will be doubly increased, 1. Because the number of particles moved is as the velocity of the moving body. 2. Because the resistance arising from a given number of particles is also as the velocity of the moving body. Therefore the resistance is considered as being in a duplicate proportion of the velocity of a moving body, or as the square thereof.

A cylinder moving in a fluid, in the direction of its axis, is resisted by a force equal to the weight of a column of a fluid, the base of which is the base of the cylinder, and altitude equal to the space

space through which a body must fall freely from rest to acquire the velocity of the cylinder's motion. A sphere moving in a fluid is opposed by a resistance, which is to the force which resists a cylinder moving in the direction of its axis with the same velocity, in the proportion of 1 to 2.

Two suppositions are generally taken for granted, in proving the propositions on the resistance of fluids: 1. That the fluid in which the body moves is so compressed, that its pressure on every part of the moving bodies shall be the same as when they are at rest: 2. That the hinder part of the solids contribute nothing to the resistance, which will be the same as if the anterior part only were exposed to the fluid. This last supposition is not admissible, for the hinder part of most solids contributes to lessen the resistance by the power it receives from the returning curves of the fluid.

The theory of resistances opposed to bodies moving in perfect fluids, could not even be demonstrated by Sir I. Newton but under certain conditions and restrictions: 1. The particles of fluid wherein the bodies move are supposed to be perfectly non-elastic: 2. The fluid is imagined to be infinitely compressed. The second condition is allowed not to obtain in any fluid whatsoever, and it is doubted whether the first is strictly applicable even to the most perfect known fluids. It is certain, that the resistance of fluids depends on the cohesion, tenacity, and friction, as well as the inertia of the matter moved; but the illustrious author of the theory, here slightly touched upon, considered the geometrical estimation of these circumstances as of no use in physical inquiries. He therefore chiefly noticed the properties of retardation, which bodies suffer when moving through fluids, the cohesion and friction among whose parts were in a physical sense evanescent.

The doctrine of hydrostatics and hydraulics, like every other part of philosophy, serves to shew the weakness and imperfection of human knowledge, and how ignorant we are even of those subjects in which we are deeply interested, and with which we are continually engaged. It also shews us how long human ingenuity may be exercised, without improving the science on which it is employed. In most other branches of natural science new discoveries are made, and new phenomena are brought to light which enlarge the boundaries of knowledge, though they convince us of greater defects and numerous phenomena, that remain to be explored by our observation; but in hydrostatics and hydraulics little new has been discovered, and a general slide of ignorance seems to be cast over the whole science.

#### SECT. XVI. *Of a New Principle in HYDRAULICS.*

In the *Register*, Vol. VI. is given a specification of the Patent granted to Mr JOHN RICHMOND, of London, for his discovery of the application of a principle in hydraulics, suitable to an infinite number of uses, which he invented for raising water, from all depths, out of mines, pits, or wells, and for other purposes.

The new water engine, (he says) is to consist of three working pumps, tubes, or barrels, of any

size and diameter that may be found most convenient for use, and suitable to the purpose and situation of the place where they may be used. These are to be joined together as pumps, tubes, or barrels, or in any manner found most convenient to keep them firm and tight in an upright position. But the upper and lower pumps, tubes, or barrels, are to be of equal bores, and the middle one is to be of a diameter that shall contain a quantity of water, in any given length of tube, than what either of the other two can convey to double the quantity, or more, and to be open at top, so as to admit of a free passage of air, notwithstanding its junction with the pump, tube, or barrel, by means of a trumpet-tube herein after mentioned; but to be close at the bottom, where it joins the middle pump, tube, or barrel, excepting a hole to be made for the pump-rod to pass through. By these means, the hydrostatic paradox is introduced, which is to act upon the bottom part of a hollow globe, which is to be worked within the upper middle pump, tube, or barrel, and to be of a diameter sufficient to make the full stroke of the engine, whatever length it may be; with its bore of a diameter sufficient to fill the bore of the middle pump, tube, or barrel, and its upper end to fill the bore of the upper pump, tube, or barrel, in the form of a trumpet, or any such-like form, in order to admit the motion up and down to the full extent of the engine's stroke, and to be under the pressure of the water underneath or expanded bottom: which may be opened or closed with a valve, or not, as may be found most convenient. From the middle pump, or tube, to the lower one, a communication is to be made by a hole, as before mentioned, through which the pump-rod is to pass, connected with the moveable tube, and to be fixed to a bucket and valve, which is to be worked within the lower pump, tube, or barrel; the lower one, which pump, tube, or barrel, is to be placed in the water, and to have a fixed box, and to be in the like manner as other pumps have for the purpose of lifting water. The pump-rod, which is to be carried through the upper pump, tube, or barrel, to the top of the pit or well, or to the ends of the pumps, tubes, or barrels, for the purpose of working the machine, either by fire, water, wind, horse, man's labour, or other force, is to be connected with the moveable tube, as before mentioned, so as to lift it up and down, and make a stroke of the machine. To the middle pump, tubes, or barrels, before mentioned, there is to be added a lateral pump, tube, or barrel, of the same bore as the upper and lower pumps, tubes, or barrels, and to communicate with them at junction at each end. One end is to open into the lower pump, tube, or barrel, just above the stroke of the bucket which draws the water below; and the other end is to open into the upper pump, tube, or barrel, just above the stroke of the moveable tube before mentioned, which moves the water drawn at every stroke of the machine, from the lower pump, tube, or barrel, through the lateral pump, tube, or barrel, carried into the pumps, tubes, or barrels, may be added at any place to discharge the water.

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1. *Journal of the American Medical Association*, 1990; 263: 1033-1036.

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Fig. 1.

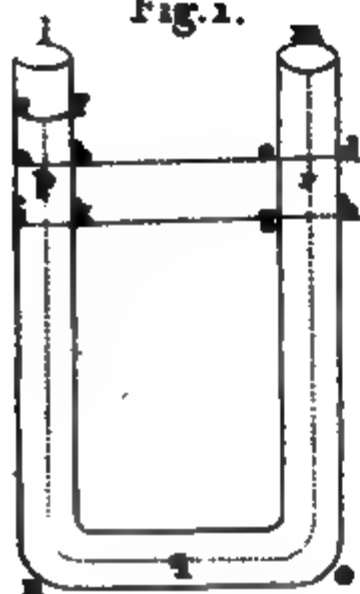


Fig. 9.

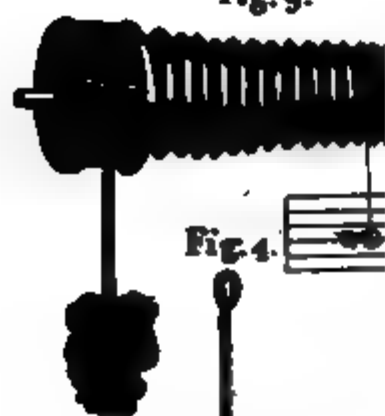


Fig. 4.



Fig. 6.

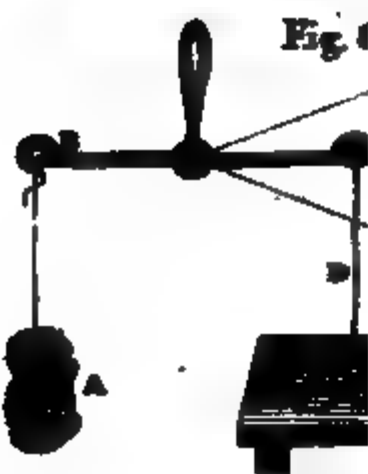


Fig. 7.





light. But, in order to procure the counterbalance of water which is the object of this invention, or of weights equal thereto, to act with advantage of the hydrostatic paradox, or by means to assist the lift of the pump by a counterbalance of the water contained therein, there is a horizontal tube of communication between the said middle pump, tube, or barrel, and the upright pump, tube, or barrel, of the same dimensions and bore as the middle pump, tube, or barrel, before mentioned; and such upright pump, tube, or barrel, is also to be connected with other pipes, &c. in like manner as before described, when the machinery is to be used by double pumps, which in deep mines is the most effectual manner of working;

but, if by single pumps, weights must be added on the surface of the water in the upright pump, tube, or barrel, joined as before mentioned, till they shall balance the whole column of the water, in like manner as if pumps, tubes, or barrels, were carried to a level of the other pumps, tubes, or barrels, to form the machinery of working with double pumps. In constructing the double pumps, there may be a horizontal tube of communication between the two upper pumps, tubes, or barrels, a little above the highest ascent of the moveable middle tube in each pump."

Several other hydraulic and hydrostatic inventions not specified here will be found described in their order in the work. See also PNEUMATICS, SPECIFIC GRAVITY, WATER-WORKS, &c.

## H Y G

**HYDROTHORAX**, a collection of water in the chest. See MEDICINE, Index.

**HYDROTICK**, *n. f.* [*hydr*: *hydrotique*, Fr.] a kind of water or phlegm.—He seems to have the first who divided purges into *hydroticks* and *cholericks* of bile. *Arbutnot on Coins.*

**HYDRUNTUM**, in ancient geography, a noble and commodious port of Calabria, from which was a shorter passage to Apollonia. (*Pliny.*) famous for its antiquity, and for the fidelity and loyalty of its inhabitants; now called OTRANTO. 37. 15 E. Lat. 40. 12. N.

1. **HYDRUS**, in ancient geography, a river of Calabria, near HYDRUNTUM, to which it gave name.

2. **HYDRUS**, in astronomy, the *Water Snake*, a constellation. See ASTRONOMY, § 549.

**HYMAL**, (from *hyems*, winter, Lat.) of or belonging to winter. It is chiefly used of the winter solstice. See SOLSTICE.

**HYMANTES**, in the primitive church, officers of such enormities that they were allowed to enter the porch of the churches to hear other penitents, but were obliged to stand without, exposed to the inclemency of the weather, even in winter.

3. **HYEN**. } *n. f.* [*hyene*, Fr. *hyena*, Lat.]

4. **HYENA**. } An animal like a wolf, said to howl like a human voice.—I will weep when you are disposed to be merry; I will laugh when you are inclined to sleep. *Shak.*

5. A wonder more amazing would we find;

6. *Hyena* shews it, of a double kind;

7. Lying the sexes in alternate years,

8. She begets, and in another bears. *Dryd. Fab.*

9. *Hyena* was indeed well joined with the bear, having also a bag in those parts, if there were not the *hyena odorata*, or civet cat.

10. *Hyena's vulgar Errors.*—

11. He been *hyena*, fellest of the fell. *Thomson.*

12. **HYENA**. See CANIS, § I, N° vii.

**HYGEIA**, or, } [*Hygiea*, Gr.] in the mythology,

**HYGEIA**, } the daughter of *Zeus* and *Leto*,

the goddess of HEALTH, among the ancient

Greeks, called by the Romans *Salus*. See SALUS.

13. **HYGIENE**, [*Hygiea*, of *hygiea*, healthy,] that

part of medicine which respects health, and dis-

tinguishes proper means for its preservation. Its ob-

ject. XL PART II.

## H Y G

jects are the non-naturals. See DIET, EXERCISE, &c.

(2.) **HYGIENE**, in a more extensive sense, is divided into 3 parts; *prophylactice*, which foresees and prevents diseases; *hygiatice*, which preserves health; and *analeptice*, which cures diseases, and restores health.

**HYGINUS**, Caius Julius, a grammarian, the freed man of Augustus, and the friend of Ovid, was born in Spain, or, according to others, in Alexandria. He wrote many books, all of which are lost, except his *Fabularum Liber*, and *Astronomicum Poeticon*, lib. iv. and even these are come down to us very imperfect. The best edition is that of Munk, in the *Mythographi Latini*; 2 vols. 8vo. 1681.

(1.) \* **HYGROMETER**. *n. f.* [*hygrom* and *metron*; *hygrometre*, Fr.] An instrument to measure the degrees of moisture.—A sponge, perhaps, might be a better *hygrometer* than the earth of the river. *Arbutnot on Air.*

(2.) **THE HYGROMETER, HYGROSCOPE, OR NOTIOMETER**, is used for measuring the degrees of dryness and moisture of the atmosphere, as the barometer and thermometer measure its different degrees of gravity and warmth, although this instrument is far from being yet so perfect as these. There are three general principles on which hygrometers have been constructed: 1. The lengthening and shortening, or twisting and untwisting of strings by dryness and moisture: 2. The swelling and shrinking of solid substances by moisture or dryness; and, 3. By the increase or decrease of the weight of particular bodies, which absorb the humidity of the atmosphere.

(3.) **HYGROMETERS, DIFFERENT KINDS OF.** There are various kinds of Hygrometers; for whatever body either swells by moisture, or shrinks by dryness, is capable of being formed into a Hygrometer. Such are woods of most kinds, particularly deal, ash, poplar, &c. Such also is catgut, the beard of a wild oat, and twisted cord, &c. The best and most usual contrivances for this purpose are as follow: 1. Stretch a common cord, or a fiddle-string, ABD (Pl. CXC. Fig. 2.) along a wall, passing it over a pulley B; fixing it at one end A, and to the other end hanging a weight E, carrying a style or index F. Against the same wall fix

a plate of metal HI, graduated, or divided into any number of equal parts; and the Hygrometer is complete. For it is constantly observed, that moisture sensibly shortens cords and strings; and that, as the moisture evaporates, they return to their former length again. The same is observed of a fiddle-string; and hence such strings are apt to break in damp weather, when not slackened by the screws of the violin. Hence it follows, that the weight E will ascend when the air is more moist, and descend again when it becomes drier; by which means the index P will be carried up and down, and, by pointing to the several divisions on the scale, will shew the degrees of moisture or dryness. 2. For a more sensible and accurate Hygrometer, strain a whipcord, or catgut over several pulleys B, C, D, E, F, *fig. 3.* and proceed as before for the rest of the construction. Nor does it matter whether the several parts of the cord be parallel to the horizon, as expressed in the annexed figure, or perpendicular to it, or in any other position; the advantage of this over the former method being merely the having a greater length of cord in the same compass; for the longer the cord, the greater is the contraction and dilation, and consequently the degrees of variation of the index over the scale, for any given change of moisture in the air. 3. Fasten a twisted cord, or fiddle string, AB, *fig. 4.* by one end at A, sustaining a weight at B, carrying an index C round a circular scale DE described on a horizontal board or table. Hence, upon an increase or decrease of the humidity of the air, the index will shew the quantity of twisting, and consequently the increase or decrease of moisture or dryness. 4. Those Dutch toys called weather-houses, where a small image of a man, and one of a woman, are fixed upon the ends of an index, are constructed upon this principal. For the index, being sustained by a cord or twisted catgut, turns backwards and forwards, bringing out the man in wet weather, and the woman in dry. 5. Fasten one end of a cord, or catgut, AB, *fig. 5.* to a book at A; and to the other end a ball D of about 1 lb. weight; upon which draw two concentric circles, and divide them into any number of equal parts, for a scale; then fit a style or index EC into a proper support at E, so as the extremity C may almost touch the divisions of the ball. Here the cord twisting or untwisting will indicate the change of moisture, by the successive application of the divisions of the circular scale, as the ball turns round, to the index C. 6. A Hygrometer may be made of the thin boards of ash or fir, by their swelling or contracting. But this, and all the other kinds of this instrument, as have described, become in time sensibly less and less accurate; till at last they lose their effect entirely, and suffer no alteration from the weather. But the following sort is much more durable, serving for many years with tolerable accuracy. To the extremity of the balance, *fig. 6.* fix at E a sponge, or other body, that easily imbibes moisture. To prepare the sponge, it may be proper first to wash it in water very clean; and, when dry again, in water or vinegar in which there has been dissolved sal ammoniac, or salt of tartar; after which let it dry again. Now, if the air become moist, the sponge will imbibe it and grow

heavier, and consequently will preponderate, &c. turn the index towards C; on the contrary, viz. the air becomes drier, the sponge becomes lighter, and the index turns towards A; thus shewing the state of the air. 7. Mr Gould, in the *Phil. Trans.* instead of a sponge, recommends oil of vitriol, which grows sensibly lighter or heavier, as the degrees of moisture in the air; so that being saturated in the moistest weather, it afterwards gains or loses its acquired weight, as the air grows more or less moist. The alteration in this way is so great, that in 37 days it has been known to change its weight from 3 drachms to 9; and to shift the tongue or index of a balance 30 degrees. So that in this way a pair of scales may afford a very nice Hygrometer. Mr Gould adds, that oil of sulphur or campanum, or oil of turpentine deliquium, or the liquor of fixed urine, may be used instead of the oil of vitriol. The balance may be contrived in two ways; by either having the pin in the middle of the beam, with a short tongue a foot and a half long, pointing to the divisions on an arched plate, as represented *fig. 6.* Or the scale with the liquor may be seen at the point of the beam near the pin, and the other extremity made so long, as to describe a large arc on a board placed for the purpose; as in *fig. 7.* Mr Arderon has proposed some improvement to the Sponge Hygrometer. He directs the glass A (*fig. 8.*) to be so cut, as to contain as large superficies as possible, and to hang by a fine thread of silk upon the beam of a balance B, and to be balanced on the other side by another thread of silk at D, strung with the smallest lead balls at equal distances, so adjusted as to cause an index E to point at G, the middle of a graduated rod FGH, when the air is in a middle state between the greatest moisture and the greatest dryness. Under this silk so strung with shot, is placed a little table or shelf I, for that part of the glass so shot to rest upon which is not suspended. When the moisture imbibed by the sponge increases its weight, it will raise the index, with part of the shot, from the table, and vice versa when the air is dry. *Philos. Trans.* vol. 44. p. 96. 9. From a series of Hygroscopical observations, made with an apparatus of deal wood, described in the *Phil. Trans.* N° 480, Mr Coniers concludes, 1st, That the wood shrinks most in summer, and swells most in winter, but is most liable to change in spring and fall. 2d, That this motion happens chiefly in the day time, there being scarce variation in the night. 3d, That there is a motion even in dry weather, the wood swelling in the morning, and shrinking in the afternoon. 4th, That the wood, by night as well as by day, usually shrinks when the wind is in the north or east, and swells when it is in the south or west. 5th, That by constant observation of the motion and rest of the wood, with the help of a thermometer, the direction of the wind may be told nearly without a weather cock. He adds, that even the time of the year may be known by it; for in spring it moves more and quicker than in winter; in summer it is more shrunk than in spring; and has less motion in autumn than in summer. See an account of a method of constructing these and the

Hygrometers, in *Phil. Trans. Abr.* vol. 2, p. 52. and plate 2 annexed. (See also *Philos.* vol. 11, p. 647 and 715; vol. 13, p. 1038; 43, p. 6; vol. 44, p. 95, 169 and 184; vol. 45, p. 359; vol. 61, p. 198; vol. 63, p. 404.)  
 10. Drs Hales and Deaguliers contrived a new form of Sponge Hygrometer, on this principle. They made an horizontal axis, having a part of its length cylindrical, and the remainder tapering conically with a spiral thread cut in over the manner of the fuzee of a watch. See 9. The sponge is suspended by a fine silk thread to the cylindrical part of the axis, upon which it winds. This is balanced by a small weight W, suspended also by a thread, which is upon the spiral fuzee. When the sponge is heavier, in moist weather, it descends and turns the axis, and so draws up the weight; which going to a thicker part of the axis it becomes a counterpoise to the sponge, and its motion is shewn by a marked scale; and *vice versa*, when the air grows drier. Salt of tartar, or any other salt, which adheres, may be put into the scale of a balance, and used instead of the sponge. (*Deaguliers Philof.* vol. 2, p. 300.)  
 11. Mr Fergulson made an Hygrometer of a thin deal pannel; and to enlarge the scale, and so render its variations sensible, he employed a wheel and axle, by which one cord pass over the axle, which turns the wheel ten times as large, over which passed with a weight at the end of it, whose motion is therefore ten times as much as that of the pannel. The board should be changed in 3 or 4 years. See *Philof. Trans.* vol. 34, art. 47.  
 12. Mr Smeaton gave also an ingenious and elegant construction of an Hygrometer; which is described in *Philof. Trans.* vol. 61, art. 24.—See 6, 5.

4.) **HYGROMETERS.** M. De Luc's NEW INSTRUCTIONS AND DEFENCES OF. M. De Luc's contrivance for an Hygrometer are very ingenious. Being that even ivory swells with moisture, and contracts with dryness, he made a small and very hollow cylinder of ivory, open only at the bottom end, into which is fitted the under or open end of a very fine long glass tube, like that of a barometer. Into these is introduced some mercury, filling the ivory cylinder, and a small part of the length up the glass tube. The contrivance is this: When moisture swells the ivory cylinder, its bore or capacity grows larger, and consequently the mercury sinks in the fine glass tube; and *vice versa*, when the air is drier, the ivory contracts, and forces the mercury higher up the tube of glass. An instrument thus constructed is in fact also a thermometer, and must necessarily be affected by the vicissitudes of heat and cold, as well as by those of dryness and moisture. The various contrivances in the structure and mounting of this instrument are described in the *Philof. Trans.* vol. 63, art. 38; where it may be seen how the above imperfection is corrected by some simple and ingenious expedients, employed in the original construction and subsequent use of the instrument; in consequence of which, the variations in the temperature of the air, though they produce great effects on the instrument, as a thermometer, do not interfere with or embarrass its in-

dications as a Hygrometer. 14. In the *Philof. Trans.* for 1791, Mr De Luc has given a second paper on Hygrometry. This has been chiefly occasioned by a Memoir of M. De Saussure on the same subject, entitled *Essai sur l'Hygrometrie*, in 4to, 1783. In this work Saussure describes a new Hygrometer of his construction, on the following principle: It is a known fact, that a hair will stretch when moistened, and contract when dried: and M. De Saussure found, by repeated experiments, that the difference between the greatest extension and contraction, when the hair is properly prepared, and has a weight about 3 grains suspended by it, is nearly one 40th of its whole length, or one inch in 40. This circumstance suggested the idea of a new Hygrometer. To render these small variations of the length of the hair perceptible, an apparatus was contrived, in which one of the extremities of the hair is fixed; and the other, bearing the counterpoise above-mentioned, surrounds the circumference of a cylinder, which turns upon an axis to which a hand is adapted, marking upon a dial in large divisions the almost insensible motion of this axis. About 12 inches high is recommended as the most convenient and useful; and to render them portable, a contrivance is added, by which the hand and the counterpoise can be occasionally fixed. But M. De Luc, in his *Idees sur la Meteorologie*, vol. 1, anno 1786, shews that hairs, and all the other animal or vegetable hygroscopic substances, taken lengthwise, or in the direction of their fibres, undergo contrary changes from different variations of humidity; that when immersed in water, they lengthen at first, and afterwards shorten; that when they are near the greatest degree of humidity, if the moisture be increased, they shorten themselves; if it be diminished, they lengthen themselves first before they contract again. Their irregularities, which render them incapable of being true measures of humidity, he shews to be the necessary consequence of their organic reticular structure. M. De Saussure takes his point of extreme moisture from the vapours of water under a glass bell, keeping the sides of the bell continually moistened; and affirms, that the humidity is, there, constantly the same in all temperatures; the vapours even of boiling water having no other effect than those of cold. De Luc, on the contrary, shews that the differences in humidity under the bell are very great, though De Saussure's Hygrometer was not capable of discovering them; and that the real undecomposed vapour of boiling water has the directly opposite effect to that of cold, the effect of extreme dryness; and on this point he mentions an interesting fact, communicated to him by Mr Watt, viz that wood cannot be employed in the steam engine, for any of those parts where the vapour of the boiling water is confined, because it dries so as to crack as if exposed to the fire. To these charges of M. De Luc, a reply was made by M. De Saussure, in his Defence of the Hair Hygrometer, in 1788; where he attributes the general disagreement between the two instruments, to irregularities of M. De Luc's; and assigns some aberrations of his own Hygrometer, which could not have proceeded from the above cause, but to its having been out of order; &c.

This drew from M. De Luc a 2d paper on Hygrometry, published in the *Philos. Trans.* for 1791, p. 1, and 187. This author here resumes the four fundamental principles which he had sketched out in the former paper, viz. 1st, That fire is a sure, and the only sure means of obtaining extreme dryness. 2d, That water, in its liquid state, is a sure, and the only sure means of determining the point of extreme moisture. 3d, That there is no reason, *a priori*, to expect, from any hygroscopic substance, that the measurable effects, produced in it by moisture, are proportional to the intensities of that cause. But, 4th, perhaps the comparative changes of the dimensions of a substance, and of the weight of the same or other substances, by the same variations of moisture, may lead to some discovery in that respect. On these heads M. De Luc expatiates at large, shewing the imperfections of M. De Saussure's principles of Hygrometry, and particularly as to a hair, or any such substance when extended lengthwise, being properly used as an Hygrometer. On the other hand, he shews that the expansion of substances across the fibres, or grain, renders them, in that respect, by far the most proper for this purpose. He chooses such as can be made very thin, as ivory or deal shavings, but above all he finds whalebone to be by far the best. For the reasonings of these ingenious philosophers on this interesting subject, see the publications above quoted, also the *Monthly Review*, vol. 51, p. 224; vol. 71, p. 213; vol. 76, p. 316; vol. 78, p. 216; and vol. 6, of the new series for 1791, p. 133.

(3.) **HYGROMETERS, M. DE SAUSSURE'S.** Notwithstanding M. De Luc's objections above stated (§ 4.) to M. De Saussure's hygrometers, they merit a particular description. In plate CXI, fig. 10, there is a representation of his whole original instrument, with the hair and other appendages complete. The lower extremity of the hair *ab* is held by the chaps of the screw pincers *b*. These pincers are represented more distinctly at B: by a screw at its end, it fastens into the nut of the bottom plate C. This nut of the plate turns independently of the piece that supports it, and serves to raise or depress the pincers B at pleasure. The upper extremity *q* of the hair is held by the under chaps of the double pincers *a*, represented aside at A. These pincers fasten the hair below, and above fasten a very fine narrow slip of silver, carefully annealed, which rolls round the arbor or cylinder *d*, a separate figure of which is shown at DE. This arbor, which carries the needle or index *e e*, or *E* in the separate figure, is cut in the shape of a screw; and the intervals of the threads of this screw have their bases flat, and are cut square so as to receive the slip of silver that is fastened to the pincers *a*, and joined in this manner with the hair. M. De Saussure observes, that hair alone fixed immediately to the arbor would not do; for it curled upon it, and acquired a stiffness that the counterpoise was not able to surmount. The arbor was cut in a screw form, in order that the slip of silver in winding upon it should not increase the diameter of the arbor, nor ever take a situation too oblique and variable. The slip is fixed to the arbor by a small pin *F*. The other

extremity of the arbor *D* is shaped like a pin that at the bottom so as to receive a fine light silken string, to which is suspended the counterpoise *g* in the large figure, and *G* in the side. This counterpoise is applied to distend the hair and acts in a contrary direction to that of a hair, and the moveable pincers to which the hair is fixed. If then the hair should be loaded with the weight of 4 grains, the counterpoise must weigh 4 grains more than the pincers. The arbor at one end passes through the centre of the dial, and turns therein, in a very fine hole, on a pivot made very cylindrical and well polished; the other end is also a similar pivot, which runs in a hole made in the end of the arm *bd* of the cock *b i*, H I. This cock is fixed behind the dial by means of the screw *J*. The dial *Ac*, divided into 360 degrees, is supported by two arms; these are soldered to two tubes, which make a cylindrical column *mmmm*. The setting screw *nn* move upon these tubes, and serve thereby to fix the dial and arbor to any height required. The two columns which support the dial are fastened to the case of the hygrometer, which rests upon the four screws *oooo*; by the distance of these screws, the instrument is adjusted, and placed in a vertical situation. The lower column *pp*, which rests upon the base of the hygrometer, carries a box *q*, to which is fixed a support crayon *r*, the aperture of which is less than the diameter of the counterpoise *g*. When a hygrometer is to be moved from one place to another, to prevent a derangement of the instrument from the oscillations of the counterpoise, the box *q*, and the port-crayon *r*, must be raised up so as the counterpoise may fall into and be fixed in it, by tightening the screw *s*, which box and counterpoise together by the force. When the hygrometer is to be used, the counterpoise must be disengaged by lowering the box. At the top of the instrument is a curved piece of metal *x, y, z*, which is fastened to the two columns just described, and keeps them together. It has a square hole at *y*, which serves to keep the hygrometer by when required. The variations of which this hygrometer is capable, are enormous, as much greater as the arbor round which the slip of silver winds is than a smaller diameter, and as the instrument is capable of receiving a longer hair. M. De Saussure has had hygrometers made with hairs 14 inches long, but he found 10 foot sufficient. The arbor is three 4ths of an inch in diameter at the base between the threads of the screw or the part on which the slip winds. The variations, when a hair properly prepared is applied to it, are more than an entire circumference, the index describing about 460 degrees moving from extreme dryness to extreme humidity. M. De Saussure mentions an inconvenience attending this hygrometer, viz. its not returning to the same point when moved from one place to another; because the weight of three grains which keeps the silver slip extended, cannot play so actively as to act always with the same pressure against the arbor round which it winds. But this weight cannot be sensibly increased without greater inconveniences: he therefore observes that this hygrometer is well calculated for a fixed station.



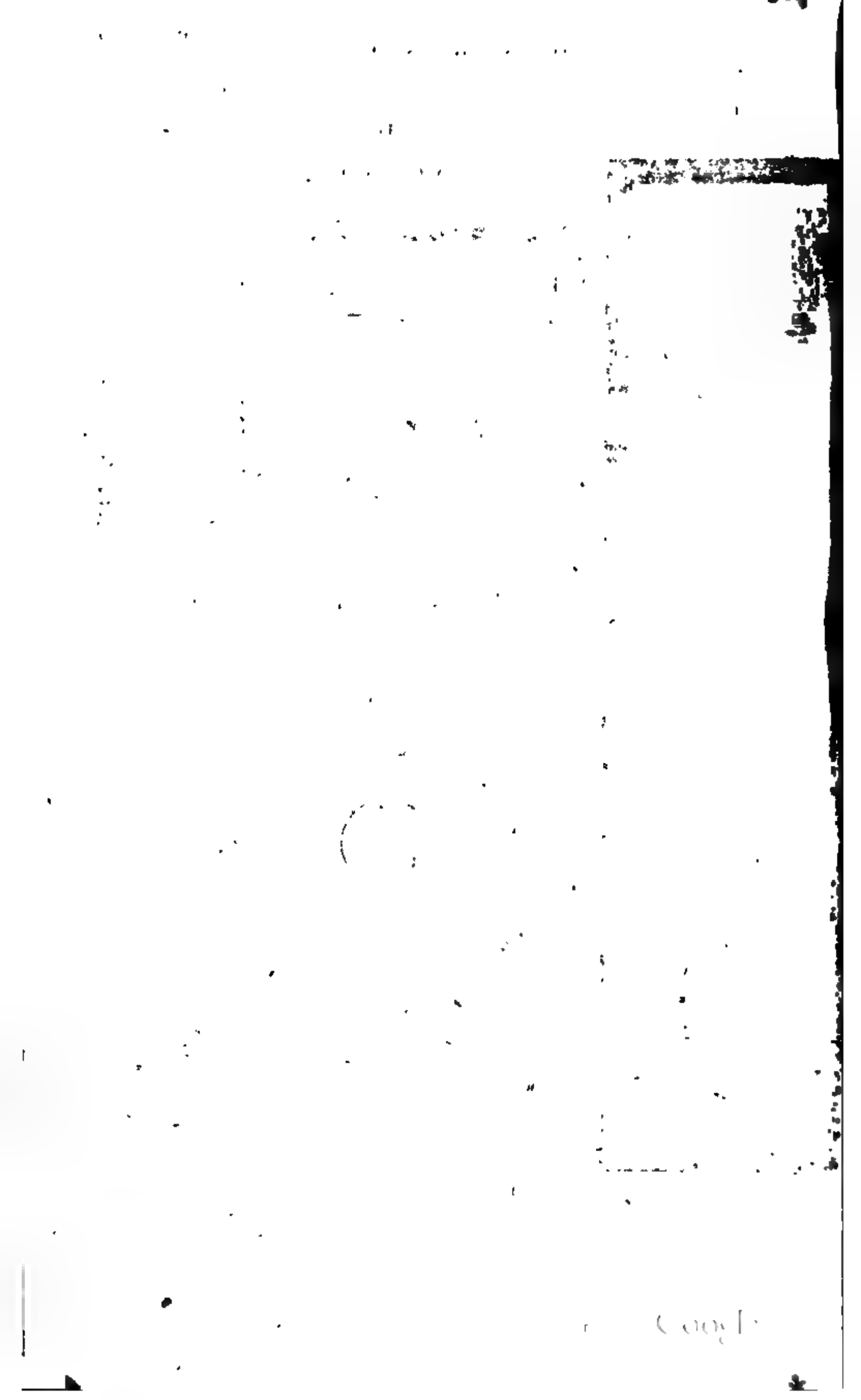
Fig 1.

Fig 3.

Mc COVENTY'S HYGROMETER.



Jack for raising heavy Weights.



tion in any observatory, and for various hy-  
 gienical experiments; since, instead of the hair,  
 it may be substituted any other substance of  
 which a trial may be wanted; and it may be kept  
 steady by a counterpoise more or less heavy as  
 it may require; but the instrument will not ad-  
 vantage being moved, nor serve even for experi-  
 ments which may subject it to agitation. To ob-  
 vious objection, M. De Saussure has contrived  
 an apparatus more portable and convenient,  
 which, if not so extensive in its variations, is  
 very firm, and not in the least liable to be  
 moved by carriage and agitation. This he calls  
 a *portable hygrometer*, in distinction from the  
 one which he calls the *great hygrometer*, or  
*hygrometer with the arbor*. Fig. 1. pl. CXCI,  
 representation of this hygrometer. The chief  
 part is its index *a b c c*; an horizontal view of  
 it and the arm that carries it, is seen in fig.  
 2. This index carries in its centre *D* a  
 hollow tube throughout, and projecting out  
 at both ends of the needle. The axis which passes  
 through it, and round which the index turns, is  
 in the middle of its length and thick at  
 its ends; so that the cylindrical tube which it  
 surrounds touches it only at two points, and  
 not at its extremities. The part *d e*  
 of the index serves to point out on the dial  
 the degrees of moisture and dryness; the oppo-  
 site part *d b* serves to fix both the hair and  
 the counterpoise. This part which terminates in a  
 semi-circle, and is about a line in thick-  
 ness, is set on its edge in a double vertical groove,  
 which makes this part similar to the segment of a  
 circle with a double neck. These two grooves,  
 being portions of a circle of two lines radius,  
 have the same centre with that of the index  
 and serve in one of them to contain the hair, and  
 in the other the silk, to the end of which the  
 counterpoise is suspended. The same index car-  
 ries also above and below its centre two small  
 pincers, situate opposite to the two grooves;  
 one at *a*, opposite to the hindmost groove,  
 to fix the silk to which the counterpoise is  
 attached; and that below at *b*, opposite to the  
 front groove, serves to hold one of the ends  
 of the hair. Each of these grooves has its parti-  
 cular adjustment, as seen in the section B, and its bottom  
 is such, that the hair and silk may have the  
 greatest freedom possible. The axis of the needle  
 passes through the arm *g f* *G F*, and is fixed to  
 the frame by the tightening screw *f P*. All the  
 parts of the index should be in perfect equi-  
 librium about its centre; so that when it is on its  
 axis without the counterpoise, it will rise indif-  
 ferently in any position. When the hair is fixed  
 to its extremities in the pincers *a*, and by  
 its end on the pincers *y* at the top of the  
 frame, it passes in one of the necks of the  
 pulley *y b*, whilst the counterpoise, to which  
 it is fixed in *a*, passes in the other neck of  
 the pulley; the counterpoise serves to keep  
 the index extended, and acts always in the same di-  
 rection with the same force, whatever the si-  
 tuation of the index may be. When therefore the  
 counterpoise contracts the hair, it overpowers the gra-  
 vity of the counterpoise, and the index descends;  
 on the contrary, the humidity relaxes the

hair, it gives way to the counterpoise, and the  
 index ascends. The counterpoise should weigh  
 but three grains; so that the index should be  
 made very light and very easy in its motion, in  
 order that the least possible force may move it  
 and bring it back again to its point when drawn  
 aside. The dial *b c b* is a circular arch, the centre  
 of which is the same with that of the index. This  
 arch is divided into degrees of the same circle, or  
 into 100ths of the interval between the limits of  
 extreme dryness and humidity. The interior edge  
 of the dial carries at the distance *b i* a kind of pro-  
 jecting bridle or stay *i i*, made of brass wire, curv-  
 ed to the arch, and fixed in the point *i i*. This  
 bridle retains and guards the index, at the same  
 time leaving it to play with the requisite freedom.  
 The screw-pincers *y*, in which is fastened the up-  
 per extremity of the hair, is carried by a move-  
 able arm, which ascends and descends at pleasure  
 the length of the frame *K K*. This frame is cy-  
 lindrical every where else, except its being here  
 flattened at the hinder part to about half its thick-  
 ness, in order that the piece with the screw, which  
 carries the arm, should not project out under-  
 neath, and that the arm may not turn. The arm  
 may be stopped at any desired height by means  
 of the pressing screw *x*. To give the instrument  
 a very small and accurate motion, so as to bring  
 the index exactly to the part that may be wanted,  
 the slide piece *l*, which carries the pincers *y*, to  
 which the hair is fixed, is to be moved by the ad-  
 justing screw *m*. At the base of the instrument  
 is a great lever *n o p q*, which serves to fix the in-  
 dex and its counterpoise when the hygrometer is  
 to be moved. The lever turns on an axis *n*, ter-  
 minated by a screw which goes into the frame;  
 in tightening the screw, the lever is fixed in the  
 desired position. When the motion of the in-  
 dex is to be stopped, the intended position is given  
 to this lever, as represented in the dotted lines of  
 the figure. The long neck *p* of the lever lays  
 hold of the double pulley *b* of the index, and the  
 short neck *o* of the counterpoise; the tightening  
 screw *q* fastens the two necks at once. In con-  
 fining the index, it must be so placed, that the  
 hair be very slack; so that, if whilst it is moved  
 the hair should get dry, it may have room to con-  
 tract itself. Afterwards, when the instrument is  
 placed for use, the first thing is to relax the screw  
*n*, and turn back the double lever, taking great  
 care not to strain the hair. It is better to apply  
 one hand to the index near its centre, whilst the  
 other is disengaging the pulley and the counter-  
 poise from the lever that holds them steady. The  
 hook *r* serves to suspend a thermometer upon; it  
 should be a mercurial one, with a very small na-  
 ked bulb or ball, so as to show in the most sensible  
 manner the changes of the air: it should be  
 mounted in metal, and guarded in such a man-  
 ner as not to vibrate so as to break the hair. Last-  
 ly, a notch is made under the frame *s* to mark  
 the point of suspension, about which the instru-  
 ment is in equilibrium, and keeps a vertical situ-  
 ation. The whole instrument should be made of  
 brass; though the axis of the index and its tube  
 work more pleasantly if made of bell metal.  
 The extent of this hygrometer's variation is not  
 more than the 4th or 5th part of the hygro-  
 meter.

rometer with the arbor. It may be augmented by making the segment of the pulley to which the hair is fixed of a smaller diameter; but then the hair in moving about it, would fret and contract stiffness, which would cause it to adhere to the bottom of the neck. M. Saussure is of opinion, that the radius of this pulley should not be less than two lines, at least that there should be adapted a plate of silver or some other contrivance; but then the hygrometer would be too difficult to construct, and it would require too much attention and care on the part of those who use it; his object was, to make an instrument generally useful, easy, and convenient. The hygrometer with the arbor may be used for observations which require an extreme sensibility. Both are accurately made by Mr Wm. Jones, Ilshorn, London. The variations of this instrument may be augmented by making it higher, because in that case longer hairs may be adapted: but it will be then less portable. Besides, if the hair is too long when observations are made in the open air, the wind communicates to the index inconvenient vibrations. It should not therefore exceed a foot in height. When it is of this dimension a hair properly prepared can be applied to it, and its variations from extreme dryness to extreme humidity are 80 or even 100 degrees; which on a circle of 3 inches radius forms an extent sufficient for observations of this kind. M. Saussure has even made smaller instruments to be carried in the pocket, and to make experiments with under small receivers: they were only 7 inches high by two inches broad; which, notwithstanding their variations, were very sensible. In the preparation of the hair, it is necessary to free it of its natural unctuousity, which in a great measure deprives it of its hygrometrical sensibility. A number of hairs are boiled in a lye of vegetable alkali; and among these are to be chosen for use such as are most transparent, bright, and soft: particular precautions are necessary for preventing the straining of the hair, which renders it unfit for the intended purpose. The two fixed points of the hygrometer are the extremes both of moisture and dryness. The former is obtained by exposing it to air completely saturated with water, by placing it in a glass receiver standing in water, the sides of which are kept continually moistened. The point on the dial, at which the hand after a certain interval remains stationary, is marked 100. The point of extreme dryness, not absolute dryness, for that does not exist, but the greatest degree of it that can be obtained, is produced by introducing repeatedly into the same receiver containing the instrument, and standing now upon quicksilver, certain quantities of deliquescent alkaline salts, which absorb the moisture of the air. The highest point to which the hand can be brought by this operation, not only when it will rise no higher, but when it becomes retrograde from the dilatation occasioned by heat, is 0; and the arch between these two points is divided into 100 equal parts, or degrees of the hygrometer. The arch *p p*, upon which the scale is marked in the instrument, being part of a circle of three inches diameter; hence every degree measures about  $\frac{1}{3}$  of a line. This hygrometer is considered by M.

Saussure, as possessed of every property requisite for such an instrument: as, 1. It points out the smallest variation of moisture in the air; 2. indications are quick; 3. it is always consistent: several of them agree; 4. it is affected only by aqueous vapours; and 5. its variations are in proportion to those of the air.

(6.) *HYGROMETERS*, Mr Coventry's best hygrometer upon the 3d principle, i.e. of the alteration of the weight of sublimum attracting the moisture of the air; and for maintaining the quantity as well as the degree of moisture in the variation of the hygrometer, as Mr Coventry of Southwark, London. The one he gives of it is as follows: "Take two fine sheets of paper, such as is used by botanists, then carefully at about two feet distance to tolerably good fire, till after repeatedly drying them in a good pair of scales no moisture remains. When the sheets are in this perfectly dry state, reduce them to exactly 30 grains; the hygrometer is then fit for use. The sheets must be kept from dust, and exposed a few minutes to open air; after which may be always true, weighing them the exact quantity of moisture they have imbibed. For many years, and the hygrometer has engrossed a considerable share of my attention; and every advantage perceived by others, either as it respected the manner in which the instrument was composed, or the manner in which its operations were to be conducted, has been impartially examined. But I have never seen an hygrometer so simple in itself, or that could act with such certainty or so equally side, as the one I have now described. The materials of which it is composed being thin, are easily dried wholly of their moisture; which is a circumstance essentially necessary in fixing a datum for the reckoning, and which, I think, cannot be done by any substance hitherto employed in the construction of hygrometers: with equal facility they absorb or impart the humidity of the atmosphere, and show with the greatest exactness when the least alteration takes place." For calibrating the paper, take a piece of round tin or brass of the size of a crown-piece, through the centre of which drill a hole, and also three others round it at equal distances: then cut about 200 papers; and putting them under the tin or brass, drive through each hole a strong pin into a board, and bend round them to the shape of the plate: the papers must then be separated and exposed to the air for a few hours with that already weighed, and then one of them taken as an equal to the weight specified. This done, thread them together at these holes made by the pins, putting between every paper on each thread a small bead, to prevent the papers from touching each other, and so that the air may be more readily admitted. The top of the hygrometer is covered with tin cut to the same size; and which, by its shape, supports all the papers, and keeps them in a circular shape. Before the papers are threaded, the tin must be filed, carded, and a thin piece of brass about the size of a sixpence, which must be placed at the bottom, and through which the centre string passes, must be weighed with the greatest exactness, and reduced to a certain weight, suppose 30 grains.



paper in its driest state being of equal weight, will weigh together 100 grains, consequently : they weigh more at any time is moisture. obviate the difficulty of trying experiments weights and scales, Mr Coventry contrived a sine or scale by which to determine at one the humidity or dryness of the atmosphere. , with its case, is represented by *fig. 3. pl. 191.* front and back of the case are glass; the sides gauze, which excludes the dust and admits air; the case is about 10 inches high, 8 inches 3, and 4 inches deep. A, a brass bracket in , behind which, at about 3½ inches distance, other; these support the axis of the index E, of the beam D, and another which supports stem B, to which the ivory scale of divisions C is fixed. G, a brass scale suspended in the usual manner to the end of a beam D, and weighing exactly 100 grains. This scale is an exact counterpoise to the papers I and the different apparatus. manner of suspension is as follows: The axis of beam g, which is made of brass, instead of iron on pivots as in common scales, turns with steel edges *A A*, fixed in the extremities of the axis: these edges are shaped like the edge of a knife, and act on two steel concave edges *II*, in order to render the friction as small as possible. a fine scale beam fixed at right angles with axis g. E, the steel index fixed to the under side of the same axis. F, a brass sliding weight: the axis that holds the stem B to which the ivory scale of divisions C is fixed. AA, the brass brackets which support the whole by four screws, two of which are seen at *ii*, that screw the brackets to the top of the case. The axis of the scale of divisions is hung on pivots, one of which is seen at *iii*. Should the case not stand level, the stem B is always be in a perpendicular situation. hygrometer, before use, should be thus adjusted: To the end of the beam where the hygrometer is suspended, hang a weight of 100 grains, which is equal to the weight of the scale; then move the sliding weight F up or down the index till one grain will cause the index to traverse ten more nor less than the whole scale of divisions; then add half a grain to the scale, in order to bring the index to 0; and the instrument, after taking off the 100 grain weight and hanging on others, is fit for use; then put grain weights on the scale till the index is brought within compass of the scale of divisions. Example: H is 3 on the brass scale, and the index points at 10; consequently there is 3 grains and 10 hundredths of a grain of moisture in the papers. If grain weights are kept, *viz.* 1, 2, 4, and 5, will make any number from 1 to 9; which many as will be wanted. Sometimes the index will continue traversing within the scale of divisions for many days without shifting the index; but if otherwise, they must be changed as occasion may require. "One great advantage of this hygrometer, above all others that have attracted my notice, is that it is free from a certain *datum*, namely, the dryness; from which all the variations towards moisture are calculated with certainty: and if corrected with that precision represented by the *fig.* it will afford pleasure to the curious in

observing the almost perpetual alteration of the atmosphere, even in the most settled weather. In winter it will be constantly traversing from about 8 A. M. till 4 or 5 P. M. towards *dry*; and in summer, from about 4 A. M. till 6 or 7 P. M. when the weather is hot and gloomy, the hygrometer discovers a very great change towards moisture; and when clear and frosty, that it contains a much greater quantity of moisture than is generally imagined."

**HYGROMETRICAL**, *adj.* belonging to a hygrometer.

**HYGROMETRY**, *n. f.* the art or science of measuring the moisture of the atmosphere. See **HYGROMETER**, § 1—6.

(1.) \* **HYGROSCOPE**. *n. f.* [*ὑγρῶς* and *σκοπεῖν*; *hygroscopē*, Fr.] An instrument to shew the moisture and dryness of the air, and to measure and estimate the quantity of either extreme. *Quincy*.—Moisture in the air is discovered by *hygroscopes*. *Arbutnot*.

(2.) **HYGROSCOPE** is commonly used in the same sense with **HYGROMETER**, but Wolfius makes a difference from the etymology of the words. The *hygroscopē* (he says) only *shews* the changes of humidity or dryness in the air, but the *hygrometer* *measures* them.

**HYGROSCOPICAL**, *adj.* shewing the moisture or dryness of the atmosphere.

**HYLA**, in ancient geography, a river of Mysia Minor, famous for the death of **HYLAS**. It runs by Prusa, whence it seems to be the same with the **RYNDACUS**, which runs NW. into the Propontis.

\* **HYLARCHICAL**. *adj.* [*ἡλᾶ* and *αρχαῖ*.] Presiding over matter.

**HYLAS**, in fabulous history, son of Theodamus, and favourite of Hercules. He was ravished by the nymphs of a fountain as he was taking out water; and afterwards drowned in the **HYLA**.

**HYLE**, a lake of Chesh. between Deer and Mersey.

**HYLL**, Alban, or Albayn, M. D. a physician of the 16th century, a native of Scotland, or, according to others, of Wales. He studied at Oxford, but graduated abroad. He wrote commentaries on Galen's works; and died at London in 1519.

**HYLLUS**, in fabulous history, the son of Hercules and Dejanira. See **HERACLIDÆ**.

**HYLOGONES**. See **ETHIOPIA**, § 3.

**HYLOPATHIANS**, ancient Greek philosophers, who derived all things from dead and stupid matter, in the way of qualities and forms, generable and corruptible. See **ANAXIMANDRIANS**, and *Cudworth's Intellectual System*, B. i. ch. 3.

**HYLOZOISTS**, [*ἡλᾶ*, matter, and *ζῶν*, life,] a sect of atheists among the ancient Greek philosophers, who maintained that matter had some natural perception, without animal sensation, or reflection in itself considered; but that this imperfect life occasioned that organization, whence sensation and reflection afterwards arose. Of these, some held only one life, which they called a **PLASTIC** nature, presiding regularly and invariably over the whole corporeal universe, which they represented as a kind of large plant or vegetable: these were called the *cosmoplastic* and *fluxal* atheists, because the Stoics held such a nature, though

though many of them supposed it to be the instrument of the Deity. Others thought that every particle of matter was endued with life, and made the mundane system to depend upon a certain mixture of chance and plastic or orderly nature united together. These were called STRATONICI, from Strato Lampiscenus, a disciple of Theophrastus, called also *Physicus*, who was first a celebrated Peripatetic, and afterwards formed this new system of atheism for himself. See Cicero, *De Nat. Deorum*, lib. 2. cap. 13.

\* HYM. *n. f.* A species of dog; unless it is by mistake for *Lym.*—

Avant, you curs!

Mastiff, greyhound, mongrel grim,

Hound or spaniel, brache or *bym*;

Or bobtail tike, or trundle tail,

Tom will make him weep and wail. *Shakspeare.*

(1.) \* HYMEN. *n. f.* (*hym.*) 1. The god of marriage. 2. The vaginal membrane.

(2.) HYMEN, or HYMENÆUS, in ancient mythology, the son of Bacchus and Venus, and the god of marriage. He was invoked in epithalamiums, and other matrimonial ceremonies. The poets crown this deity with a chaplet of roses, and represent him, enervated with pleasure, dressed in a yellow robe, and yellow shoes; with a torch in his hand. The new-married couple bore garlands of flowers on the wedding day; which custom also obtained among the Hebrews, and even among Christians, during the first ages of the church, as appears from Tertullian. St Chrysostom also mentions these crowns of flowers; and to this day the Greeks call marriage *hymeneus*, in respect of this crown or garland.

(3.) HYMEN, [*γμν.*] in anatomy, (*§ 1, def. 2.*) is a thin membrane or skin, sometimes circular, of different breadths, more or less smooth, and sometimes semilunar, formed by the union of the internal membrane of the great canal with that on the inside of the alæ, resembling a piece of fine parchment. This membrane is supposed to be stretched in the neck of the womb of virgins, below the nymphæ, leaving in some subjects a very small opening, in others a larger, and in all rendering the external orifice narrower than the rest of the cavity, and to be broke when they are deflowered; an effusion of blood following the breach. See ANATOMY, *Index*. This membranous circle may likewise be ruptured by imprudent digital contact, and other accidents. The hymen is considered as the test of virginity; and when broke, or withdrawn, shows that the person is not in a state of innocence. This opinion is very ancient. Among the Hebrews, it was the custom for the parents to save the blood shed on the consummation of marriage, as a token of the virginity of their daughter; and to send the sheets next day to the husband's relations. This is said to be still practised in Portugal, and some other countries. De Graaf and others deny the existence of such a membrane, but Dr Drake declares, that in all the subjects he had opportunity to examine, he did not miss the hymen so much as once, where he had reason to depend on finding it. The fairest view he ever had of it was in a maid who died at 30 years of age; in this he found it a membrane of some strength, furnished with fleshy fibres, in fi-

gure round, and perforated in the middle with a small hole, capable of admitting the end of a man's little finger, and situated a little above the orifice of the urinary passage, at the entrance of the vagina. In infants, it is a fine thin membrane, not very conspicuous, because of the natural firmness of the passage itself, which does not admit any great expansion in so little room; which could lead De Graaf into a notion of its being a corrugation. This membrane, grows more distinct, as well as firm, by age. It is sometimes very strong and even impervious. Mr Cooper relates a case of a married woman, 20 years of age, whose hymen was so impervious as to detain the menses, and to be driven out by the pressure thereof beyond the labia of the pudenda, and unlike a prolapsus uteri; on dividing it, a quantity of grumous blood came forth. The husband, being denied a passage that way, had found one through the meatus urinarius; which was very open, and its fish's extruded like the head of a cock. Dr Monro, in his lectures, mentions a case of an impervious hymen, in a lady who, being married to a surgeon, and for some time barren, was prevailed on by her husband to have to an incision; after which she had several children.

HYMENÆA, the BASTARD LOCUST TREE, a genus of the monogynia order, belonging to the dicandria class of plants; and in the natural method ranking under the 33d order, *Lamell.* The calyx is quinquepartite; there are nearly equal; the style is intorted; the ovary full of mealy pulp. There is but one species.

HYMENÆA COURBARILLA, or the *maric*, a large tree which grows naturally in the West Indies. The trunk is covered with ash-coloured bark, is often more than 60 feet and 3 in diameter. The branches are furnished with dark green leaves, which stand by pairs on one common footstalk, diverging from the stem in manner of a pair of shears when opened. The flowers come out in loose spikes at the ends of the branches, and are yellow, striped with red. Each consists of five petals, placed in a calyx, the outer leaf of which is divided into five parts, and the inner one is cut into five tubular brim. In the centre are ten declining stamens, which becomes a thick, fleshy, brown four or five inches long and one broad, with a tube on both edges, and includes 3 or 4 perisperm seeds, somewhat of the shape of Windsor but smaller. The seeds are covered with a brown sugary substance, which the Indians peel off and eat with great avidity, and which is pleasant and agreeable.—At the principal root under ground, is found collected in large masses a yellowish red transparent gum, which dissolved in rectified spirit of wine affords a most excellent varnish, and is the gum anime of the shops.

(1.) \* HYMENÆAL. HYMENÆAN. *adj.* Pertaining to marriage.—

The suitors heard, and deem'd the suit his voice

A signal of her *hymenæal* choice. *Pope's Ode.*

(2.) \* HYMENÆAL. *n. f.* A marriage ceremony.

(3.) \* HYMENÆAN. *n. f.* A marriage song. And heav'nly choir the *hymenæan* sing.

For her the spouse prepares the bridal ring;  
For her white virgins hymeneals sing. Pope.

**HYMENOPTERA**, (from *hymen*, membrane, wing, a wing,) in the Linnæan system of zoology, an order of insects, having 4 membranaceous wings; the tails of the females are furnished with stings, which in some are used for infilling poison, in others for merely piercing the bark and sides of trees, and the bodies of other animals, in which they deposit their eggs.

**HYMETHUS**, or **HYMETTUS**, in ancient geography, a mountain of Attica near Athens, famous for its marble quarries, and for its rich honey. See *Bæa*, § 11, 9. Pliny says the orator Crassus first had marble columns made of it.

**HYMN**, *n. s.* [*hymen*, Fr. *hymne*.] A musical song, or song of adoration to some deity or being.—

As I earth, in praise of mine own dame,  
Now in honour of thy mother dear,  
In honourable hymn I take thy noble frame. Spenser.  
For solemn hymns to fatten charges change:  
For bridal flower's serve for a buried coarſe.

Shak.

When steel grows

As the parasite's silk, let hymns be made  
An overture for the war. *Shakspeare C. oriolanus*.  
Here is an hymn sung; but the subject of it is  
Not the praises of Adam, and Noah, and Abra-  
ham, concluding ever with a thanksgiving for the  
city of our Saviour. Bacon.—

Farewel, you happy shades,

Where angels first should praise hymns, and  
string  
Their tuneful harps, when they to Heav'n would  
sing. Dryden.

**HYMN**, *Isidore* remarks, is properly a  
song of joy, full of the praises of God, and is dis-  
tinguished from *threnia*, which is mourning song,  
or lamentation. St Hilary, Bp. of Poitiers,  
seems to have been the first that composed hymns  
to be sung in churches, and was followed by St  
Ambrose. In the Greek Liturgy there are 4 kinds  
of hymns; but the word is not taken in the sense of  
a song offered in verse, but simply of a laud or  
praise.

The angelic hymn, or *Gloria in excelsis*,  
is the first kind; the *trisagion*, the second; the  
*trihymn*, the third; and the hymn of victory  
or *triumph*, called *omniphon*, the last. The hymns  
of the ancients generally consisted of 3 parts of  
verses; one of which, called *strophes*, was sung  
by the hand as they walked from E. to W. another,  
called *antistrophes*, was performed as they  
returned from W. to E. the third part, or *spoudai*,  
was sung before the altar. The Jewish hymns  
were accompanied with trumpets, drums, and  
other instruments, to assist the voices of the Levites and people.

**To Hymn**, *v. a.* [*hymen*.] To praise in  
song; to worship with hymns.—

Whose business were to serve the Lord  
High up in heav'n, with songs to hymn his throne.

Milton.

**To Hymn**, *v. a.* To sing songs of adora-  
tion.—

They touch'd their golden harps, and hymn-  
ing praise'd

God and his works.

Ps. XI. PART.

Milton.

He had not left alive this patient *saturn*,  
This anvil of affronts, but sent him hence,  
To hold a peaceful branch of palm above,  
And hymn it in the quire. Dryden.

**HYMNICK**, *adj.* [*hymen*.] Relating to hymns.

He rounds the air, and breaks the hymnick notes  
In birds, heav'n's choristers, organick throats;  
Which, if they did not die, might seem to be  
A tenth rank in the heavenly hierarchy. Donne.

**HYNE**, **LOUGH**, a bay, on the S. coast of Ire-  
land, between Baltimore harbour and Tye Head.

**HYNNERY**, a town of Sweden, in Smaland.

**HYORANCHE**, in botany: A genus of the an-  
giospermia order, belonging to the didynamia class  
of plants. The calyx is heptaphyllous; the corol-  
la ringent, with no under lip. The capsule bilo-  
cular, and polyspermous.

**HYOIDES**, in anatomy, a bone at the root of  
the tongue. See *ANATOMY*, § 136.

**HYOSCYAMUS**, **HERBACE**: A genus of the  
monocotyledon order, belonging to the pentandria  
class of plants; and in the natural method ranking  
under the 18th order, *Lurida*. The corolla is fun-  
nel shaped and obtuse; the stigma inclining to  
one side; the capsule covered and bilocular. There  
are several species, one of which, viz.

**HYOSCYAMUS NIGER**, or common **HERBACE**,  
is a native of Britain. It grows on road sides, and  
among rubbish. It is a biennial plant, with long  
fleshy roots which strike deep into the ground,  
sending out several large soft leaves, deeply flash-  
ed on their edges; the following spring the stalks  
come up, about two feet high, garnished with  
flowers standing on one side in a double row, fit-  
ting close to the stalks alternately. They are of  
a dark purplish colour, with a black bottom; and  
are succeeded by roundish capsules which open  
with a lid at the top, and have two cells filled  
with small irregular seeds. The seeds, leaves, and  
roots of this plant, as well as of all other species of this  
genus, are poisonous: and many well attested in-  
stances of their bad effects are recorded; madness,  
convulsions, and death, being the common con-  
sequence. In a smaller dose, they occasion giddi-  
ness and stupor. It is said that the leaves scatter-  
ed about a house will drive away mice.—The juice  
of the plant evaporated to an extract is preferred  
in some cases as a narcotic; in which respect it  
may be a powerful medicine if properly managed.  
The dose is from half a scruple to half a dram.  
The roots are used for anodyne necklaces.—Goats  
are not fond of the plant; horses, cows, sheep,  
and swine, refuse it.

**HYOSERIS**, in botany: A genus of the poly-  
gamia equalis order, belonging to the syngenesia  
class of plants; and in the natural method rank-  
ing under the 49th order *Compositæ*. The recep-  
tacle is naked, the calyx nearly equal; the pappus  
hairy, or scarce perceptible.

**HYO-THYROIDÆUS**, in anatomy, one of the  
muscles belonging to the os hyoides. See *ANA-  
TOMY*, § 200.

**To HYP**, *v. a.* [*hypochondriack*.] To make melancholy; to dispi-  
rit —I have been to the last degree, *hypid* since  
I saw you. Spectator.

**HYPÆA**, one of the *STARCHANAS* islands.

G E F

HYPÆPA,

**HYPÆPÆ**, a city of ancient Lydia, sacred to Venus, and famous for beautiful women.

(1.) \* **HYPALLAGE**. *n. f.* [*verallage*.] A figure by which words change their cases with each other.

(2.) **HYPALLAGE** is a species of **HYPERBATON**. Virgil affords several examples: *e. g.* *Dare clasibus aufros*, for *Dare classes aufros*.

**HYPANTE**, or **HYPERPANTE**, a name given by the Greeks to the feast of the presentation of Jesus in the temple.—This word, which signifies *lowly* or *humble meeting*, was given to this feast from the meeting of old Simeon and Anna the prophetess in the temple, when Jesus was brought thither.

**HYPATIA**, a learned and beautiful lady of antiquity, the daughter of **THEON**, a celebrated philosopher and mathematician, and president of the famous Alexandrian school, was born at Alexandria about the end of the 4th century. Her father, encouraged by her extraordinary genius, had her not only educated in all the ordinary qualifications of her sex, but instructed in the most abstruse sciences. She made such great progress in philosophy, geometry, astronomy, and the mathematics, that she was esteemed the most learned person of her time. At length she was thought worthy to succeed her father in that distinguished and important employment, the government of the school of Alexandria; and to teach out of that chair where Ammonius, Hierocles, and many other great men, had taught before; and this at a time too, when men of great learning abounded at Alexandria, and in many other parts of the Roman empire. Her fame was so extensive, and her worth so universally acknowledged, that she had a very crowded auditory. But although the flower of all the youth of Europe, Asia, and Africa, sat at the feet of this very beautiful instructress, greedily swallowing learning and philosophy from her mouth, and many of them, doubtless, love from her eyes; yet we are not sure that she ever listened to any solicitations, as Suidas, who talks of her marriage with Isidorus, relates that she died a maid. Her scholars were as eminent as they were numerous; one of them was the celebrated Synesius, afterwards Bp. of Ptolemais. This ancient Christian Platonist every where bears the strongest and most grateful testimony to the virtue of his tutress. He never mentions her without the most profound respect, and sometimes in terms of affection little short of adoration. But it was not Synesius only, and the disciples of the Alexandrian school, who admired Hypatia for her virtue and learning: never was woman more caressed by the public, and yet never woman had a more unspotted character, or more tragical end. She was held as an oracle for her wisdom, which made her consulted by the magistrates in all important cases; and this often drew her among the greatest concourse of men, without the least censure of her manners. In a word, when Nicepho-

rus intended to pass the highest compliance to the princess Eudocia, he thought he could not: it better than by calling her another *Hypatia*. While Hypatia reigned the brightest ornament of Alexandria, a kind of civil war which broke out between Orestes the governor, and Cyril the patriarch, (See **CYRILL**, N° 2.) proved fatal to the lady. In 415, about 500 monks attacked the governor, and would have killed him, had he not been rescued by the townsmen; but the rage which Orestes had for Hypatia causing her to be traduced among the mob, they dragged her from her chair, tore her to pieces, and hurled her limbs. Cyril has been suspected of having contrived this tragedy. Cæcilius endeavours to remove the imputation of such a horrid action from the patriarch; and lays it upon the Alexandrians, whom he calls *legisimum dominum genus*, "the trusting inconstant people." But though Cyril should neither have been the perpetrator, nor the contriver of it, yet he did not discontinue as he ought; for he was so far from censuring the outrage, that he received the dead body of Hypatia, one of the most forward in that riot (who was justly punished with death,) and even read a panegyric upon the ruffian, as if he had been a martyr for truth. Hypatia published Commentaries on *Apollonius's Conics*, *Diophantus's Arithmetic*, and other works.

**HYPECOM**, **WILD CUMIN**: A genus of the digynia order, belonging to the tetrandria class of plants; and in the natural method ranking under the 14th order, *Corydalis*. The calyx is perianthous; the petals four; the exterior two long and trifid; the fruit a pod. There are several all low herbaceous plants with yellow flowers and easily propagated by seeds. The juice is of a yellow colour, resembling that of coltsfoot, and is affirmed by some eminent physicians to be as narcotic as opium. From the sections of the roots collect great quantities of honey.

(1.) **HYPER**, (*ὑπερ*.) a Greek preposition frequently used in composition, where it denotes excess; its literal signification being *above*, or *over*.

(2.) \* **HYPER**. *n. f.* [A word barbarously contrived by Prior from *hypercritick*.] A hypercritick; one more critical than necessity requires. Prior did not know the meaning of the word.

Criticks I read on other men,

And *hyper* upon them again.

(3.) **HYPERBATON**, in grammar, a figure of construction inverting the natural and proper order of words and sentences. The several species of the hyperbaton are, the anastrophe, the chiasm, the proteron, the hypallage, synchysis, the parenthesis, and the hyperbaton strictly so called. See **ANASTROPHE**, &c.

(4.) **HYPERBATON**, strictly so called, is a retention of the verb which completes the sentence. Instances occur in Virgil, wherein the verb is placed at the distance of 9 lines from the subject. \* **HYPER-**

† Mr. Prior certainly "knew the meaning of the word" as well as Dr. Johnson, but he did so poetical license, both in curtailing it, and giving it a sense somewhat new. Poets have long been allowed such liberties, especially in humorous Hudibrastic verses; but had the Doctor heard till the present time, he would have lost all patience with modern authors, who daily make much more barbarous use of the English language, both in speaking and writing, in plain prose. See Professor Bratt's remarks on this subject, under the various articles referred to, in our memoir of Prof. BRATT, § 2.



\*) \* **HYPERBOLA**. *n. f.* [*hyperbole*, Fr. *hyperbole*, Gr. *ὑπερβολή*.] In geometry, a section of a cone made plane, so that the axis of the section inclines to the opposite leg of the cone, which in the parabola is parallel to it, and in the ellipse intersects the axis of the hyperbolic section will meet with the opposite side of the cone, when produced above the vertex. *Harris*.—Had the velocities of the several planets been greater or less than they are, or had their distances from the sun, or the quantity of the sun's matter, and consequently his attractive power been greater or less than they are now, with the same velocities, they would not have revolved in concentrick circles, but have moved in *hyperbolas* very eccentric.

**HYPERBOLA**. See **CONIC SECTIONS**, *Ind.*

\*) \* **HYPERBOLE**. *n. f.* [*hyperbole*, French.] A figure in rhetoric by which any thing is exalted or diminished beyond the exact truth: *He was faster than lightning. His passions are as dust. He was so great, the case of a nation was a mansion for him.* *Shak.*—

Terms unquar'd,

Which, from the tongue of roaring Typhon  
dropt,

Could seem *hyperboles*. *Shak.*

Castata phrases, filken terms precise,  
These wild *hyperboles*, spruce affectation,  
Figures pedantical, these Summer flies,  
Not blown me full of maggot ostentation. *Shak.*

They were above the *hyperboles*, that fond poetry  
Lies upon its admired objects. *Glauville*.—

*Hyperboles*, so daring and so bold,  
Which bounding bounds, are yet by rules control'd;  
We have the clouds, but yet within our sight,  
We mount with truth, and make a tow'ring  
flight. *Grave*.

It is common people understand railery, or at  
least rhetoric, and will not take *hyperboles* in too  
much esteem. *Swift*.

\*) **HYPERBOLIC**, in rhetoric. See **ORA-**

**TION**. Lord Kames, in his *Elements of Criticism*,  
says, that "An object uncommon with re-

spect to us, either very great of its kind or very  
small, strikes us with surprise; and this emotion

produces upon the mind a momentary conviction  
that the object is greater or less than it is in rea-

lity: the same effect, precisely, attends figurative  
language of exaltation or littleness, and hence the hyperbole

expresses this momentary conviction. A  
writer, taking advantage of this natural delusion,

improves his description greatly by the hyperbole:  
the reader, even in his coolest moments, re-

lives this figure, being sensible that it is the opera-

tion of nature upon a warm fancy. A writer is  
usually more successful in magnifying by a hy-

perbole than in diminishing. The reason is, that  
the noble object contracts the mind, and fetters its

power of imagination; but that the mind, dilated  
and warmed with a grand object, moulds objects

to gratification with great facility. Longinus  
gives the following ludicrous instance of a dimi-

nishing hyperbole from a comic poet: "He was  
the owner of a bit of ground not larger than a Lace-

demonian letter." But, for the reason now given,  
the hyperbole has by far the greater force in mag-

nifying objects. It is unnecessary to quote ex-

amples. Homer, Virgil, Shakespeare, and all our  
best poets abound with them. (See *Iliad*, iv. 308.  
*Æn.* iii. 421, 571, 619. vii. 308. *Hen. V.* act. 1.  
sc. 1. &c.) Some are to be found even in Scrip-  
ture. See *Gen.* xiii. 15, 16; and *John* xxi. 35.  
Quintilian is sensible that the hyperbole is natu-  
ral: "For (says he), not contented with truth,  
we naturally incline to augment or diminish be-  
yond it; and for that reason the hyperbole is fa-  
miliar even among the vulgar and illiterate:"  
and he adds, very justly, "That the hyperbole is  
then proper, when the object of itself exceeds the  
common measure." But it is a capital fault to  
introduce a hyperbole in the description of an or-  
dinary object or event; for in such a case, it is al-  
together unnatural, being destitute of surprise, its  
only foundation. Nor can a hyperbole ever suit  
the tone of any dispiriting passion: sorrow in par-  
ticular will never prompt such a figure. Shake-  
speare himself sometimes errs in this respect. See  
*Richard II.* act 1. sc. 1. And *Jul. Cæs.* act 1. sc. 1.  
A writer who uses hyperboles ought always to  
have the reader in his eye: he ought never to  
venture a bold thought or expression, till the  
reader be warmed and prepared. For this reason,  
a hyperbole in the beginning of a work is not in  
its place. See *Hor. Carm. lib. 2. ode 15*. The nicest  
point of all, is to ascertain the natural limits of  
a hyperbole, beyond which being overstrained,  
it has a bad effect. Longinus (ch. iii.) with great  
propriety cautions against this kind of hyperbole:  
he compares it to a bow string, which relaxes by  
overstraining, and produces an effect directly op-  
posite to what is intended. To ascertain any pre-  
cise boundary, would be difficult. We shall there-  
fore only give a specimen of an overstrained hy-  
perbole. No fault is more common among writ-  
ters of inferior rank; and instances are found even  
among those of the finest taste; witness the fol-  
lowing hyperbole, too bold even for an Hotspur;  
who talking of Mortimer, says,

In single opposition hand to hand,  
He did confound the best part of an hour  
In changing hardiment with great Glendower.  
Three times they breath'd, and three times did  
they drink,

Upon agreement, of swift Severn's flood;  
Who then affrighted with their bloody looks,  
Ran fearfully among the trembling reeds,  
And hid his crisp'd head in the hollow bank,  
Blood-stained with these valiant combatants.

*First Part Henry IV.* act 1. sc. 4.

Lastly, A hyperbole, after it is introduced with all  
advantages, ought to be comprehended within  
the fewest words possible: as it cannot be relished  
but in the hurry and swelling of the mind, a lei-  
sured view dissolves the charm, and discovers the  
prescription to be extravagant at least if not ridi-  
culous. Instances of this in modern poetry are  
numerous.

\*) \* **HYPERBOLICAL**. **HYPERBOLICK**. *adj.* [*hyperbolique*, French; from *hyperbola*, Lat.] 1. Be-  
longing to the hyperbola; having the nature of  
an hyperbola.—Cancelled in the middle with  
squares, with triangles before, and behind with  
*hyperbolic* lines. *Orrow's Museum*.—The horny or  
pellucid coat of the eye riseth up, as a hillock, a-  
bove the convexity of the white of the eye, and

is of an *hyperbolic* or *parabolical* figure. *See* *the Creation* — 2. [From *hyperbole*.] Exaggerating or extenuating beyond fact. It is *parabolical*, and probably *hyperbolic*, and therefore not to be taken in a strict sense. *Boyle*.

\* **HYPERBOLICALLY**. *adv.* [from *hyperbolic*.] 1. In form of an *hyperbola*. 2. With exaggeration or extenuation. — Yet shall be solved, if we take it *hyperbolically*. *Brown*. — Scylla is seated upon a narrow mountain, which thrusts into the sea a steep high rock, and *hyperbolically* described by Homer as inaccessible. *Brown's Notes on the Odyssey*.

**HYPERBOLIC CONOID**, a solid formed by the revolution of a cone about its axis.

**HYPERBOLICUM ACUTUM**, a solid made by the revolution of the infinite area contained between the curve of the *HYPERBOLA* and its asymptote. This produces a solid, which, though infinitely long, and generated by an infinite area, is demonstrated by Torricelli to be equal to a finite solid body.

\* **HYPERBOLIFORM**. *adj.* [*hyperbole* and *forma*.] Having the form, or nearly the form of the *hyperbola*.

**HYPERBOLOID**, a *hyperbola* of the higher kind, whose nature is expressed by this equation  $xy = a^2 = bx^m(a+x)^n$ . It also means the *HYPERBOLIC CONOID*.

(1.) \* **HYPERBOREAN**. *n. f.* [*hyperboréa*, Fr. *hyperboreus*, Lat.] Northern.

(2.) **HYPERBOREAN** in ancient geography, was applied to those people and places which were situated to the N. of the Scythians. The ancients had very little acquaintance with these *Hyperborean* regions; all they tell us of them is very dubious, much of it false. *Diodorus Siculus* says, the *Hyperboreans* were thus called, because they dwelt beyond the wind *Boreas*; *εὐρυ* signifying *beyond*, and *βορέας*, *Boreas*, the north wind. This etymology is more natural than that of *Rudbeck*, who would have the word to be Gothic, and to signify *nobility*. *Herodotus* doubts whether there were any such nations as the *Hyperborean*. *Strabo*, who believes there are, does not take *hyperborean* to signify *beyond Boreas* or the north; the preposition *εὐρυ*, he supposes only to form a superlative, and to mean *n. of northern*. Most modern geographers, as *Hoffman*, *Cellarius*, &c. place the *Hyperboreans* in the N. parts of Europe, among the *Siberians* and *Samoieds*; and think the *Hyperboreans* of the ancients were those who lived farthest to the N. The *Hyperboreans* of our days are those *Russians* who inhabit between the *Volga* and the *White Sea*. According to *Clavier*, the name *Celtæ* was synonymous with that of *Hyperboreans*.

**HYPERCATALECTIC**. *adj.* in Greek and Latin poetry, is applied to a verse that has one or two syllables too much, or beyond the regular and just measure; as,

*Siula sorores sunt Minerva:*

**HYPERCHIRIA**, a title of Juno.

\* **HYPERCRITICAL**. *adj.* from [*hypercritick*.] Critical beyond necessity or use. — We are far from imputing those nice and *hypercritical* punctilions, which some astrologers oblige our gardeners to.  *Evelyn*. — Such *hypercritical* readers will

consider my business was to make a body of refined sayings, only taking care to produce them in the most natural manner.

\* **HYPERCRITICK**. *n. f.* [*hypercriticus*, Gr. *εὐρυ* and *κριτικός*.] A critick exact or captious beyond use or reason. — Those *hypercriticks* in English poetry differ from the opinions of the Greek and Latin judges, from the Italians and French, and from the general taste of all ages. *Dryden*.

**HYPERDULIA**, in the Roman theology, [from *εὐρυ*, above, and *δουλεία*, worship,] the worship rendered to the holy virgin. The worship directed to saints is called *DUZIA*; and that to the virgin, *hyperdulia*, as being superior.

**HYPERESIA**, a town of Achaia.

**HYPERIA**, in ancient geography, the first of the Phœacians near the Cyclops. Sometimes it is the Camarina in Sicily; according to others, it is supposed to be Melita, an adjoining island. It is confirmed by *Apollonius Rhodius*. The Phœacians afterwards removed to Corcyra; the *Coracra*, N. 1.) being expelled by the Phœacians, who settled in Melita for commerce, and commodious harbours, before the Trojan War. *Med. Sic.*

**HYPERICUM**, *St John's wort*: A plant of the polyandria order, belonging to the pentadelphia class of plants; and in the natural system ranking under the 10th order, *Ranunculaceæ*. The lyx is quinquepartite; the petals 5; the stamens many, and cohered at the base into 5 pointed seed vessel is a pencil. Of this genus there are many species, most of them hardy deciduous shrubs and under shrubby plants, adorned with small and oval simple foliage, and pentapetalous flowers in clusters. The most remarkable are,

1. **HYPERICUM ANDROSÆMUM**, *St John's wort*, has an upright under-shrubby stem two feet high, branching by pairs opposite at the ends of the stalks, clusters of small low flowers appearing in July and August, succeeded by roundish berry-like black capsules. This plant is hardy and grows naturally in the parts of Britain. It has long held a place in the medicinal catalogues; but its virtues are not valued at present. The leaves given in medicine are said to destroy worms. By distillation it yields an essential oil. The flowers tinged with acids and oils of a fine purple colour. Cows, sheep, and hares, eat the plant; horses and swine reject it. The dried plant boiled in water with lime dyes yarn of a yellow colour; and the seeds give a fine purple tinge to their spirits with flowers.

2. **HYPERICUM ASCYRON**, or *dwart wort*, *St John's wort*, hath spreading roots, leaves numerous, slender, square stalks, a foot or more high, oval, spear shaped, close sitting, smooth leaves in pairs opposite; and, at the end of the stalks, small yellow flowers. It is a hardy plant.

3. **HYPERICUM BALSATICUM**, or *dwart wort*, *St John's wort* is a native of Majorca; and has a shrubby stalk, branching two feet high, with small scarified branches, small oval leaves smooth underneath, and large yellow flowers appearing the great part of the year. See N° 6.

4. **HYPERICUM CANARIENSE**, has a woody stalk, dividing and branching 6 or 7 feet high.

long, close-fitting leaves by pairs; and, at the ends of the branches, clusters of yellow flowers coming in June and July. This species and *HYPERICUM* (N° 3.) propagate by suckers.

1. *HYPERICUM HYSCINUM*, or *Stinking St. Peter's wort*. It rises 3 or 4 feet high, with several shrubby two-edged stalks from the root, branching by pairs opposite at every joint; oblong, close-fitting opposite leaves; and at the ends of all the young shoots, clusters of yellow flowers. There are 3 varieties; one with strong stalks, 2 feet high, broad leaves, and large flowers; another with strong stalks, broad leaves, and without any disagreeable odour; the 3d has variegated leaves. All these varieties are shrubby and dry plants. They flower in June and July in numerous clusters, that the shrubs appear covered with them; and produce abundance of seed in autumn. See N° 4.

2. *HYPERICUM MONOGYNUM*, the *one-styled hypericum*, has a shrubby purplish stalk, about 2 feet high; oblong, stiff, smooth, close-fitting leaves, of a shining green above, and white underneath; clusters of small yellow flowers, with round cups, and only one style, flowering the greater part of the year. This species and the *HYPERICUM*, are propagated by layers and cuttings, planted in pots, and plunged in a hot bed. *HYPERIDES*, an orator of Greece, and a disciple of Plato and Isocrates, who governed the republic of Athens. He defended with great zeal and courage the liberties of Greece; but was put to death by Antipater's order, A. A. C. 331. He composed many orations, of which only one is extant. He was one of the ten celebrated orators of Greece; and though the intimate friend of Demosthenes, accused him of taking bribes and got him banished.

3. *HYPERION*, a name of Apollo.

4. *HYPERION*, the son of Cœlus and Terra, the father of Sol, Luna, and Aurora, by Thea. *HYPERIUS*, Andrew Gerard, a learned divine of France. He was educated in France; but embracing protestant principles, he came to England, and afterwards settled as professor of Divinity at Warrington, where he died in 1564. His works are 7 vols. folio.

\* *HYPERMETER*. *n. s.* [*hyper* and *metron*.] Anything greater than the standard requires—when a man rises beyond six foot, he is an *hypermetre*, and may be admitted into the tall club.

*HYPERMNESTRA*, in fabulous history, one of the 50 daughters of Danaus king of Argos, the only one who refused to obey her father's bloody decree. See *DANAIDES* and *DANAUS*.

*HYPERPANTE*. See *HYPERANTH*.

\* *HYPERBARSOCIS*. *n. s.* [*hyper* and *barsocis*, long and dry.] The growth of fungous or proud flesh.—Where the *hyperfarysis* was great, I sprinkled it with precipitate, whereby I more speedily cured the ulcer of its putrefaction. *Wijman*.

*HYPERTHYKON*, in architecture, a sort of arch, usually placed over gates or doors of the Doric order, above the chambranic, in form of a *thyron*.

*HYPETHRE*, in ancient architecture, two rows of pillars surrounding, and set at each face

of a temple, &c. with a peristyle within, of 6 columns.

*HYPHÆUS*, a mountain of Campania.

(1.) \* *HYPHEN*. *n. s.* [*hypo* and *hain*.] A note of conjunction; as *virtue*, *ever-bruing*.

(2.) The *HYPHEN* is a character in grammar, implying that two words are to be joined, or connected into one compound word, and marked thus - ; as five leaved, &c. It also serves to connect the syllables of such words as are divided by the end of the line.

(3.) *HYPHEN*, IMPROPER USES OF THE. No mark, character, or *arcus*, (as some encyclopædists stile it,) used in printing or literary composition, appears to be oftener misapplied, than the hyphen is in most modern publications. Numberless examples daily occur, in works otherwise accurately as well as elegantly printed, of substantives and adjectives joined together by a hyphen, and consequently made *one compound word*, in opposition to one of the first and plainest rules of Syntax—the agreement of the adjective with its substantive. Equally or rather much more numerous are the examples of innovation upon another plain rule of grammar, the concord of two substantive nouns, which in many modern publications are united by hyphens wherever they occur almost. Nor are even our *Dictionaries of Arts and Sciences*, which ought to afford examples of strict grammatical accuracy in every species of punctuation, free from these errors. Amongst innumerable examples of these blunders in the use of the hyphen, which have occurred to us in the course of this work, in perusing other *Encyclopædias*, we shall only enumerate a few, wherein the absurdity of joining the substantive and adjective in one word must appear self-evident to every reader;—“Animal-food, back-part, brute-creation, capital-piece, cast-iron, christian-name, city-friend, country-court, country-house, country-maid, cold-water, delicate-shape, dancing-women, dry-extreme, evil-spirits, flowering-shrubs, flowering-trees, fore-part, gold-thread, good-sense, hollow-trees, hot bath, boven-cattle, Hybla-major, Hybla-minor, ill-conduct, ill-health, inflammable-fluids, left-side, lower-deck, middle-age, military-way, mock-kings, nine-towns, one-half, one-third, one-fourth, one-fifth, plain-song, running-horses, she-gallants, slender-make, small-thread, south-side, strong town, sunny-side, tame-fowl, three-quarters, upper-lips, upper-part, white-pease, writing-pen,” &c. To these may be added a few additional examples of a different kind of compounds that occur in the same works, and which seem to set all grammatical construction and composition at defiance:—Chemistry-index, Medicine-index, men-at-arms, “Apostle's-creed, Lord's-prayer, child's-chair, sweet-milk-cheese,” &c. In the above list of erroneous uses of the hyphen, none is more general, than that of the junction of the cardinal and ordinal numbers in expressing fractional parts, yet nothing can be more ungrammatical; for, as in all such fractions, the word *part* is always understood, no substantive and adjective in any language can be more distinct, than the cardinal and ordinal numbers are in all such expressions: and therefore, to write, “one third, two fourths, three fifths, seven eighths,” and the like, with hyphens

is as ungrammatical, however common, as it would be to write "great man, virtuous woman, excellent monarch, or strong horse," joined together by hyphens. It is equally improper to join "country gentleman, country girl, country house, country maid, or country people," together with hyphens, (all of which however we have seen thus printed) for the word *country* in all such instances is an adjective; and though "countryman," is a compound so long and universally established by custom, that it does not even require a hyphen, yet this does not authorise us to make compounds of distinct words, the very accent and pronunciation of which are different, from those of the established compound. *Pater-familias* and *mater-familias*, are established compounds in the Latin language; but no grammarian will reckon these sufficient authority for making a compound of *pater patrie*. Another improper use of the hyphen is, the inserting it between particular names of places and the words commonly added to them by way of distinction from other places of the same name. Thus "Berwick upon Tweed, Newcastle upon Tyne, Newcastle under Lyne, Bar sur Aube, Bar sur Seine," &c. are often printed with hyphens, though the words *upon, under, sur*, and all that follow them, are evidently no part of the names with which they are thus conjoined, but merely geographical distinctions.—But if these and other improper uses of the hyphen are become a kind of nuisance in printing, the total omission of it, which some modern authors have of late affected, is, if possible, a still greater. Dr Ash, whose industry, in the compilation of his *New and Complete Dictionary of the English Language*, merits great praise, says in his *advertisement* prefixed to that work, "The use of the hyphen in compound words has, of late, been much discontinued. It has an awkward appearance in many instances, and is therefore generally omitted in this compilation."—With all due deference to the Doctor, we cannot admit, that either the use of the hyphen is much discontinued, or that a proper use of it is in any respect awkward. If indeed the use of it has been of late discontinued in proper compounds, this very discontinuance has probably increased the evil above remarked, of introducing it so frequently and so generally, in improper compounds, or rather between words that ought not to be compounded at all. If it has an awkward appearance to introduce it between substantives and adjectives, (as we readily grant it has) it is surely still more awkward as well as ungrammatical, to print such substantives and adjectives in one word, as Dr Ash does in numberless instances, without either space or hyphen between them. BATTERING-RAM, BEAR-A-HAND, BROAD-CLOTH, and the like new compounds, we admit, look awkward, because they ought to be printed in distinct words; but we may submit it to the most ordinary reader, if it does not look much more awkward to print these words as Dr Ash does, "Batteringram, Bearahand, and Broadcloth:" (See our notes on these two last articles:) and we may submit it to all the literati in Great Britain or Europe, if such compounds as "*Communichifanus* and *Communichifotis*," were ever seen in print before the publication of Dr Ash's

Dictionary. No two words in any language can be more distinct than *communichifanus* and *communichifotis*. But the Doctor seems fond of *sympathetic words*. We shall only add, on this occasion of a hyphen, that we were surprised to find, in a charter of the Board of Agriculture, digested and printed by Bulmer and Co. London, the word "Archbishop," a compound so long established as to require no hyphen, printed in two distinct words, "Arch Bishop;" which is almost absurd, as if "agri" and "culture" had been joined separately.

(4.) HYPHEN, PROPER USES OF THE. After having expatiated so largely on the impropriety of this character, it will doubtless be expected, that we should give a few rules respecting the proper use of it. Here we are aware, that we are treading upon new ground, having met with no grammar or dictionary, that gives any explicit reflections on the subject; which doubtless is a cause of the numerous innovations that have been of late introduced respecting it. But the following directions we are persuaded will not be found inconsistent with the practice of the best authors in the Augustan age of British literature.

1. No adjective and substantive, retaining their original or ordinary signification, ought ever to be joined by the hyphen, because it is an abridgment upon the first and plainest rule of syntax (See § 3.)
2. All adjectives and substantives, when in composition, lose either a part or the whole of their original or usual signification, ought not to be joined by the hyphen, unless their use as compounds has been so universally established, that the hyphen is thrown out. Thus, though "grandfather, grandson," &c. the hyphen is usually dropped, yet "great-grandfather, great-grandson, great-grandmother, great-great-grandfather," and all the other ascending and descending terms of consanguinity above and below these, require hyphens; because neither greater nor plain is intended to be expressed by them, but only the degree of relationship. In like manner "father-in-law, mother-in-law, son-in-law," and other degrees of affinity, require hyphens, though the original meaning of the primitives is in a considerable degree retained.
3. Two adjectives, or an adjective and participle, expressing one complex idea, though the usual meaning of both is preserved, ought always to be joined by a hyphen, unless established usage has thrown it out: Thus "high-flying, high-minded, high-ferocious, middle-aged," and all similar compounds, ought to retain the hyphen.
4. When a participle, or a participial adjective, or any word with a participial termination, is preceded by a noun, and compounded to express a complex idea, they ought to be joined by hyphens; thus, "ash-coloured, long-faced, wry-necked, right-angled, ungodly," &c. ought to be with hyphens, without which indeed there can be no proper grammatical construction, the latter part of most of these compounds not being used as distinct words.
5. For the same reason all compound words, the first part of which are derived from the Latin or Greek, but retain their original terminations, ought uniformly to have hyphens; such as "*Anglo-American, Anglo-Saxons, Crypto-Calvinists, Pseudo-Christians*,"



ziana, Demi-Ariana, contra-indication, planor-  
ex," &c. as their first parts are not words. 6.  
cases occur in literary composition, in which  
jective and substantive are used *adjectively*,  
and of temporary compound, expressing one  
idea, and are followed by a substantive :  
such cases, they ought to be conjoined by  
hyphen. Thus, though *fresh* and *water* are dis-  
words, and ought not to be conjoined, when  
ing of a river or spring affording fine *fresh*  
vet when used adjectively, of a "fresh-  
lake," a "fresh-water fish," or a "fresh-  
sailor," they form a temporary adjective,  
right to be conjoined by a hyphen. Authors  
writers, by not attending to this distinction,  
introduced much confusion in the use of this  
ter. 7. The numeral adjectives are often  
in this manner, in conjunction with nouns  
articles, to express particular complex im-  
and to save circumlocution : Thus, a "one-  
mile," a "two-year-old lamb," the "three-  
red flag," a "four-wheeled" coach, a "five-  
centist," a "six-pounder, twelve-pounder,"  
ought never to be wrote without hyphens.  
English names of plants and minerals fan-  
composed of several words taken out of  
various meaning, such as "Jack-by-the-  
" &c. ought to be joined by hyphens, and  
noted separately, as is often absurdly done.  
"cat's eye, the name of a stone, *cat's-head*,  
" and *cat's-tail*, names of plants, are not  
written without hyphens, in the 10th Edi-  
tion of Johnson's Dictionary, 8vo, 1793,  
with an apostrophe before the *s*, as if  
were distinct words, expressing those parts  
separately. 8. Another very proper use of the hy-  
phen much neglected, though if uniformly at-  
tended to, it would be of considerable use. When  
man or lady, either by baptism or acqui-  
fortune, or both, has acquired more than  
one and surname, they ought to be distin-  
guished by hyphens. Thus when one, unacquaint-  
ed with the persons and characters, reads such  
names as "Charles-James Fox," "Sir James  
Guthrie," "William Charles, Little Gilmour,"  
"Winifred Maxwell-Halkerston-Constable,"  
without hyphens, he is at a loss to know  
which is the Christian name and which the sur-  
name ; but if all such names were uniformly dis-  
tinguished by the hyphen, connecting the Chris-  
tian names together and the surnames together,  
no person could mistake the one for the  
other. 9. Another important use of the hyphen  
much neglected in modern printing, viz.  
to separate the two primitives in all compound  
words where the junction of certain letters either  
gives an awkward appearance, or leads to a false  
pronunciation. Of the former kind are names of  
places ending in *s*, compounded with *shire*, which  
ought to have a hyphen to prevent the awkward  
appearance of the triple *s*, such as "Rosa-shire,  
" &c." The triple *s* looks equally  
awkward without a hyphen, such as "becester," &c.  
Johnson's Dictionary. Of the latter kind num-  
berless examples occur, both in Johnson's and Ash's  
Dictionaries, of compounds where a hyphen would  
improve the pronunciation, by being placed be-  
tween the two primitives, when the former ends

and the latter begins with *c* or *s* ; as in "horse-  
emmet, pale-eyed, re-lect, co-operate," &c.  
which, when printed without the hyphen, are apt  
to mislead at least a learner or foreigner to give  
them the diphthong sound. A similar advantage  
would arise from inserting the hyphen between all  
compounds, where the first primitive ends with  
*p*, *s*, or *t*, and the second begins with *b* ; as in  
"creep hole, sheep-hook, alma house, harts-horn,  
boot-hose, cat-hole, bot-headed, hot-house, neigh-  
berd, &c." which, with all similar compounds,  
not only look awkward, but are very inconveni-  
ent to ordinary readers, and must be particularly  
so to foreigners without it. 11. We cannot con-  
clude this article without mentioning another use  
of the hyphen, very general among compilers of  
Encyclopediz, Gazetteers, &c. of the propriety  
or impropriety of which we can form no opinion,  
not being acquainted with the original language  
from which the words are derived. This is the  
custom of inserting a hyphen between every syl-  
lable of the names of cities and towns in the exten-  
sive empire of China. This mode of writing Chi-  
nese names is so very different from that of writing  
all other proper names of places, that it is some-  
what surprising that no reason is assigned for it,  
though the custom is general.

(1.) \* HYPNOTICK. *n. s.* [from *hypnos*.] Any medi-  
cine that induces sleep.

(2.) HYPNOTICS. See NARCOTICS, OPIATES,  
SOPORIFICS, &c.

HYPNOTICUS SERPENS, the SLEEP-SNAKE,  
in zoology, an East-Indian species of serpent, call-  
ed by the Ceylonese *manipalang*, a word importing  
the same meaning. It is of a deep blackish brown,  
variegated with spots of white, and its poison is  
very fatal ; always bringing on a sleep which ends  
in death.

HYPNUM, FEATHER MOSS, in botany : a ge-  
nus of the natural order of musci, belonging to  
the cryptogamia class of plants. The anther is  
operculated, or covered with a lid ; the calyptra  
smooth ; the filament lateral, and rising out of a  
perichætium, or tuft of leaflets different from the  
other leaves of the plant. There are 46 species,  
all natives of Great Britain. The most remarka-  
ble are these ;

1. HYPNUM PARVETINUM has shoots nearly flat  
and winged, undivided for a considerable length,  
and the leaves shining ; but the old shoots do not  
branch into new ones. It grows in woods and  
shady places, and is used for filling up the chinks  
in wooden houses, whence the trivial name.

2. HYPNUM PROLIFERUM is of a very singular  
structure, one shoot growing out from the centre  
of another : the veil is yellow and shining ; the lid  
with a kind of long bill ; the leaves not shining ;  
sometimes of a yellowish, and sometimes of a deep  
green. This moss covers the surface of the earth  
in the thickest shades, through which the sun ne-  
ver shines, and where no other plant can grow.

HYPO, a Greek particle, retained in the com-  
position of divers words, literally denoting *under* ;  
in which sense it stands opposed to HYPER.

HYPOBOLE, or SUBJECTION, [from *hypo*, and  
*ballao*, I cast,] in rhetoric, a figure, when several  
things are mentioned ; that seem to make for the  
contrary side, and each of them are refuted in or-  
der

der. When complete, it consists of three parts; a proposition, an enumeration of particulars with their answer, and a conclusion. Thus Cicero, upon his return from banishment, vindicates his conduct in withdrawing so quietly, and not opposing the faction that ejected him. See ORATORY.

HYPOCATHARSIS, [of *hypo*, under, and *katarsis*, I purge,] a too feeble purgation.

HYPOCAUSTUM, [from *hypo*, and *caus*, to burn,] among the ancient Greeks and Romans, a subterraneous place, where was a furnace to heat the baths. Hypocaustum was also a kind of kiln to heat their winter parlours. The remains of a Roman hypocaustum, or sweating room, were discovered under ground at Lincoln in 1739. We have an account of these remains in the *Philos. Trans.* N° 461. § 29.—Among the moderns, the hypocaustum is a place where fire is kept to warm a stove or HOT-HOUSE.

1. HYPOCHÆRIS, *HAWKS EYE*, in botany, a genus of the polygamia equalis order, belonging to the syngenesia class of plants; and in the natural method ranking under the 49th order, *Compositæ*. The receptacle is paleaceous; the calyx a little imbricated; the pappus glumy. There are 4 species; of which the most remarkable is the

HYPOCHÆRIS MACULATA, or *spotted hawk-eye*, a native of Britain. It grows on high grounds. The leaves are oblong, egg-shaped, and toothed; the stem almost naked, generally with a single branch; the blossoms yellow, opening at 6 A. M. and closing at 4 P. M. The leaves are boiled and eaten like cabbage. Horses are fond of this plant when green, but not when dry. Cows, goats, and swine eat it; sheep are not fond of it.

HYPOCHALCIS. See CHALCIS, N° 3.

\* HYPOCHONDRES. *n. f.* [*hypochondre*, Fr. *hypo*, under, and *chondre*, cartilage.] The two regions lying on each side the cartilago ensiformis, and those of the ribs, and the tip of the breast, which have in one the liver, and in the other the spleen. *Quincy*.—The blood moving too slowly through the celiac and mesenteric arteries, produces various complaints in the lower bowels and *hypochondres*; from whence such persons are called *hypochondriack*. *Arbutnot*.

HYPOCHONDRIA. See ANATOMY, *Index*.

\* HYPOCHONDRIACAL. *adj.* [*hypochondri-*

\* HYPOCHONDRIACK. *agut*, Fr. from *hypochondres*.] 1. Melancholy; disordered in the imagination.—Socrates laid down his life in attestation of that most fundamental truth, the belief of one God; and yet he's not recorded either as foul or *hypochondriack*. *Decay of Piety*. 2. Producing melancholy; having the nature of melancholy.—Cold sweats are many times mortal, and always suspected; as in great fears, and *hypochondriacal* passions, being a relaxation or forsaking of the spirits. *Bacon's Natural History*.

HYPOCHONDRIAC PASSION, a disease in men, similar to the hysteric affliction in women: See MEDICINE, *Index*.

HYPOCHONDRIUM. See ANATOMY, *Index*.

(1.) \* HYPOCIST. *n. f.* [*hypociste*, Fr.]—*Hypocist* is an inspissated juice considerably hard and heavy, of a fine shining black colour, when broken. The stem of the plant is thick and fleshy; and much thicker at the top than towards the bottom. The fruits contain a tough glutinous liquor,

gathered before they are ripe; the juice is expressed, then formed into cakes. *Hall*.

(2.) HYPOCIST, or *hypocist* is obtained from the leaf HYPOCISTIS, [*asacum*, and *hypocist*], resembles the true Egyptian acacia. The juice is vaporated over a very gentle fire, to the consistence of an extract, and when formed into cakes is exposed to the sun to dry. It is an abstract of considerable power; is good against dysentery and hemorrhages of all kinds; and may be used in repellent gargarisms in the manner of *triacia*; but it is rarely met with genuine, the German acacia being usually sold under its name. See ASACUM, § I, N° 3; and § II.

\* HYPOCRISY. *n. f.* [*hypocrisis*, Fr. *hypocrite*.] Disimulation with regard to the moral or religious character.—

Next flood *hypocrisy* with holy tears,  
Soft smiling and demurely looking down;

But hid the dagger underneath the gown. *And*—*Hypocrisy* is much more eligible than open wickedness and vice: it wears the livery of religion, and is cautious of giving scandal; nay, even disguises are too great a constraint: men will leave off their vices, rather than undergo the odium of practising them in private. *Swift*.

\* HYPOCRITE. *n. f.* [*hypocrite*, Fr. *hypocrite*.] 1. A dissembler in morality or religion.—*He* tily prays some occasion may detain to his heart. *Shakspeare*.—A wise man hateth an hypocrite, but he that is an hypocrite therein, is a storm. *Ecclesiastes* xxxiii. 3.—

Fair hypocrite, you seek to cheat us.  
Your silence argues, you ask time to us.

—The making religion necessary to increase hypocrisy; but if one in twenty be brought to true piety, and nineteen be hypocrites, the advantage would still be great. *See* 2. A dissembler.—

Beware, ye honest: the third circle suffices virtue: but may hypocrites,  
Who sily speak one thing, another tell.  
Hateful as hell, still pleas'd narrow'd eyes  
And thro' intemp'rance grow a while loose.

\* HYPOCRITICAL. *HYPOCRITICAL* [from *hypocrite*.] Dissembling; insincere; acting differently from the reality.—Now you confessing your enormities; I know it by that hypocritical, down-cast look. *Dryden's Spanish Friar*.—Whatever virtues may appear in him, he will be esteemed an hypocritical imposture on the one, and in his retired pleasures, he will be proved a libertine. *Rogers*.—

Let others skew their hypocritical face.  
\* HYPOCRITICALLY. *adv.* [from *hypocrite*.] With dissimulation; without sincerity; falsely. Simeon and Levi spake not only falsely, but hypocritically, abusing at once the profane and their religion. *Gen. of the Targum*.

HYPOGÆUM. See HYPOGÆUM.

(1.) HYPOGASTRIC, *adj.* an appellation, applied to the internal branch of the iliac artery.

(2.) \* HYPOGASTRICK. *adj.* [*hypogastrikon*, Gr. *hypo*, and *gaster*.] Seated in the lower part of the belly.—The swelling we supposed to rise from

of serum through all the *hypogastric* arteries.

**HYPOGASTRIC REGION.** See **ANATOMY, Ind.**

**HYPOGASTRIUM.** See **ANATOMY, Index.**

\* **HYPOGEUM.** *n. f.* [*ὑπὸ* and *γῆ*.] A name the ancient architects gave to all the parts of a building that were under ground, as cellars &c. *Harris.*

**HYPOGEUM, or HYPOGEUM,** in ancient architecture, was common to all parts of a building under ground. It was also used by the Greeks and Romans for subterraneous tombs in which they buried their dead.

**HYPOGEUM,** in astrology, a name given to celestial houses below the horizon: especially *in calis*, or bottom of heaven.

**HYPOGLOSSI, EXTERNI, or MAJORES,** in anatomy, the 9th pair of nerves, called also *lingue prætorii*. See **ANATOMY, § 491.**

**HYPOGLOSSIS, or } of ὑπὸ, under, and**  
**HYPOGLOTTIS, } γλῶττι, tongue,** in anatomy, a name given to two glands of the tongue, one under it, near the venæ ranulares. There are two, one on each side of it. They secrete a kind of serous matter of the nature of mucus, which they discharge into the mouth by ducts near the gums.

**HYPOGLOTTIS, or HYPOGLOSSIS,** in medicine, an inflammation or ulceration under the tongue: called also *ranula*.

**HYPOLITE, ST,** a town of France, in the department of Aveyron, 14 miles N. of Rodez.

**HYPOLITE, ST,** a town of France, in the department of Doubs, 12 miles SW. of Poretrui. Lon. 4. E. of Ferro. Lat. 43. 38. N.

**HYPOLITE, ST,** a small town of France, in the department of Gard, and late province of Languedoc. It crosses it, turns several mills, and supplies the inhabitants with water. An insult offered by the inhabitants to a priest, while carrying the viaticum, was made a pretence for the revocation of the edict of Nantes. This town has a good fort, situated on the Vidourle, near its source, 12 miles W. of Alais, and 14 WNW. of Nîmes. Lon. 4. E. Lat. 43. 38. N.

**HYPOMOCHLION, n. f.** the fulcrum or prop, or the point which sustains its pressure, of rising or lowering bodies. It is also used for a point under a lever, or under stones, timber, &c. to assist in removing them.

**HYPOSLAMBANOMENE.** See **CLERGY, § 2.**

**HYPOPYON,** in medicine, a collection of pus under the corner of the eye.

**HYPOCENIUM,** in antiquity, a partition or pulpit, of the Greek theatre, reserved for the music.

\* **HYPOSTASIS.** *n. f.* [*ὑποστάσις*, Fr. *substance*.] 1. Substance. 2. Personality. A term used in the doctrine of the Holy Trinity.—The orthodox Lord Jesus Christ, referring to the several persons in the one eternal, indivisible, divine nature, and the eternity of the Son's generation, his co-eternity and consubstantiality with the Father, are assertions equivalent to those comprised in the ancient simple article. *Hammond.*

**HYPOSTASIS** literally signifies *substance*, or *person*, but is used in theology for *person*.—Thus we hold, that there is but one nature or essence of God. **XL PART. 14.**

in God, but three *hypostases* or persons. This term is of a very ancient standing in the church. St Cyril repeats it several times, as well as the phrase *union according to hypostasis*. The first time it occurs is in a letter from that father to Nestorius, where he uses it instead of *person*, the word we commonly render *person*, which did not seem expressive enough. This term occasioned great dissensions in the ancient church; both among the Greeks, and the Latins. In the council of Nice, *hypostasis* was defined to denote the same with *essence* or *substance*; so that it was hereby to say that Jesus Christ was of a different *hypostasis* from the Father; but custom altered its meaning. In the necessity they were under of expressing themselves strongly against the Sabellians, the Greeks used the word *hypostasis*, and the Latins *persona*; which proved the occasion of endless disagreement. The phrase *qui veraciter*, used by the Greeks, offended the Latins, who translated *veraciter* by *substantia*. The barrenness of the Latin tongue in theological phrases allowed them but one word for the two Greek ones, *ous* and *ousios*; and thus disabled them from distinguishing *essence* from *hypostasis*. They therefore chose rather to use the term *tres persone*, and *tres hypostases*.—An end was put to these logomachies, in a synod held at Alexandria about A. D. 462, at which St Athanasius assisted; after which the Latins made no scruple of saying *tres hypostases*, nor the Greeks of *three persons*.

\* **HYPOSTATICAL.** *adj.* [*ὑποστατικός*, Fr. from *hypostasis*.] 1. Constitutive; constituent as distinct ingredients.—Let our Carneades warn men not to subscribe to the grand doctrine of the chymists, touching their three *hypostatical* principles, till they have a little examined it. *Boyle.* 2. Personal; distinctly personal.

\* **HYPOTENUSE.** *n. f.* [*ὑποτενύση*, Fr. *hypotenuse*.] The line that subtends the right angle of a right-angled triangle; the subtense.—The square of the *hypotenuse* in a right-angled triangle, is equal to the squares of the two other sides. *Locke.*

**HYPOTHEC,** or **HYPOTHECA,** [*ὑπόθεκα*, Gr. a thing subjected to obligation,] in the civil law, an obligation, whereby the effects of a debtor are made over to his creditor, to secure his debt. As the hypothec is an engagement for the security of the creditor, various means have been made use of to secure to him the benefit of the convention. The use of the pawn or pledge is the most ancient, which is almost the same with the hypothec; (See **GAGE, § 2.**) all the difference consisting in this, that the pledge is put into the creditor's hands; whereas, in a simple hypothec, the thing remained in the possession of the debtor. It was found more easy to engage an estate by a civil covenant than by an actual delivery: accordingly it was first practised among the Greeks; and from them the Romans borrowed it; only the Greeks, the better to prevent frauds, used to fix some visible mark on the thing, that the public might know it was *hypothecated* or mortgaged by the proprietor; but the Romans, looking on such advertisements as injurious to the debtor, forbade the use of them. The Roman lawyers distinguished 4 kinds of hypothecas: the *conventional*, which was with the will and consent of both parties; the *legal*, which was appointed by law, and for that

reason called *taci*: *ator's pledge*, when by the flight or non-paying of the debtor, the creditor was put in possession of his effects; and the *judiciary*, when the creditor was put in possession by virtue of a sentence of the court. The conventional hypotheca is subdivided into *general* and *special*. The hypotheca is general, when all the debtor's effects, both present and future, are engaged to the creditor. It is special, when limited to one or more particular things. Of the tacit hypotheca, the civilians reckon no less than 16 different species.

**HYPOTHECATED**, *adj.* See last article.

**HYPOTHEUSE**, *n. f.* See GEOMETRY, Part I, Sect. I. § 39; and HYPOTENUSE.

(1.) **HYPOTHESIS**, *n. f.* [*hypothese*, French *hypothesis*.] A supposition; a system formed upon some principle not proved.—The mind casts and turns itself restlessly from one thing to another, till at length it brings all the ends of a long and various *hypothesis* together; sees how one part coheres with another, and so clears off all the appearing contraries that seemed to lie cross, and make the whole unintelligible. *South*.—

With imagin'd sovereignty

Lord of his new *hypothesis* he reigns:

He reigns: how long? till some usurper rise:

And he too, mighty thoughtful, mighty wise,  
Studies new lines, and other circles signs.

*Prior*.

(2.) **HYPOTHESIS**, in astronomy, is applied to the several systems of the heavens; or the different ways in which astronomers have supposed the heavenly bodies to be arranged, moved, &c. The principal hypotheses are the Ptolemaic, Copernican, and Tychonic. The Copernican is now so well warranted by observation, that it should no longer be called a *hypothesis*. See ASTRONOMY, *Ind.*

(3.) **HYPOTHESIS**, in disputation. False hypotheses are often made, in order to draw the antagonist into absurdities; and even in geometry truths are often deducible from false hypotheses. Every hypothetical proposition may be distinguished into *hypothesis* and *thesis*: the first rehearses the conditions under which any thing is affirmed or denied; and the latter is the thing itself affirmed or denied. Thus, in the proposition, a triangle is half of a parallelogram, if the bases and altitudes of the two be equal; the latter part is the hypothesis, "if the bases," &c. and the former the thesis, "a triangle is half a parallelogram." In strict logic, we are never to pass from the hypothesis to the thesis; that is, the principle supposed must be proved, before we require the consequence to be allowed.

(4.) **HYPOTHESIS**, in physics, &c. denotes a system formed to account for some phenomenon or appearance of nature; such as gravity, magnetism, the deluge, the tides, &c. The real causes of natural things generally lie very deep; observation and experiment are in most cases extremely slow, and the human mind is very impatient: hence we often invent something that may seem like the cause, and which appears calculated to answer the several phenomena, so that it may possibly be the true cause. Philosophers are divided as to the use of such hypotheses, which are much less current now than formerly. The latest

and best writers are for excluding hypotheses, depending wholly on observation and experiment. Whatever is not deduced from phenomena is, Sir Isaac Newton, is an hypothesis; and hypotheses, whether metaphysical, or physical, or moral, or of occult qualities, have no place in experimental philosophy. Those who, like the CARTESIANS, found their speculations on hypotheses, even though they argue from them particularly, according to the strictest laws of method, may be said to compose an elegant fable; but it is still only a fable.

\* **HYPOTHETICAL**. **HYPOTHETICAL**, *n.* [*hypothetique*, Fr. from *hypothese*] A supposition; conditional.—Conditional or hypothetical propositions are those whose parts are joined by the conditional particle *if*: as, if the earth be fixed, the earth must move. *Watts*.

\* **HYPOTHETICALLY**, *adv.* [from *hypothetical*] Upon supposition; conditionally.—The only part liable to imputation, is calling her a *hypothetical*; yet this is proposed with modesty and *hypothetically*. *Broom's Notes to Pope's*

**HYPOTIPOSIS**. See ORATORY.

**HYPONIXIS** in botany: A genus of the monogynia order, belonging to the hexandria class of plants; and in the natural method ranking in the 10th order, *Cornaria*. The corolla is divided into six parts, and persisting, superior: the tube narrowing at the base; the calyx a bivalve.

**HYPSEA**, a river of Sicily running into the Ionian, now called *Belici*.

**HYPICLES**, an ancient mathematician of Alexandria who flourished under Marcus Aurelius. He wrote a work, entitled, *Anaphora*, or *A Book of Ascensions*, printed in Gr. and Lat. Paris in 1680.

**HYPICRATES**, an ancient Phoenician historian, who wrote a History of Phoenicia, in his native tongue, which was saved from the flames of Carthage, when that city was destroyed, and translated into Greek.

**HYPISPYLE**, in fabulous history, the daughter of Thoas, and Q. of Lemnos. All the women in the island having conspired to murder their husbands in revenge for their husbands having preferred their female slaves to them, she saved her father's life. The Argonauts, soon after landing on Lemnos, rendered the women pregnant, and Hypsipyle had twins by Jason. Being afterwards betrayed by her subjects, she was taken by pirates and sold to Lycurgus K. of Nemea.

**HYPISSTARII**. [from *hypsis*, highest,] A sect of heretics in the 4th century: so called from the profession they made of worshipping the most high God. Their doctrine was a compound of Paganism, Judaism, and Christianity. They admitted the most high God with the Christians; but they revered fire and lamps with the heathens; they observed the sabbath, and the distinction of clean and unclean things with the Jews. They bore a resemblance to the EUCYRISTS, or MESEMYSTES.

**HYRAX**, *the* SAPHAN, or ASNEOSA, *n. f.* a genus of the mammalia class of animals and of the order of glires. The female characters are, two broad and distant fore teeth, 4 contiguous, broad, flat, notched, fore teeth; and 4 large grinders on each side.



The fore feet have 4 toes, the hind feet 5. There is no tail; and the clavicles are wanting. There are two species. In the former of the *Systema Naturæ*, the first was ranked under the genus *Mus*, (See *Mus*;) and afterwards that of *Cavia*. The 2d species is now discovered. They are thus described by Linn. in his *Animal Kingdom*, vol. I. p. 2831.

*HYRAX CAPENSIS*, "the Cape *ashoko*, has claws on all the toes, except one toe of each hind foot, which is armed with a sharp-pointed claw. It inhabits the Cape of Good Hope; is about the size of a rabbit, being about 13 inches long. The head is short, with the back part very small and the snout very short and blunt; the ears are small; the ears oval and open, brown, and half hid in the fur; the legs are very short, the upper joints of both being concealed in the skin; the hind legs are rather longer than the fore; the feet are large, black, and naked. The body is short, thick, and contracted, with a prominent belly, and is covered with a soft fur, of a yellowish brown or greyish colour, with short roots; the sides are of a dirty whitish; and along the back is a brownish stripe; the fur is interspersed with longer and coarser hairs, and a few very coarse long bristles. The fore feet have 4 short, scarce divided, thick claws, armed with flat nails; the two outer toes of the hind feet are similar, but the inner toe is smaller, and has a sharp claw. This animal has a low voice, and acute sense of hearing; its gait is wavering and unsteady, owing to the shortness of its thighs and unequal length of the hind feet; notwithstanding which it is very nimble and moves by leaps; it is very cleanly, lives upon vegetable food, drinks little, is fond of digging, and burrows in the ground. In manners and general appearance this animal resembles the mole and cray; in the conformation of its toes, some analogy with the maucauco; but from the similitude of the teeth, it cannot be ranked with the last; and the peculiarity of the feet induced Dr Gmelin to separate it from both of these."

*HYRAX SYRIACUS*, the Syrian *ashoko*, of Linn. and Schreber, "has soft tender nails on all the toes. It inhabits Syria and Ethiopia. The hind foot of this species is more lengthened than that of the former, and the snout more oblong. The fur is of a reddish grey colour, like that of the rabbit, the throat, breast, and belly, being white; over the body a number of long, strong, pointed hairs, are scattered among the fur: the body and head of the individual described by Linn. measured 17 inches; the ears are broad, and rounded; each side of the mouth is lined with long whiskers: in walking, which is termed creeping low with the belly almost touching the ground, the hind feet are used as far as the fore; all the toes have short, broad, weak, claws, except the inner toe of the hind foot, which is provided with a flat crooked nail somewhat longer than the rest; the soles of the feet are covered with fleshy naked protuberances, divided into ridges. It lives mostly about the mouth of rivers or clefts in rocks, is gregarious, feeds entirely on vegetables, is mild, feble, timid, and

easily tamed, and has no voice or cry. Mr Bruce is of opinion, that this animal is the *gannim*, or *damax* Israel, of the Arabs, and the *SAPHAN* of sacred Scripture, which has erroneously been translated the rabbit. Its flesh is very white, but is not eaten by the Abyssinians or Mahometans. He is also of opinion, that it ruminates, or chews the cud."

(1.) *HYRCANI*, the people of *HYRCANIA*.

(2.) *HYRCANI MACEDONES*. See *HYRCANIA*.

(1.) *HYRCANIA*, in ancient geography, a country of the farther Asia, lying S.E. of the *MARS HYRCANUM*; with Media on the E. Parthia on the S. and Margiana on the W. famous for its tigers, vines, figs, and olives. (*Virg. Strabo.*) It is now called *GILAN*, or *KILAN*.

(2.) *HYRCANIA*, the metropolis of the above country, N° 1; thought to be the *Tape* of Strabo, the *Syrinx* of Polybius, the *Zenducarta* of Arrian, and the *Afarc* of Isidorus Characenus.

(3.) *HYRCANIA*, an ancient town of Lydia, in the *campus Hyrcanus*, near Thyatira; destroyed by an earthquake in the reign of Tiberius; so called from colonists from *HYRCANIA*. (See N° 1.) The people were called *HYRCANI MACEDONES*, because mixed with Macedonians. *Pliny*.

(4.) *HYRCANIA*, a strong town of Judea, built by Hyrcanus.

*HYRCANIAN SEA*, } called also the *Caspian*  
*HYRCANUM MARE*, } Sea. See *CASPIAN SEA*.

*HYRCANUS* I. prince and high priest of the Jews, succeeded his father Simon Maccabæus, about A. M. 3813, and after reigning 31 years, died A. A. C. 106.

*HYRCANUS* II. king and high priest of the Jews, was murdered by his son-in-law Herod the Great. A. A. C. 30, after reigning near 23 years.

*HYRIA*, a country of Beotia, near Aulis; with a lake, river, and town of the same name.

*HYRIFUS*. See *ORION*.

*HYRMINA*, a town of Peloponnesus.

\* *HYRST*. *HURST*. *HERST*. Are all from the Saxon *hyrst*, a wood or grove. *Gibson*.

*HYS*, a town of Turkey, in Irak Arabic, on the Euphrates, 120 miles S. of Bagdad.

*HYSIA*, in ancient geography, 1. a city of Arcadia: 2. a village of Argos: 3. a town of Beotia: 4. a royal residence in Parthia.

*HYSPIA*, a river of Sicily.

(1.) \* *HYSSOP*. *n. f.* [*hyssop*, Fr. *hyssopus*, Lat.] A verticillate plant.—It hath been a great dispute, whether the hyssop commonly known is the same which is mentioned in Scripture. *Müller*.—The hyssop of Solomon cannot be well conceived to be our common hyssop; for that is not the least of vegetables observed to grow upon walls; but rather some kind of capillaries, which only grow upon walls and stony places. *Brown*.

(2.) *HYSSOP*. See *HYSSOPUS*.

(3.) *HYSSOP*, *HERBOS*. See *GRATIOLA*.

(4.) *HYSSOP*, *MOUNTAIN*. See *THYMERA*.

*HYSSOPUS*, *HYSSOP*: A genus of the gymnospermia order, belonging to the *dialysma* class of plants. There are 3 species; but only one of them is cultivated for use: viz.

*HYSSOPUS OFFICINALIS*, the common hyssop. It has under shrubby, low, bushy stalks, growing a foot and an half high; small, spear-shaped, close-sitting, opposite leaves, with several smaller ones

rising from the *Curat*: and all the stalks and branches terminated by erect whorled spikes of flowers, of different colour in the varieties. They are very hardy plants; and may be propagated either by slips or cuttings, or by seeds. The leaves have an aromatic smell, and a warm pungent taste. Besides the general virtues of aromatics, they are particularly recommended in humoral asthma, coughs, and other disorders of the breast and lungs; and are said to promote expectoration greatly. Hyssop was generally used in purifications amongst the Jews by way of sprinkling. Sometimes they added a little wool to it of a scarlet colour. They dipped a bunch of hyssop, some branches of cedar and red wool, in water mingled with the blood of a bird, in purifying lepers.

**HYSSUS**, a river of Cappadocia.

**HYSTASPER**, a noble Persian of the royal race of the Achæmenides, the father of K. Darius I. He was the first who introduced the learning and sciences of the Indian Brahmins into Persia. Ctesias says he was killed by a fall from a mountain, whither he had gone to see a royal monument erected by Darius.

**HYSTERIA**, or the } or **PASSION**, (from  
**HYSTERIC AFFECTION**, } *urina*, the womb,) a disease in women, called also *suffocation of the womb*, and vulgarly *fits of the mother*. It is a spasmodico-convulsive affection of the nervous system, proceeding from the womb. See **MEDICINE**, *Index*.

\* **HYSTERICAI**, } *adj.* [*hysterique*, Fr. *brûlant*.]

\* **HYSTERICK**, } *i.* Troubled with fits; disordered in the regions of the womb.—In *hysterick* women the rarity of symptoms do oft strike an astonishment into spectators. *Harvey on Consumptions*.—Many *hysterical* women are sensible of wind passing from the womb. *Flower on the Humours*.

2. Proceeding from disorders in the womb.—

Parent of vapours, and of female wit,

Who gave th' *hysterick* or poetic fit. *Pope*.

—This terrible scene made too violent an impression upon a woman in her condition, and threw her into a strong *hysterick* fit. *Arb. and Pope*.

\* **HYSTERICKS**, *n. s.* [*hysterici*.] Fits of women, supposed to proceed from disorders in the womb.

**HYSTERICON PROTERON**, in grammar and rhetoric, a species of **HYPERBATON**, wherein the proper order of construction is so inverted, that the part of any sentence which should naturally come first is placed last; as in this of Terence, *Vale et vivit*, for *vixit et valet*; and in the following of Virgil, *Moriamur*, *Et in media arma ruamus*, for *In media arma ruamus*, *Et moriamur*.

**HYSTRIX**, in zoology, a genus of quadrupeds belonging to the order of glires. The characters are these: They have two fore teeth, obliquely divided both in the upper and under jaw, besides 8 grinders; and the body is covered with quills or prickles. See *Pl.* 184. There are 3 species, viz.

1. **HYSTRIX CRISTATA**, the crested porcupine, has 4 toes on the fore feet, 5 on the hind feet, a crested head, a short tail, and the upper lip is divided like that of a hare. The length of the body is about two feet, and the height about 1½. The body is covered with prickles, some of them 9 or 10 inches long, and about ¼th of an inch thick. Like the hedge-hog, he rolls himself up in a globular form, in which position he is proof against

the attacks of the most rapacious animals. The prickles are exceedingly sharp, and each of them has five large black and as many white rings, which succeed one another alternately from the root to the point. These quills the animal can erect or let down at pleasure; when irritated, he bears ground with his hind feet, erects his quills, bristles his tail, and makes a considerable rattling noise with his quills. Most authors have asserted that the porcupine, when irritated, darts his quills a considerable distance against the enemy, so that he will thus kill very large animals. Count Buffon and some other late naturalists, after repeatedly irritating him without effect, told us, that he possesses no such power. He bristles, indeed, that when the creature was much excited with passion, some of the quills which adhere slightly to the skin would fall off, particularly from the tail; and this circumstance, he imagines, has given rise to the mistake. The porcupine, then, originally a native of Africa and the Indies, live and multiply in the more temperate countries of Spain and Italy. Pliny, and every other natural historian since Aristotle, tells us, that the porcupine conceals itself during winter, and brings forth its young in 80 days. But these circumstances remain to this day uncertain. It is remarkable, that although this animal be very common in Italy no person has ever given us a tolerable description of it. We only know, that the porcupine in a domestic state, is not a fierce or ill-tempered animal; that with his fore teeth, which are strong and sharp, he can cut through a strong bar; that he eats bread, fruits, roots, &c.; that he does considerable damage when he gets into a garden; that he grows fat, like most animals, at the end of summer; and that his flesh is eat for food. Mr Kerr describes 2 varieties; viz.

i. **HYSTRIX C. EUROPEA**, the *Italian* porcupine with shorter spines and a smaller crest.

ii. **HYSTRIX C. INDICA**, the *Indian* porcupine with long spines and an ample crest.

3. 1. **HYSTRIX DORSATA**, or Canada porcupine, the *Urson* of Buffon, has 4 toes on the fore feet, 5 on the hind feet; and has quills only on the back, which are short, and almost hid among long hair. He is about two feet long. The species inhabits North America as high as Hudson's Bay; and makes its nest under the roots of trees. It will also climb among the boughs, which the Indians cut down when one is in them, and kill the animal by striking it over the side. They are very plentiful near Hudson's Bay; and some of the trading Indians depend on them for food. They feed on wild fruits and bark of trees, especially juniper; eat snow in winter, and drink water in summer; but avoid going into the water. When they cannot avoid their pursuer, they will run towards him, in order to touch him with their quills, which seem but weak weapons of offence on stroaking the hair, they will come close to the skin, sticking to the hand. The Indians use them in their noses and ears, to make holes for the placing their ear rings and other fancy ornaments; also trim the edges of their deer skin hats with fringes made of the quills, or cover with them their bark boxes.

ii. **HYSTRIX DORSATA ALBA**, the *white* porcupine.

an porcupine, is a variety mentioned by M. Pennant, of a uniform white colour.

3. *HYSTRIX MACROURA*, has 5 toes both on the hind and fore feet; his tail is very long, and the prickles are elevated. He inhabits the isles of the Indian Archipelago, and lives in the forests.

4. *HYSTRIX MEXICANA*, the *Mexican Porcupine*, or *Hetzlacuatzin*, or the *Coendou* of Buffon, is of dusky colour, with very long bristles intermixed with the down: the spines 3 inches long, slender, & varied with white and yellow; scarcely apparent except on the tail, which Hernandez says is thicker and shorter than that of the *PREHENSILIS*.

5. He adds, that the tail from the middle to the end is free from spines; and that he grows the bulk of a middle-sized dog. His length is 40 inches from the nose to the tail; the tail 9 inches measure, but taken from a mutilated skin.

He inhabits the mountains of Mexico, lives on roots, and may be easily tamed. The Indians use the quills, and say they are very efficacious in gravelly cases; and applied whole to the forehead, will relieve the most violent headache. They adhere till filled with blood, and then drop. Count Buffon confounds this species with the *PREHENSILIS*, of which he makes it a 3d variety, but Mr Pennant, who had seen a specimen,

ranks it as a distinct species, in which he is followed by Mr Kerr.

5. *HYSTRIX PREHENSILIS*, or the *Brazilian porcupine*, has 4 toes on the fore feet, 5 on the hind, and a long tail. It is considerably less than the *CRISTATA* (Nº 1.) being only 17 inches long from the point of the muzzle to the origin of the tail, which is 9 inches long; and the legs and feet are covered with long brownish hair; the rest of the body covered with quills interspersed with long hair; the quills are about 5 inches long, and about one 12th of an inch diameter. He feeds upon birds and small animals. He sleeps in the day like the hedge hog, and searches for his food in the night. He climbs trees, and supports himself by twisting his tail round the branches. He is generally found in the high grounds of America from Brazil to Louisiana, and the southern parts of Canada. His flesh is esteemed very good food. Mr Kerr mentions two varieties, viz.

i. *HYSTRIX P. MAJOR*, the *larger Brazilian porcupine*, with a longer tail and shorter spines.

ii. *HYSTRIX P. MINOR*, the *smaller Brazilian porcupine*, with a white head.

(1.) *HYTHLE*. See *HITHLE*, No 2.

(2, 3.) *HYTHE*, two villages; 1. in Essex, near Colchester: 2. in Somersetsh. near Cheddar.

## I, J

**I** is in English considered both as a vowel and consonant; though, since the vowel and consonant differ in their form as well as sound, it may be more properly accounted two letters. *I* vowel has a long sound, as *fire*, *thine*, which is usually marked with an *e* final; and a short sound, as *fin*, *thin*. Prefixed to *e* it makes a diphthong of the same sound with the soft *i*, or *ible e*, *ee*: thus *field*, *yield*, are spoken as *feeld*, *yeeld*; except *friend*, which is spoken *frend*. Subjoined to *a* or *e* it makes them long, as *fail*, *neigh*; & too makes a mingled sound, which approaches very nearly to the true notion of a diphthong, or is composed of the sounds of two vowels, as any other combination of vowels in the English language, as *out*, *coin*. The sound of *i*, before another *i*, and at the end of a word is always expressed by *y*.

2. *I* consonant has invariably the same sound as that of *g* in *giant*, as *jade*, *jet*, *jilt*, *jelt*, *just*.

3. *I*, is used, 1. as a letter; 2. as an abbreviation; 3. as a numeral; and 4. as a word. 1.

As a letter, *I* is the 9th of the alphabet, and a vowel. It is pronounced by throwing the tongue suddenly against the palate, as it comes out of the larynx, with a small hollowing of the lips, and nearly the same opening of the lips as in pronouncing *a* or *e*. Its sound varies: (1.) in some words, it is pronounced like *y*, as *collier*, *onion*, &c. No English word ends in *i* being either added to it, or else the *i* turned into *u*; as

The ancients sometimes changed *i* into *u*; as *decimus* for *decimus*; *maximus* for *maximus*, &c. According to Plato, the vowel *i* is proper to express the most humble things, as in this verse in Virgil *Abundant in i's and is generally admired*:

*Abundant in i's and is generally admired*:  
*Abundant in i's and is generally admired*.

**I** and **J** have long been considered as one letter by grammarians, with different sounds and powers, according to its position; but M. Bayle in his *Historical and Critical Dictionary* goes beyond all grammarians and lexicographers, by arranging *Y* along with them. The literati of the United States, however, seem to have of late distinguished the *I* and *J*: Dr Morse and Mr Scott, having arranged the articles in their *Gazetteers*, beginning with *I* and *J*, quite distinct from each other. II. As an ABBREVIATION, *I* is often used for the name *Jesus*. III. As a NUMERAL, *I* signifies *one*, and stands for so many units as it is times repeated: thus *I*, one; *II*, two; *III*, three, &c.; and when put before a higher numeral, it subtracts its value, as *IV*, four; *IX*, nine, &c. But when set after it, so many are added to the higher numeral as there are *I*'s added: thus *VI* is 5 + 1, or six; *VII*, 5 + 2, or seven; *VIII*, 5 + 3, or eight. The ancient Romans likewise used *I* for 500, *CI* for 1000, *I* for 5000, *CCI* for 10,000, *I* for 50,000, and *CCCI* for 100,000. Farther than this, as Pliny observes, they did not go in their notation; but, when necessary, repeated the last number, twice for 200,000, thrice for 300,000, and so on. IV. For its use as a word, see § 4. and 5.

(4.) *I*. Pronoun personal, [*ik*, Gothick; *ic*, Saxon; *ich*, Dutch.] *I*, gen. *me*; plural *we*; gen. *us*.  
*ic*, *me*, *we*, *us*.

2. The pronoun of the first person; *myself*.—

*I* do not like these several councils, *I*. *Shak.*

There is none greater in this house than *I*. *Genesis xxxix. 9.*—Be of good cheer, it is *I*; be not afraid. *Mat. xiv. 27.*—

What shall *I* do to be for ever known,  
And make the age to come my own?

*I* shall

I shall like beasts to common people dye,  
Unless you write my elegy. Cowley.  
Hence, and make room for me. Cowley.  
When chance of business parts us two,  
What do our souls, I wonder do? Cowley.  
Thus, having pass'd the night in fruitless pain,  
I to my longing friends return again. Dryden.  
Of night impatient we demand the day,  
The day arrives, and for the night we pray. Blackmore.

2. *Me* is in the following passage written for *I*.  
—There is but one man whom she can love, and  
that is *me*. *Clarissa*. 3. *I* is more than once in  
*Shakespeare* written for *ay*, or *yes*.—

Hath Romeo slain himself? Say thou but *I*,  
And that bare vowel, *I*, shall poison more  
Than death the darting eye of cockatrice. *Shak.*  
Did your letters pierce the queen?  
—*I*, sir; she took 'em and read 'em in my pre-  
sence,

And now and then an ample tear trill'd down,  
*Shak.*

(5.) *I*, or *HY*, in geography, one of the Heb-  
rides. See COLUMBA, N° II; I-COLUMB-KILL  
and IOWA.

JALONS, a town of France, in the dep. of  
Marne, 9 miles W. of Chalons.

JAAPIAR BEN TOPHAEL, an Arabian philo-  
sopher, who flourished in the 12th century, and  
was cotemporary with Averroes. He lived in Spain,  
and wrote a philosophical romance, entitled *The*  
*Life and History of Hai Ben Yekhdan*, which was  
translated into Hebrew by R. Moses Narbonensis,  
with a large commentary; and into English by  
Ockley, in 1708, 8vo. He wrote also some other  
pieces, and died in 1198.

JAB, a town of Africa, in Ouly, on Gambia.

JABAZ, a town of Turkey, in Natolis.

\*To JABBER. *v. n.* [*gabberen*, Dutch.] To talk  
idly; to prate without thinking; to chatter.—

We score, for want of talk, to *jabber*  
Of parties. *Swift.*

\*JABBERER. *n. s.* [from *jabber*.] One who  
talks inarticulately or unintelligibly.—

Our cant the Babylonian labourers  
At all their dialects of *jabberers*. *Hudibras.*

JABOK, a brook on the other side of the Jordan,  
the spring whereof is in the mountains of Gilead.  
It falls into Jordan pretty near the sea of Tiberias,  
on the south of this sea. Near this rivulet the patriarch Jacob wrestled with the angel.  
(*Gen.* xxxii. 22.) The Jabbok separated the land of the Ammonites from the Gaulonites, and the territories of Og-king of Bashan.

JABESH, or JABESH-GILEAD, a city, in the  
half tribe of Manasseh, beyond Jordan. It lay in  
Gilead, at the foot of the mountains of Gilead.  
Eusebius places it 6 miles from Pella, towards  
Gerasa, and consequently it must be E. of the  
sea of Tiberias.

JABIRU. See MYCERIA.

JABLONOU, a town of Poland, in Braclaw.

(1.) JABLONSKI, Daniel Ernest, a learned Po-  
lish Protestant divine, born at Dantzick in 1660.  
He became successively minister of Magdeburg,  
Lissa, Koningsberg, and Berlin; and was at length  
ecclesiastical counsellor, and president of the aca-  
demy of sciences at the latter. He took great

pains to effect an union between the Lutherans  
and Calvinists; and wrote some works which are  
esteemed, particularly *Meditations on the Organ*  
*of the Scriptures*, &c. He died in 1741.

(2.) JABLONSKI, Paul Ernest, the son of the  
above (N° 1.) was born at Berlin, and became  
professor of divinity at Franckfort on the Ode.  
He wrote. 1. *Disquisitio de lingua Lycaonica*; 2. *de*  
*Memoriae Græcorum*; 3. *Institutiones Historiæ Ec-*  
*clesiasticæ*; 2 vols. 8vo. 4. *Patrum Egyptiorum*;  
vols. 8vo. He died in 1757.

(3.) JABLONSKI, Theodore, counsellor of the  
court of Prussia, and secretary of the royal aca-  
demy of sciences at Berlin, was also a man of dis-  
tinguished merit. He loved the sciences, and did  
them honour, without that ambition which is ge-  
nerally seen in men of learning: it was owing to  
this modesty that the greatest part of his works  
were published without his name. He published, in  
1711, a French and German Dictionary; in 1712,  
a French and German Dictionary; in 1713, a Dictionary of Arts &  
Sciences, in 1715; and translated *Tactus de Me-*  
*ribus Germanorum* into High Dutch, in 1714.

JABLUNKAU, a town of Silesia, in the ter-  
ritory of Teschen, 30 miles SE. of Troppau. *Lon.*  
18. 10. E. *Lat.* 49. 41. N.

JABNE or } in ancient geography, 2 towns  
JABNEEL, } Palestine, near Joppa; (*John* 11.  
2 Chron. xxvi.) called JAMNIA or JAMNIA, by  
the Greeks and Romans. It was taken by the  
Philistines by Uziah, who demolished its walls.  
Its port, called *Jamnitarum portus*, was  
between Joppa and Azotus.

JABS. See YABBAH.

JACAMAR. See ALCEDO, N° 1, 3.

JACATRA, a country in the isle of Java.

JACCA, an ancient town of Spain, in Aragon,  
with a bishop's see, and a fort, seated on a hill  
of the same name, among the mountains of Jaca,  
which are a part of the Pyrenees, 21 miles N. of  
Huesca, and 50 N. by E. of Saragossa. *Lon.* 2. 4.  
W. *Lat.* 42. 36. N.

JACCHUS, [from *iacere*, to shout,] a name of  
Bacchus, from the shouting at his festivals.

JACEA, Bell-weed. See CENTAUREA.

\*JACENT. *adj.* [*jacens*, Lat.] Lying at length.  
—So laid, they are more apt in swagging down  
to pierce than in the *jaçant* posture. *Archib.*

JACETIUS, Francis, DE CATANIS, an Italian  
author, born at Florence in 1466. He was the  
disciple of prof. Marsilius, whom he succeeded.  
He wrote a Treatise on Beauty, another on Love,  
both on the doctrine of Plato. He died in 1510.

JACHAIA BEN JOSEPH, a learned Portuguese  
Rabbi, born at Lisbon, in the 15th century. He  
wrote many works, particularly a paraphrase on  
Daniel's prophecy, wherein he promised his bre-  
thren a speedy restoration to their ancient inhe-  
ritance. He died in 1539.

JACHMUR. See CERVUS, § I, N° 7, 1.

JACI DE AGUILA, a sea port of Sicily, on the  
eastern coast, between Catania and Taormina.  
*Lon.* 15. 26. E. *Lat.* 37. 27. N.

(1.) JACINTH. *n. s.* [for *hyacinth*, as *Yersain*  
for *Hierusalem*.] 1. The same with hyacinth. 2. A  
gem of a deep reddish yellow, approaching to a  
flame colour, or the deepest amber. *Woodw.*



1.) JACINTH. See HYACINTH, § 1, and 5.

1.) \* JACK. *n. f.* [Probably by mistake from *jaques*, which in French is *James*.] 1. The diminutive of *Jaqu*. Used as a general term of contempt for saucy or paltry fellows.—

You will perceive that a *Jack* gardant cannot Office me from my son Coriolanus. *Shak.*

I have in my mind

A thousand raw tricks of these bragging *Jacks*, Which I will practise. *Shak.*

Every *Jack* slave has his belly full of fighting, I must go up and down like a cock that no ly can match. *Shak.*

2. The name of instruments which supply the place of a boy, as an instrument to pull off boots.—Foot boys, who had piently the common name of *jack* given them, kept to turn the spit, or to pull off their ers boots; but when instruments were in ed for both those services, they were both ed *jacks*. *Watts's Logick.*

3. An engine which is the spit.—The excellencies of a good *jack*

that the *jack* frame be forged and filed square; the wheels be perpendicularly and strongly fix on the squares of the spindles; that the teeth be ly cut, and well smoothed; and that the teeth the worm-wheel fall evenly into the groove of worm. *Moxon.*—The ordinary *jacks*, used for

ling of meat, commonly consist but of three els. *Wilkins's Math. Magick.*—A cook-maid, the fall of a *jack* weight upon her head, was ten down. *Wife's Surgery.*—

Some strain in rhyme; the muses on their racks cream, like the winding of ten thousand *jacks*.

*Pope.*

A young pike.—

to fish will thrive in a pond where roach or are, except *jacks*. *Mortimer's Husbandry.*

*Jacque*, *Fr.*] A coat of mail.—The residue on foot, well furnished with *jack*, and skull, dagger, bucklers made of board, and shining ds, broad, thin, and of an excellent temper. word. 6. A cup of waxed leather.—

Dead wine, that stinks of the borrachio, sup rom a foul *jack*, or greasy maple cup. *Dryd.*

A small bowl thrown out for a mark to the ds.—'Tis as if one should say, that a bowl

ly poised, and thrown upon a plain bowling n, will run necessarily in a direct motion; but he made with a byass, that may decline it a from the straight line, it may acquire a ly of will, and so run spontaneously to the *jack*.

they 8. A part of the musical instrument cal a virginal.—In a virginal, as soon as ever the

falleth, and toucheth the string, the sound th. *Baron.*

9 The male of animals.—A *jack* for a stallion was bought for L 3,229:5:4.

10. A support to saw wood on. worth. 11. The colours or ensign of a ship.

12. A cunning fellow who can turn a thing in the following phrase.—

*Jack* of all trades, show and sound; in inverse burle, an exchange under ground.

*Clarendon.*

1.) JACK. See § 1. *def.* 3. The weight is the ver applied; the friction of the parts, and the ht with which the spit is charged, are the to be overcome; and a steady uniform mo- is maintained by means of the *FLY*.

(1.) JACK, in mechanics, an instrument in com- mon use for raising heavy timber, or very great weights of any kind. See *pl.* 191, *fig.* 4. But as the wheel-work of this engine is enclosed in the strong piece of timber C B, the inside of it is represented in *fig.* 5, where the rack A B must be supposed at least 4 times as long in proportion to the wheel Q, as the figure represents it; and the teeth, which will then be 4 times more in number, to be contained about three in an inch. Then if the handle H P be 7 inches long, 5 turns of it, i. e. 5 times 22 inches, or 110 inches, will be the velo- city of the power, whilst the weight raised by the claw A, or depressed by the claw B, moves one inch: for as the pinion of the handle has but 4 leaves, and the wheel Q 20 teeth, there must be five revolutions of the handle to turn the wheel once round, whose three-leaved pinion R will, in that revolution, just move the rack three teeth, or one inch. This might be also known without seeing, or even knowing the number of the teeth of the wheel and pinions, by measuring a revolu- tion of the handle in *fig.* 4, and comparing the space gone through by it with the space gone through by the end A or B. This machine is sometimes open behind from the bottom almost up to the wheel Q, *fig.* 5. to let the lower claw, which in that case is turned up as at B, draw up any weight. When the weight is drawn or pushed sufficiently high, it is kept from going back by hanging the end of the hook S, fixed to a staple, over the curved part of the handle at b, *fig.* 4.

(4.) JACK, in sea language (§ 1. *def.* 4.) a flag, displayed from a mast erected on the outer end of a ship's bowsprit. In the British navy the jack is a small union flag; but in merchant ships this u- nion is bordered with a red field. See UNION.

(5.) JACK is used also for a great leathern pit- cher to carry drink in.

(6.) JACK, SMOKE. See SMOKE JACK.

(7.) \* JACKAL. *n. f.* [*chacal*, *Fr.*] A small a- nimal supposed to start prey for the lion.—

The Belgians lack upon our rear,

And raking chase-guns through our sterns they lend;

Close by their fireships, like *jackals* appear,

Who on their lions for the prey attend. *Dryd.*

—The mighty lion, before whom stood the little *jackal*, the faithful spy of the king of beasts. *Ar- butnot and Pope.*

(8.) JACKAL in zoology. See CANIS, § 1, N° iii.

(1.) \* JACKALENT. *n. f.* [*Jack in Lent*, a poor starved fellow.] A simple sheepish fellow.—

You little *jackalents*, have you been true to us?

—Ay, I'll be sworn.

*Shakespeare.*

\* JACKANAPES. *n. f.* [*jack* and *ape*.] 1. Monkey; an ape. 2. A conceit; an imperti- nent.—

Which is he?

—That *jackanapes* with scarfs.

*Shakespeare.*

—People wonder'd how such a young upstart *jackanapes* should grow so pert and saucy, and take so much upon him. *Arbutnot.*

(1.) \* JACK BOOTS. *n. f.* [from *jack*, a coat of mail.] Boots which serve as armour to the legs.

—A man on horseback, in his breeches and *jack boots*,

*boots*, dressed up in a comode and a night-rail. *Spectator*.

(2.) JACK BOOTS. See BOOT, § 9.

(1.) \* JACK-BY-THE-HEDGE. *n. f.* Erysimum. — *Jack by the hedge* is an herb that grows wild under hedges, is eaten as other fallads are, and much used in broth. *Mortimer*.

(2.) JACK-BY-THE-HEDGE. See ERYSIMUM.

(1.) \* JACKDAW. *n. f.* [*jack* and *daw*.] A cock daw; a bird taught to imitate the human voice. — To impose on a child to get by heart a long scroll of phrases, without any ideas, is a practice siter for a *jackdaw* than for any thing that wears the shape of man. *Watts*.

(2.) JACKDAW. See CORVUS, § III, N° 11. These birds are very mischievous to the farmer and gardener. There is a method of destroying them by a kind of spring much used in England; and so useful, that it ought to be made universal. A stake about 6 feet long is driven into the ground, and made so fast that it cannot move, and in sharp in the point that the bird cannot settle upon it. Within a foot of the top a hole is bored through it, of  $\frac{1}{2}$  of an inch diameter; through this hole is put a stick 3 inches long; then a horse hair noose is made fast to a thin hazel wand, and this brought up to the place where the short stick is placed, and carried with it through the hole, the remainder being left open under that stick. The other end of the hazel rod is put through a hole in the stake near the ground, and fastened there. The stake being planted among the jackdaw's food, he is naturally led to settle on it; but finding the point too sharp, he descends to the little cross stick, which sinks with his weight, and the noose holds him fast by the leg.

\* JACKET. *n. f.* [*jacquet*, Fr.] 1. A short coat; a close waistcoat. —

In a blue *jacket*, with a cross of red. *Hubb. Tale*.

And hens, and dogs, and hogs are feeding by;

And here a sailor's *jacket* hangs to dry. *Pope*.

2. To *beat one's JACKET*, is to beat the man. — She fell upon the *jacket* of the parson, who stood gaping at her. *L'Estrange*.

JACK-FLAG, in a ship, a flag hoisted up at the spirit-sail top-mast head.

JACK-IN-A-BOX. See HERNANDIA.

\* JACK PUDDING. *n. f.* [*jack* and *pudding*] A zani; a merry Andrew. — Every *jack pudding* will be ridiculing palatable weaknesses which they ought to cover. *L'Estrange*. — A huffoon is called by every nation by the name of the dish they like best: in French *jean pottage*, and in English *jack pudding*. *Guardian*. —

*Jack pudding*, in his party-colour'd jacket,

Tosses the glove, and jokes at ev'ry packet. *Gay*.

JACK'S MOUNTAINS, mountains of the United States in Pennsylvania, S. of Louistown.

(1.) JACKSON, John, a learned divine, born at Lensay in York'sh. in 1686, and educated at Jesus College, Cambridge. In 1710, he was made rector of Rossington, York'sh. He was a zealous Arian, which recommended him to Dr Clarke, and Bp. Hoadly. He wrote some tracts against the doctrine of the Trinity, and some against Collins and Tindal. His best work is his *Chronological Antiquities*, in 3 vols. 4to. 1753. He died in 1763.

(2.) JACKSON, Thomas, an eminent English divine, born at Witton in Durham in 1579, of a good family. He commenced D. D. at Oxford in 1612; and was made chaplain in ordinary, prebendary of Winchester, and dean of Peterburgh. He was a very great scholar; and died in 1644. His performance upon the Creed is a learned and valuable piece; which, with his other works, was published in 1673.

(3.) JACKSON, PORT, a port and bay of New South Wales, on the E. coast of New Holland 9 miles N. of Botany Bay. See HOLLAND, N° VII, § 7, 9; and WALES, NEW SOUTH.

JACKSONSBOROUGH, a town of Carolina, at the Edisto, 35 miles W. of Charleston.

JACKSON'S RIVER, one of the head waters of the Fluvanna and James's River in Virginia.

\* JACK WITH A LANTERN. An *ignis fatuus*.

(1.) JACMEL, a sea port of Hispaniola, on the neck of the S. peninsula, 15 miles SW. of P. au Prince, and 5 3E. of Cape Tiburon. See HISPANIOLA, § 4. Lon. 73. 2. W. of Paris. L. 18. 21.

(2, 3.) JACMEL, CAYES DE, a town and port of Hispaniola. The town is 18 m. E. of Jacm. the parish is 80 leagues square, and is very fertile.

(1.) JACOB, [יַעֲקֹב, Heb. i. e. a supplanter] son of Isaac and Rebekah, was born A. M. 2016, and A. C. 1836. The history of this patriarch is recorded in Genesis, xxv—3. He died in the 147th year of his age, and was honourably interred in Abraham's burying place, near Hebron.

(2.) JACOB, Giles, an eminent lawyer, born at Romsey in Southamptonshire, in 1684. He is principally known for his *Law Dictionary*, 4 vol. folio, which has been often printed. He wrote two dramatic pieces; and a *Poetical Dictionary*, containing the lives and characters of English dramatic poets. He died in 1744.

(3.) JACOB BEN HAJIM, a rabbi famous for the collection of the Masora in 1515; together with the text of the bible, the Chaldaic paraphrase, and Rabbinical commentaries.

(4.) JACOB BEN NAPHTHALI, a famous Talmid of the 5th century: he was one of the principal Masorets, and bred at the school of Tiberias in Palestine with Ben Aser. The invention of vowel points, and of accents to facilitate the reading of the Hebrew, are ascribed to these two rabbis: and said to have been done in an assembly of the Jews held at Tiberias, A. D. 474.

JACOBÆA LILY. See AMARYLLIS, N° 1.

JACOBÆUS, Olgier, a celebrated professor of physic and philosophy at Copenhagen, born 1651, at Aarhusen in Jutland, where his father was bishop. Christian V. intrusted him with the management of his grand cabinet of curiosities, and Frederick IV. in 1698, made him coadjutor of his court of justice. He wrote many medical works, and some excellent poems.

(1.) \* JACOBINE. *n. f.* A pigeon with a white tuft. *Ainsworth*.

(2.) JACOBINE. See COLUMBA, § I. N° 2.

(3.) JACOBINE MONKS. See DOMINICANS.

(4.) JACOBINS, or the JACOBINE CLUB, in modern history and politics, a political party in France, who cut a very conspicuous figure in the commencement of the French revolution; and were

called from their meeting in the hall of the Jacobins at Paris. Many of them were members of the Constituent National Assembly of France, many more were deputies to the different conventions which succeeded it. They are represented as having been determined enemies to monarchy, aristocracy, and the Christian religion; as outrageously democratical, and fanatically im-  
 —The origin of this sect or party has been ascribed to M. VOLTAIRE, "who, daring (says Gleig,) to be jealous of his God, and being wry, as he said himself, of hearing people re-  
 t, that 11 men were sufficient to establish Christianity, resolved to prove that one might be sufficient to overthrow it. Full of this project, he set, before 1730, to dedicate his life to its accomplishment; and for some time he flattered self, that he should enjoy alone the glory of de-  
 ying the Christian religion. He found, how-  
 r, that associates would be necessary; and from numerous tribe of his admirers and disciples, chose D'ALMBERT and DIDEROT as the most per persons to co-operate with him in his de-  
 s. He contrived to embark in the same cause  
 ERICK II. of Prussia, who wished to be  
 ight a philosopher, and who of course deemed  
 expedient to talk and write against a religion he  
 never studied, and into the evidence of which  
 had probably never deigned to enquire. This  
 adept was one of the most zealous of Vol-  
 r's coadjutors, till he discovered that the Pu-  
 ONISTS" (see that article) "were waging war  
 the throne as well as with the altar." (Suppl.  
 Sayr. Brit. II. 763.) The Abbé Barruel says,  
 "At its very first appearance this sect count-  
 300,000 adepts; and it was supported by  
 10,000 of men, armed with torches and pikes,  
 all the firebrands of the revolution;" and he  
 s, that it was "the coalition of a triple sect,  
 triple conspiracy, in which, long before the  
 lution, the overthrow of the altar, the ruin  
 e throne, and the dissolution of all civil society,  
 been debated and determined."—That the  
 former of these objects, the abolition of mo-  
 chy and priestcraft, were aimed at and accom-  
 ed by the French Jacobins, is evident from the  
 ry of the revolution; (see REVOLUTION;) but  
 the latter (a system of perfect anarchy) was  
 their object, or that of any numerous body  
 men whatever, is quite incredible. It is not  
 intention, however, to vindicate the French  
 bing. Their ferocious and bloody conduct,  
 e they had power, would have disgraced the  
 of causes. Posterity will do justice to the im-  
 ons, characters, and conduct of the most con-  
 sious persons among them, who acted and suf-  
 f during these dreadful scenes; but the murder  
 ch eminent men, as the great LAVOISIER, (to  
 e no others) will be regretted while learning  
 science are valued among mankind.  
 COBINICAL, *adj.* favouring of the principles  
 of the JACOBIANS; a new word, originating  
 the late political ferment.  
 COBINISM, *n. s.* another new word, ex-  
 lve of the political and religious tenets of the  
 ch Jacobins.  
 ) JACOBITES, a term of reproach bestowed  
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ed on the persons who, vindicating the doctrines  
 of passive obedience and non-resistance to princes,  
 disavow the revolution in 1688, and assert the sup-  
 posed rights and adhere to the interests of King  
 James II. and his family.

(s.) JACOBITES, in church history, a sect of  
 Christians in Syria and Mesopotamia; so called  
 either from Jacob a Syrian who lived in the reign  
 of the emperor Mauritius, or from one Jacob a  
 monk who flourished in 550. They are of two  
 sects, some following the rites of the Latin church,  
 and others continuing separated from it. There  
 is also a division among the latter, who have two  
 rival patriarchs. They hold but one nature in Je-  
 sus Christ; with respect to purgatory and prayers  
 for the dead, they are of the same opinion with  
 the Greeks and other eastern Christians; they con-  
 secrate unleavened bread at the eucharist, and are  
 against confession, believing that it is not of divine  
 institution.

JACOBS, Julian, an eminent Swiss painter,  
 born in 1610. He was the disciple of F. Snyder,  
 and painted portraits, historical pieces, and ani-  
 mals; particularly the latter, in a masterly man-  
 ner. He died in 1664.

JACOBSDORF, a town of Saxony, in Pomerania;  
 3 miles E. of Jacobshagen, and 8 of Zachan.

JACOBSSADAN, a town of Pomerania, 14 miles  
 S. of Daberg, and 20 E. of Stargard.

(1.) \* JACOB'S LADDER *n. s.* Polemonium; the  
 same with Greek valenan.

(2.) JACOB'S LADDER. See POLEMONIUM.  
 \* JACOB'S STAFF. *n. s.* 1. A pilgrim's staff.  
 2. Staff concealing a dagger. 3. A cross staff; a  
 kind of astrolabe.

JACONSTADT, a town of Sweden, in Bothnia.

JACOBUS, a gold coin, worth 23 s. so called  
 from K. James VI. See COIN, § V, 1. There are  
 two kinds of Jacobus, the old and the new; the  
 former valued at 23 s. weighing 6 pennyweight  
 20 grains; the latter called also CASOLUS, valued  
 at 23 s. weighing 3 pennyweight 20 grains.

JACOPONE Da Todi, a Latin poet of the  
 13th century, celebrated for his Sacred Canticles  
 and *Stabat Mater*: printed at Venice, in 1617, 4to.

JACQUELOT, Isaac, a French Protestant di-  
 vine, born at Vesly, in 1647. On the revocation  
 of the edict of Nantes, he retired to the Hague,  
 and thence to Berlin, where he was made chaplain  
 to the K. of Prussia. He wrote several polemical  
 tracts, and 2 vols. of Sermons; and died in 1708.

JACQUINIA, in botany, a genus of the mo-  
 nogynia order, belonging to the pentandria class  
 of plants; and in the natural method ranking with  
 those of which the order is doubtful. The corolla  
 is decemfid; the lamina inserted into the recep-  
 tacle; the berry monospermous.

\* JACTITATION, *n. s.* [*jactito*, Lat.] 1. To-  
 sing; motion; reflexion; heaving. 2. The pa-  
 tient he surprised with *jactitation*, or great oppres-  
 sion about the stomach, expect no relief from co-  
 dials. *Harvey.* 3. A term in the canon law for a  
 false pretension to marriage.

\* JACULATION, *n. s.* [*jaculatio*, *jaculo*, Lat.]  
 The act of throwing missile weapons.—

So hills amid the air encounter'd hills.  
 \* Hurled to and fro with jaculation dire. *Milton.*  
 JACULA-

**JACULATOR**, or SHOOTING FISH. See CHA-  
TODON.

**JACURSO**, a town of Calabria Ultra.

**JACZINOW**, a town of Poland, in Red Rus-  
sia, 52 miles S. of Halicz.

**JADDESSES**, an inferior order of priests in Cey-  
lon, who have the care of the chapels appropriated  
to the genii, a third order of gods among these  
idolaters. These priests are applied to by the peo-  
ple in times of disease or calamity who offer a  
cock to appease the anger of the demons.

(1.) \* **JADE**, *n. s.* [The etymology of this word  
is doubtful: *Skinner* derives it from *goad*, a goad  
or spur.] 1. A horse of no spirit; a hired horse;  
a worthless nag.—

Alas, what weights are these that load my  
heart!

I am as dull as Winter-starved sheep,

Tir'd as a *jade* in overladen cart.

*Sidney.*

When they should endure the bloody spur,

They fall their crest, and, like deceitful *jades*,

Sink in the trial.

*Shak. Julius Caesar.*

The horsemen sit like fixed candlesticks,

With torchstaves in their hand; and their poor

*jades*

Lob down their heads, dropping the head and

hips.

*Shakespeare.*

So have I seen with armed heel,

A wight bestride a commonweal,

While still the more he kick'd and spur'd,

The less the fullen *jade* has stir'd.

*Hudibras.*

—The plain nag came upon the trial to prove

those to be *jades* that made sport with him.

*L. E. str.*

False steps but help them to renew their race,

As, after stumbling, *jades* will mend their pace.

*Pope.*

1. A sorry woman. A word of contempt noting

sometimes age, but generally vice.—

Shall these, these old *jades*, past the flower

Of youth, that you have, pass you.

*Chapman.*

But she, the cunning *jade* alive,

Says, 'tis the ready way to thrive.

*Stepney.*

—Get in, huffy: now will I personate this young

*jade*, and discover the intrigue.

*Southern's Inn. Ad.*

In di'monds, pearl, and rich brocades,

She shines the first of batter'd *jades*,

And flutters in her pride.

*Swift.*

3. A young woman: in irony and slight contempt.

—You see now and then some handsome young

*jades* among them: the sluts have very often white

teeth and black eyes.

*Addison.*

(2.) \* **JADE**, *n. s.* A species of stone.—The *jade*

is a species of the jasper, and of extreme hardness.

Its colour is composed of a pale bluish grey, or

ash-colour, and a pale green, not uniform. It ap-

pears dull and coarse on the surface; but it takes

a very elegant polish—it is used by the Turks for

handles of sabres.

*Mill.*

(3.) **JADE**. See LAPIS NEPHRATICUS.

(1.) \* **To JADE**, *v. v.* (from the noun.) 1. To

tire; to harass; to dispirit; to weary: applied o-

riginally to horses.—

With his banners, and his well paid ranks,

The ne'er yet-beaten horse of Parthia

We've *jaded* out o' th' field.

*Shaksp.*

—It is good in discourse to vary and intermingle

speech of the present occasion with arguments;

for it is a dull thing to tire and *jade* any thing to  
far. *Baron.*—

If fleet dragon's progeny at last  
Proves *jaded*, and in frequent matches cut  
No favour for the stallion we retain,  
And no respect for the degenerate strain. *Dry-*  
—The mind once *jaded*, by an attempt above  
power, is very hardly brought to exert its force  
again. *Locke.*—There are seasons when the brain  
is overtired or *jaded* with study or thinking; or  
upon some other accounts animal nature is languid  
or cloudy, and unfit to assist the spirit in  
meditation. *Wall's Logick.* 2. To overthrow;  
crush; to degrade; to harass, as a horse that is  
ridden too hard.—

If we live thus tamely,

To be thus *jaded* by a piece of scarlet,  
Farewell nobility.

*Shak. Henry VII.*

3. To employ in vile offices.—

The honourable blood

Must not be shed by such a *jaded* groom

4. To ride; to rule with tyranny.—I do not

fool myself, to let imagination *jade* me: for every

reason excites to this. *Shak. Twelfth Night.*

(1.) \* **To JADE**, *v. n.* To lose spirit; to tire.

Many offer at the effects of friendship, but they

do not last, they are promising in the beginning,

but they fail and *jade* and tire in the prosecution.

*South.*

**JADEL**, a town of Turkey, in Diarbek.

**JADGERON**, a town of Persia, in Chah.

**JADIDA**, a town of Turkey, on the Euphrates,

124 miles W. of Bagdad.

\* **JADISH**, *adj.* (from *jade*.) 1. Vicious; as

an horse.—

That horse'd us on their backs, to show us

A *jadish* trick at last, and throw us.

*Shak.*

When once the people get the *jadish* wind

Of throwing off their king, no ruler's left.

*South.*

2. Unchaste; incontinent.—'Tis to no boot to be

jealous of a woman; for if the humour takes to

be *jadish*, not all the locks and spurs in the world

can keep her honest.

*L. E. str.*

(1.) **JAEN**, a province of Spain, bounded to the

E. by Murcia; E. and S. by Granada; W. by

Cordova, and N. by La Mancha, nearly 40 miles

square, and surrounded with mountains, abounding

in silver, copper, and lead; and producing ex-

cellent fruits, and very fine silk. It was a kingdom

in the time of the Moors.

(2.) **JAEN**, the capital of the above province.

(N<sup>o</sup> 1.) with a bishop's see, and a strong castle

seated at the foot of a mountain. Some geogra-

phers place it in Andalusia. It was taken from

the Moors, by Ferdinand III, in 1246. It is 12

miles S. of Granada, and 45 E. of Cordova. Lat.

37. 23. W. Lat. 37. 38. N.

(3.) **JAEN**, or BRACAMOROS, a district of S. A-

merica, in Quito, conquered by the Spaniards in

1538. The climate is mild and the soil fertile.

(4.) **JAEN**, the capital of JAEN, (N<sup>o</sup> 3) contains

above 4000 souls, and lies 330 miles NNE. of Li-

ma. Lon. 35. 30. W. of Ferro. Lat. 4. 30. S.

**JAERSBORG**, a town of Denmark, in Ze-

land, 5 miles NNW. of Copenhagen.

(1.) **JABA**, an independent country of Arabia.

*SW.*



**U. of Aden and Hadramaut.** It is governed by chiefs; and is fertile, particularly in coffee.

**JAZA**, a lake of Persia, in Segestan.

**JAR**, an ancient town of Asia, in Palestine, called **JOPPA**. It is much fallen from its former splendor. It is 50 miles NW. of Jerusalem. According to others only 27; and 100 miles. It was taken by the French under Bonaparte in Feb. 1799, but since retaken, and now in British hands. Lon. 35. 0. E. Lat. 32. 16. N.

**JARATEEN ISLANDS**, 4 islands in the Red Sea, visited by Mr Bruce in his travels. They are joined together by sunk rocks; are bent like half moons; and are dangerous for ships in the night, as there seems to be a passage between them, which while the pilots are paying attention, neglect two small sunk rocks which lie almost in the middle of the entrance in deep water.

**JERABAD**, a town of Hindoostan, in Beluchistan, 45 miles NNE. of Ayrumbad, and 60 S. of Bombay. Lon. 76. 25. E. Lat. 20. 22. N.

**JENAPATAM**, or **JENAPATAN**, a sea port town, seated at the NE. end of the island of Ceylon. It was originally possessed by the Portuguese, from whom the Dutch took it in 1639, and now belongs to Britain, by the cession of the Dutch part of the island, at the peace in 1824.

**JERUSALEM**, a city of Judea, in the East. It was taken in Oct. 1793, by Adm. Raibault. Great quantities of tobacco are exported, and elephants. Lon. 85. 25. E. Lat. 9. 30. N.

**JERSEY**, a township of New Hampshire, in Rockingham county, containing 1235 citizens, in 1793.

**JARNAUT**, a famous pagoda, of Hindoostan, in the province of Orissa, on the bay of Bengal, a few miles E. of lake Chilka. It is a shapeless mass of building, and only remarkable as one of the first objects of Hindoo veneration, and an excellent sea mark. It is 311 miles from Calcutta. Lon. 85. 40. E. Lat. 19. 35. N.

**JELTZ**, a river of Upper Saxony.

**JENDORF**, a town and castle of Silesia, in a province so named, seated on the Oppa, 15 S. by E. of Breslaw. Lon. 17. 24. E. Lat. 50. 4. N.

**JERSBURG**, a town of Hesse-Darmstadt.

**JAGG**, *n. s.* [from the verb] A protuberance or swelling. The figure of the leaves is divided into so many jaggs or escallops, and curled and indented round the edges. Ray.—Take off the thorns, twigs, and jaggs in the hive, make them as smooth as possible. *Mort. Hist.*

**JAGG**, *v. a.* [*jagaw*, sits or holds, Welsh.] To cut into indentures; to cut into teeth like a saw.—Some leaves are round, some long, some square, and many jagged on the sides. *Bentley*.

**JAGGED**, *a. s.* [*jagaw*, sits or holds, Welsh.] The jaggedness of pinks and gilliverts is like the inequality of oak leaves; but they never have any small plain parts. *Bentley*.—The jaggedness of that sea must be jagged and torn by violent assaults, or the silent underminings of the waves; violent rains must wash down earth from the tops of mountains. *Bentley*.—An alder is one among the lesser trees, whose younger branches are soft, and whose leaves are jagged.

**JAGGEDNESS**, *n. s.* [from jagged.] The quality of being denticulated; unevenness.—First

draw rudely your leaves, making them plain, before you give them their veins or jaggedness. *Pencilman on Drawing*.

**JAGGERNAUT**, a black pyramidal stone worshipped by the Gentooes, who pretend that it fell from heaven or was miraculously presented on the place where their temple stands. Mr Grose says, this stone represents the power presiding over universal generation, which they attribute to the genial heat and influence of the sun acting in subordination to it. Domestic idols of the same form and name are made by the Gentooes. These are niched up in a gilt triumphal car, which for some days they keep in the best apartment in their house. During this time their devotion consists in exhibiting the most obscene postures, and acting all manner of lasciviousness, in presence of the idol, as the most acceptable mode of worship to the deity it represents; after which they carry it in its car in procession to the Ganges, and throw in all together as an acknowledgment to that river of its congenial fertilization with that of the sun. Formerly this machine was decorated with jewels, but the Indians are now become less extravagant, as they found that the Moors and Christians, watching the places where they threw in their idols, dived for them, and robbed the river of its riches. Mr Grose conjectures, that this pyramidal form of the Gentoo idol was originally taken from that of flame, which always inclines to point upwards. From this Indian deity he supposes the shape of the Paphian Venus to have been derived, for which Tacitus could not account. This image had nothing of the human form in it, but rose orbicularly from a broad base, and in the nature of a race goal tapering to a narrow convex top; which is exactly the figure of this idol, consecrated to such an office as Venus was supposed to preside over; and to which, on the borders of the Ganges especially, the Gentoo virgins are brought to undergo defilement before they are presented to their husbands.

\* **JAGGY**, *adj.* [from jagged.] Uneven; denticulated.—

His tow'ring crest was glorious to behold;  
His shoulders and his sides were scal'd with gold;  
Three tongues he brandish'd when he charged  
His foes;  
His teeth stood jaggy in three dreadful rows.

Amid' those angels, infinitely strain'd,  
They joyful leave their jaggy salts behind. *Thomson*.  
**JAGHAUS**, a town of Germany, in the Tirol, 14 miles NW. of Schwaz.

(1.) **JAGHIRE**, in the Indian polity, a grant of land from a sovereign to a subject, revocable at pleasure, but generally a life-rent.

(2.) **JAGHIRE OF THE CARNATIC**, a tract of land, in the peninsula of Hindoostan, subject to the English E. India Company. It extends along the bay of Bengal, from Madras to the lake Pulicat on the N. to Alnaparvé on the S. and to Conjeeveram on the W. being 108 miles along the shore, and 47 inland in the widest part. This Jaghire, major Kennell thinks, is understood to be held in perpetuity. It contains 2440 square miles, and its revenue is about 150,000l. a year.

1111 a **JAGNEVO**,

**JAGNEVO**, a town of Turkey, in Servia.

(1.) **JAGO**, Richard, an ingenious poet, vicar of Snitterfield in Warwickshire, and rector of Kimcote in Leicestershire. He was the intimate friend and correspondent of Shenstone, contemporary with him at Oxford, and was of University college; took the degree of M. A. July 9, 1719; was author of several poems in the 4th and 5th volumes of Dodley's Collection; published a *Sermon on the Causes of Impenitence*, preached May 4, 1753, at Harbury in Warwickshire, where he was vicar, on occasion of a conversation said to have passed between one of the inhabitants and an apparition in the church-yard there; wrote *Edge-hill, a poem*, for which he obtained a large subscription in 1767; and was author of *Labour and Genius*, 1768, 4to; *The Blackbirds*, a beautiful elegy in *the Adventurer*; and many other ingenious performances. He died May 18, 1781.

(2.) **JAGO**, a town of Africa, in Guinea, on the Pormosa, 70 miles from the sea.

(3.) **JAGO**, ST, an island on the coast of Africa, the largest, most populous and fertile of the Cape Verde islands, and the residence of the Portuguese viceroy. It lies about 53 miles E. of the island of Mayo, and abounds with high barren mountains; but the air, in the rainy season, is very unwholesome to strangers. Its produce is sugar, cotton, wine, and some excellent fruits. The animals are black cattle, horses, asses, deer, goats, hogs, civet cats, and some very pretty green monkeys with black faces.

(4.) **JAGO**, ST, a large river of S. America, which rises in the audience of Quito, in Peru. It is navigable; and falls into the South Sea, after watering a fertile country abounding in cotton trees, and inhabited by wild Americans.

(5.) **JAGO**, ST, a handsome and considerable town of S. America, the capital of Chili, with a good harbour, a bishop's see, and a royal audience. It is seated in a large and fertile plain, at the foot of the Cordillera, on the Mapocho, which crosses it from E. to W. It has several canals, and about 40,000 inhabitants. It is much subject to earthquakes. Lon. 69. 35. W. Lat. 33. 40. S.

(6.) **JAGO**, ST, a river of Mexico, in the prov. of Chiametlan, which rises from the Lake Guadalupe, and falls into the N. Pacific Ocean.

(7.) **JAGO**, ST, or ST YAGO. See YAGO, ST.

(8, 9.) **JAGO**, ST, DE CUBA, a town of the isle of Cuba, situated on the southern coast, in the bottom of a bay, with a good harbour, and on a river of the same name. Lon. 76. 44. W. Lat. 20. 0. N.

(10.) **JAGO**, ST, DE LAS VALLES, a town of Mexico, seated on the Panuco. Lon. 71. 10. W. Lat. 23. 0. N.

(11.) **JAGO**, ST, DE LA VEGA, or SPANISH-TOWN, the capital of JAMAICA, is seated in the SE. part of the island, on the bay of Port Royal. It is about a mile long, above a quarter of a mile broad, and contains about 350 houses, with about 5000 inhabitants of all colours and denominations. It is situated in a delightful plain on the banks of the Cobre, 13 miles from Kingston, and 10 from Port Royal. It is the residence of the commander in chief; and the supreme court of judicature

is held in it 4 times a-year, viz. on the 1st 3 days of February, May, August, and November, and fits three weeks. It is the county town of Middlesex, and belongs to the parish of St. Cuthbert; in which there are 11 sugar plantations, 1 pen, and other settlements, and about 100 slaves. This town was greatly damaged by storm in 1772. It lies 4 miles NW. of Port Sage. Lon. 76. 49. W. Lat. 18. 6. N.

(12.) **JAGO**, ST, DEL ESTERO, a town of S. America, one of the most considerable of Tucuman, and the usual residence of the intendant. It is seated on a large river, in a flat country, where there are tigers, guanacos, commonly called *melampas*, and other game.

(13.) **JAGO**, ST, DE LEON, a town of S. America, in Terra Firma, 18 miles from the coast, seated on a plain surrounded with high mountains, and very difficult of access. It was taken by the English in 1599, but restored to Spain.

(14.) **JAGO**, ST, DEL ESTERO, a town of S. America, in Paraguay, and prov. of Tucuman, on the Dolé, 160 leagues E. of Potosi. Lon. 4. 29. W. Lat. 34. 40. S.

(15.) **JAGO**, ST, DE LOS CAVALLEROS, a town of America, and one of the principal of the island of Hispaniola. It is seated on the Yagz, a fertile soil, but bad air. Lon. 70. 5. W. Lat. 19. 40. N.

(16.) **JAGO**, ST, DE NEZAPALCO, a town of Mexico, in the valley of Guazaca, on a river called the Alvarado.

**JAGODINA**, a town of Turkey, in Servia.

**JAGRA**, a country of Africa, on the Gambia, abounding in rice, corn, cotton, &c. 5 miles from the coast.

**JAGUA**, a town of Cuba, 85 miles WNW. of the Havannah.

**JAGUAR**, or JAQUAR. See FELIS, N° VII.

**JAGUEER**, in East India affairs, a post or station of the Grand Mogul, or king of Delhi; posts such as are assigned for military services.

**JAGUERDAR**, the holder of a jaguer. It comes from three Persian words, *ja*, a place; *garrishan*, to take; and *dar*, to hold; i. e. place-holder or pensioner. In the times of the Mogul empire, all the great officers of the court called *amirs*, were allowed jaguers, i. e. lands of which they collected the revenues, or assignments upon the revenues for specified time payable by the lord lieutenant of a province, which sums were for the maintenance, and support of such troops as they were bound to bring into the field when demanded by the emperor, as the condition of their jaguers, which was always revokable at pleasure.

**JAH**. See JAHORAN.

**JAH**, a town of Turkey, in Natolia.

**JAHUPICE**, a town of Poland, in Brach.

**JAICZA**, a town of Turkey, in Bosnia.

**JAIL**, *n. f.* (from Fr., *Age*); a prison place where criminals are confined. See GALL. It is written either way; but commonly by the writers *jail*.

Away with the dotard, to the jail with him.

—A dependant upon him paid 12 pence a week.

ly money, which, poor man, he lived to see in a jail. *Clarendon.*—

He sigh'd, and turn'd his eyes, because he knew

There was but a larger jail he had in view. *Dryden.*

One jail did all their criminals restrain,

Which now the walls of Rome can scarce contain. *Dryden.*

**JAILBIRD, n. s.** [*jail* and *bird*.] One who has been in a jail.

**JAILER, n. s.** [*from jail*.] A goaler; the keeper of a prison.—Seeking many means to speak her, and ever kept from it, as well because shunned it, seeing and disdaining his mind, as rule of her jealous jailers. *Sidney.*—

This is as a jailer, to bring forth some monstrous malefactor. *Shak.*

His pow'r to hollow caverns is confin'd ;

Here let him reign, the jailer of the wind ;

With hoarse commands his breathing subjects call,

And boast and bluster in his empty hall. *Dryd.*

Palamon, the pris'ner knight,

Stilts for woe, arose before the light ;

And, with his jailer's leave, desir'd to breathe

A air more welcome than the damp beneath. *Dryden.*

**JAIL FEVER, a** very contagious distemper, arising from the putrescent disposition of the blood juices. See *MEDICINE, Index.*

**JAIR, a** town of Africa, on Ivory Coast.

**JAIRA, a** kingdom of Africa, on the S. side of Senegal, 500 miles from the coast, with a town named.

**JAKES, n. s.** [Of uncertain etymology.] A trick of office.—I will tread this unbolted villain in mortar, and daub the walls of jakes with him. *King Lear.*—

Their sordid avarice rakes

Excrements, and hires the very jakes. *Dryd.*

Some have fished the very jakes for papers left by men of wit. *Swift.*

(1.) **JALAP, n. s.** [*jalap*, French ; *jalapium*, Latin.] *Jalap* is a firm and solid root, of a wrinkled surface, and generally cut into slices, very hard to break ; of a faintish smell, and a acrid and nauseous taste. It had its name *jalap*, or *jalape*, from Xalapa, a town in New Spain, in the neighbourhood of which it was discovered ; though it is now principally brought from the Madeira. It is an excellent purgative when serous humours are to be evacuated. *Hill's Med.*

(2.) **JALAP, See** CONVULVULUS, § 3. This is brought in thin transverse slices from Xalapa in New Spain. Such pieces should be chosen the most compact, hard, weighty, dark-coloured, and abound most with black circular striæ. Slices of bryony root when mixed with those of jalap, may be easily distinguished by their whiter colour and less compact texture. This root has a faint smell, and very little taste, but affects the throat with a sense of heat, and occasions a discharge of sweat. Jalap in substance, taken in a dose of a half a dram in plethoric, or cold phlegmatic constitutions, proves an effectual, and in general a safe purgative. In hypochondriacal disorders, and hot nervous temperaments, it gripes violently, but rarely

ly takes effect as a purge. An extract made by water purges almost universally, but weakly, and has a considerable effect by urine. The root remaining after this process gripes violently. The pure resin, prepared by spirit of wine, occasions most violent gripings, and other distressing symptoms, but scarce proves at all cathartic : triturated with sugar or with almonds into the form of an emulsion, or dissolved in spirits, and mixed with syrups, it purges plentifully in a small dose, without occasioning much disorder : the part of the jalap remaining after the separation of the resin, yields to water an extract, which has no effect as a cathartic, but operates powerfully by urine. Its officinal preparations are an extract made with water and spirit, a simple tincture, and a compound powder.

**JALBACH, a** town of Austria.

**JALEA, a** town of Turkey, in Natolia.

**JALEMUS, in** antiquity, a kind of mournful song, used upon occasion of death, or any other affecting accident. Hence the Greek proverb, *καλὸν ἄνθρωπον, ὡς ἰαλεμὸν*, i. e. more sad than a jalemus, or *ἡ ἀνὰ ἰαλεμὸν*, worthy to be ranked among jalemus.

**JALLAIS, a** town of France, in the dep. of Maine and Loire, 7½ miles N. of Cholet, and 23½ W. of Viviers.

**JALLIGNY, a** town of France, in the dep. of Allier, 15 miles SE. of Moulins, and 3 W. of Donjon.

**JALLINDAR, a** town of Hindoostan, capital of a district so named, in Lahore, 30 miles E. of Lahore, and 224 NW. of Delhi.

**JALOFFS, or YALOFFS, a** powerful and warlike nation in Africa, who inhabit the country between the Senegal and the Mandingoes. See *BASSALLI* and *YALOFFS*.

**JALONITZA, a** town of European Turkey, on a river so named, 95 miles SW. of Ismail.

**JALOUR, a** town of Indostan, in Agimere.

\* **JAM, n. s.** [I know not whence derived.] A conserve of fruits boiled with sugar and water.

**JAMA, a** strong fort of Ingria, in the Russian government of St Petersburg, seated on a river of the same name, 12 miles NE. of Narva.

**JAMADAR, an** officer of horse or foot, in Hindoostan. Also the head or superintendant of the Peons in the Sewaury or train of any great man.

**JAMAGOROD, a** strong town of Ingria, in the Russian government of St Petersburg, seated on the Jama, 12 miles NE. of Narva. Lon. 28. 30. E. Lat. 59. 25. N.

(1.) **JAMAICA, an** island of the West Indies, the largest of the Antilles, lying between 17° and 19° Lat. N. and between 76° and 79° Lon. W. ; near 170 miles long, about 60 broad, and containing about 5,000,000 of acres. It approaches in its figure to an oval. The windward passage right before it has the island of Cuba on the W. and Hispaniola on the E. and is about 20 leagues broad. This island was discovered by Christopher Columbus in his 3d voyage, who landed upon it May 5, 1494 ; and was so charmed with it, as always to prefer it to the rest of the islands : in consequence of which, his son chose it for his dukedom. It was settled by Juan d' Esquivel, A. D. 1509, who built the town, which from the place of his birth

he called *Shofib*, and 12 leagues further E. stood *Melilla*. Oriskany was on the S. side of the Island seated on what is now called *Blue Fields River*. All these are gone to decay; but St. Jago is still the capital. (See JAGO, N° 11.) The Spaniards held this country 160 years, and in their time the principal commodity was cacao; they had an immense flock of horses, asses, and mules, and prodigious quantities of cattle. The English landed here under Penn and Venables, May 11, 1754, and quickly reduced the island. Cacao was also their principal commodity till the old trees decayed, and the new ones did not thrive; and then the planters from Barbadoes introduced sugar canes, which has been the great staple ever since. The prospect of this Island from the sea, by its constant verdure, and numerous bays, is wonderfully pleasant. The coast, and for some miles within the land is low, but farther within land, it is hilly. The whole Isle is divided by a ridge of mountains running E. and W. some rising to a great height; and composed of rocks and a very hard clay; through which, the rains have worn long and deep cavities called *galins*. These mountains however are adorned to their summits by a variety of fine trees. There are also about 100 rivers that issue from them on both sides; and, though none of them are navigable but by canoes, are both pleasing and profitable. The climate, like that of all countries between the tropics, is very warm towards the sea, and in marshy places unhealthy; but in more elevated situations, cooler; and, where people live temperately, fully as healthful as in any part of the W. Indies. The rains fall heavy for about a fortnight in May and October. Thunder is pretty frequent, and sometimes hail; but ice and snow, except on the tops of the mountains, are never seen; though at no very great height, the air is exceedingly cold. The most eastern parts of this ridge are the *Blue Mountains*. This great chain of rugged rocks defends the S. side of the Island from those boisterous NW. winds, which might be fatal to their produce. Their streams, though small, supply the inhabitants with good water, which is a great blessing, as their wells are generally brackish. They have several hot springs, which have performed great cures. The climate was certainly more temperate before the great earthquake; and the island was supposed to be out of the reach of hurricanes, which it has since severely felt. The heat, however, is very much tempered by land and sea breezes; and the hottest time of the day is about 3 A. M. In the night, the wind blows from the land on all sides, so that no ships can then enter. Some parts of the soil are deep, black, and rich, and mixed with a kind of potter's earth; others shallow and sandy; and some of a middle nature. There are many wide plains, without stones, in which the native Indians had luxuriant crops of maize, which the Spaniards turned into meadows, and kept in them prodigious herds of cattle. Some of these are to be met with even amongst the mountains. Jamaica abounds in maize, pulse, vegetables of all kinds, meadows of fine grass, great variety of beautiful flowers, oranges, lemons, citrons, and other rich fruits; with horses, asses, mules, hogs, goats, black cattle of a large size, and sheep the flesh of which is well tasted,

though their wool is hairy and bad: *Melilla* river fish, wild, tame, and water fowls. Among its other valuable commodities are sugar, cacao, indigo, pimento, cotton, ginger, nutmeg; trees for timber and other uses such as a hogany, manchineel, white wood, which soon will touch, cedar, olives, fustick, red wood, &c. various other materials for dyeing: with many valuable drugs, such as guaiacum, sarsaparilla, tamarinds, vanillas, and the prickly pear cactus, which produces the cochineal; with a number of odoriferous gums. Near the coast they have ponds, with which they supply their own consumption, and might make any quantity they please. This island abounds with a number of creeks and ports. Point Morant, the E. extremity of the island, has a commodious bay. On the E. side Royal: (See PORT ROYAL.) On a neck of land which forms one side of it, there stood once a fine town, and the harbour is capable of admitting 1000 large vessels, and is still the rendezvous of a squadron. Old Harbour and Maccary Bay are good ports, and there are at least 11 more between this last and the W. extremity, where ships lie when at war with Spain. On the N. is Orange Bay, Cold Harbour, Rio Nuevo, Negro Bay, Port Antonio, and several others. The NW. winds, which sometimes blow fresh on this coast, render the country on that least fit for canes, but pimento thrives wonderfully. The island is divided into 3 counties, *Middlesex*, *Wiltshire*, and *Cornwall*; containing 20 parishes. In point of size are a kind of hundreds, of which each of which presides a magistrate. The whole contain 36 towns and villages, churches and chapels, and about 10,000 inhabitants. The administration of public affairs is by a governor and council appointed by his Majesty and the representatives of the people in the lower house of assembly. They meet at Spring Town, and things are conducted with great order and dignity. The lieutenant governor and commander in chief has L. 5000 currency, or L. 35,555 : 8 : 6½, Sterl. besides which he has a house in St. Jago, a farm adjoining, and a plot or mountain for provisions; a secretary, a under secretary, and a domestic chaplain. The council consists of a president and 10 members with a clerk, at L. 270, chaplain, L. 100, and the black rod and messenger, L. 150. The assembly consists of 43 members, one of whom is chosen speaker. To this assembly belong a clerk, at L. 2000 salary; a chaplain, L. 150; macebearer, L. 700; deputy, L. 140; and printer, L. 100. The number of members returned by each parish and county are, for *Middlesex*, 19, viz. St. Catherine 3, St. Dorothy 2, St. John 2, St. Thomas 2, the Vale 2, Clarendon 2, Vere 2, St. Mary 2, St. Ann 2: For *Wiltshire* 16, viz. Kingston 2, Port Royal 2, St. Andrew 2, St. David 2, St. Thomas 2, St. Paul 2, Portland 2, St. George 2: For *Cornwall* 10, viz. St. Elizabeth 2, Wellmoindale 2, Silver 2, St. James 2, Trevelyan 2. The high court of chancery consists of the chancellor (chosen for the time being), 25 masters in ordinary, and 20 masters extraordinary; a registrar, and clerk of the patents; sergeant at arms, and macebearer. The court of vice-admiralty has a judge, judge



gate, and commissary, King's advocate, principal register, marshal, and a deputy marshal. Court of ordinary, consists of the ordinary (now for the time being), and a clerk. The supreme court of judicature, has a chief justice, 5, and 16 assistant judges; attorney general, 5; clerk of the courts, L. 100; clerk of the peace, L. 150; solicitor for the crown; 33 commissioners for taking affidavits; a provost marshal, and 8 deputies; 18 barristers, besides the attorney general and advocate general; and upwards of 120 practising attorneys at law. The commerce of Jamaica is very considerable, not only with Great Britain and Ireland, but with A. N. and S. America, the W. India islands, and the continent. The ships annually employed are upwards of 500 sail. The exports consist of sugar, cotton, coffee, cinnamon, ginger, pepper, mahogany, logwood, pimento, sarsaparilla, and hides. The two first are the chief commodities. In 1780, there were 1,185,519 cwt. of sugar exported to Great Britain. In 1787, the exports to the United States amounted 60,095 L. 18s. and the value from them to 90,000. The total exports for the year, Jan. 5, 1788, were 2,136,442 L. 17s. The total value of the island, is estimated at 12 millions; viz. landed and personal property at 6 millions; houses and property in towns, and in trade, 1½ millions; and 250,000 slaves each, 12,500,000 L. The total population in 1781, was estimated at 304,000 souls; viz. whites, 10,000 freed negroes, 250,000 slaves, and 40 maroons. Jamaica lies 90 miles E. of Antigua, 90 N. of Cuba, and 4000 SW. of St. John. Its centre lies in Lon. 74. 45. W. Lat. 12 N.

JAMAICA, a town of New York, in Quercus Co., seated on Long Island, containing 1453 and 122 slaves, in 1795. It is 12 miles New York.

**JAMAICA**, a township of Vermont.

JANICA, a town of York island, in Africa, is a Mulatto, the son of an Englishman. It hath a factory in it.

MAMA, or } a town of Arabia Felix, capi-  
tANA, } tal of a principality between  
Oman, and Arabia Deserta, seated on  
the sea, 250 miles W. of Elcatif.

MANGALORE, a strong and almost impregnable fortress in the Mysore country, the last that fell to British arms in 1798-9. It is seated on a hill, 1700 feet perpendicular in height, so NE. of Mangalore. It surrendered on the 14th 1799.

YASIRO, and } two provinces of Japan.  
MATTO, }

JAMB. *n. f.* [*jambre*, French, a leg.] Any step on either side, as the posts of a door.—ORDER is to be laid within twelve inches of the top of the chimney *jambis*. *Moxon.*

MBE, in fabulous history, a servant girl of  
Ceres, afterwards wife of Celeus, K. of Eleu-  
sis, endeavoured to exhilarate Ceres, when  
she was in search of Proserpine. From the  
dances she displayed on that occasion, free and  
gay, the verses are said to have been called *Lambica*.

JAMBI, or JAMBIS, a small kingdom of on the E. coast of Sumatra.

(3.) JAMBU, the capital of the above island. It is a mercantile town. The Dutch have a fort in it and export pepper from it with the best sort of canes. Lon. 101. 55. E. Lat. 0. 30. S.

**JAMBIA** Vicus. See **YAMBO**.

(1.) • IAMBICK. *n. f.* [*iambicus*, Fr. *iambique*, Lat.] Verses composed of iambick feet, or a short and long syllable alternately: used originally in satire, therefore taken for satire.—

In thy felonious heart tho' venom lies,  
It does but touch thy liſh pen, and dies:  
Thy genius calls thee not to purchaſe fame  
In keen *ſawbicks*, but mild anagram. *Dryden.*

(3.) IAMBICS, in ancient poetry. See IAMBUS. Ruddiman makes two kinds of iambics, viz. dimeter and trimeter; the former contain four feet, and the latter 6. Their feet are various. In many verses of Horace, they consist entirely of iambuses: as,

Dirn.  $\text{Inar} | \text{Ar} \text{ e} | \text{Auo} | \text{Au}$

Trim. Sam. 19. 10. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850

A dactylus, spondeus, anapestus, and sometimes tribrachys, obtain in the odd places; and the tribrachys also in the even places, excepting the last. Examples of all of which may be seen in Horace; as,

**Diameter.**

1 2 3 4 5 6  
Candida tra[sevit]daper  
Fide re p[ro]p[ri]antes domini

### Triometer.

*Quid quod sceleris tui rursus insularum dextera.  
Præcipue cæcæ fides infertur mari.  
Alitebus atque canibus bonis cibus flectorem.  
Pavidumque lepore aut adjuvnam laqueis erum.*

(1.) JAMBLICUS, a celebrated Platonic philosopher, of Colchis, whom Julian equals to Plato. He was the disciple of Anatolius and Porphyry, and died in the reign of Constantine the Great.

(2.) JAMBLICUS, another celebrated Platonic philosopher, born at Apamea, in Syria, and nearly cotemporary with the former. Julian wrote several letters to him, and it is said he was poisoned under the reign of Valens. It is not known to which of the two we ought to attribute the works in Greek under the name of *Jamblicus*, viz. 1. The history of the life of Pythagoras, and the sect of the Pythagoreans. 2. An exhortation to the study of philosophy. 3. A piece against Porphyry's letter on the mysteries of the Egyptians.

**JAMBO**, a town of Arabia, in Hedjaz.

**JAMBOL** See BALUCLAVO.

**JAMBOLIFERA**, in botany; a genus of the monogynia order, belonging to the octandria class of plants; and in the natural method ranking with those of which the order is doubtful. The calyx is quadridented; the corolla tetrapetalous, and funnel shaped; the filaments a little plane; the stigma simple.

**JAMBON**, a river of St Vincent.

**IAMBUS**, in the Greek and Latin profody, a poetical foot, consisting of a short syllable followed by a long one ; as in

● ● ● ●  
● 370, Dri mals.

## Horace

*Horace* calls the *lambus per altus*, a swift rapid foot. The name according to some, took its rise from *Lambus*, the son of *Pan* and *Echo*, who invented this foot. Others derive it from *Lambe*, Q. of *Eleusia*. (See *LAMBUS*.) Others from the Greek *λ*, *poison*; or *λ*, *I rail*; because *LAMBUS* were at first only used in satire.

**JAMRO**, or **PALVA**, an extensive lake of *Afla* in *Thibet*, 150 miles in circumference, with many islands and hills in the middle of it.

**JAMENOIAN**, a town of *Perlia*, in *Parthian*, 41 miles SW. of *Schirma*.

(10—14.) **JAMES**, the name of 3 kings of Scotland, two of Great Britain, and 3 of Majorca. See *IRELAND* and *SCOTLAND*.

**JAMES I.** king of Scotland in 1405, was not only the most learned king, but the most learned man of his age. This ingenious and amiable prince fell into the hands of the enemies of his country in his 15th year, when he was dying from the snare of his ambitious uncle, who governed his dominions, and was suspected of designs against his life. Having secretly embarked for France, the ship was taken by an English privateer off *Flintborough Head*; and the prince and his attendants (among whom was the earl of *Orkney*) were confined in a neighbouring castle until they were sent to London. (See *SCOTLAND*.) The prince was conducted to the Tower of London immediately after he was seized, April 12, 1405, and kept a close prisoner till June 10, 1407, when he was removed to the castle of *Nottingham*, from whence he was brought back to the Tower, March 1, 1414, and confined till August 3, when he was conveyed to the castle of *Windsor*, where he was detained till summer 1417; when *Henry V.* carried him with him into France in his 2d expedition. In all these fortresses, his confinement, from his own account of it, was so severe and strict, that he was not so much as permitted to take the air. In this melancholy situation, so unsuitable to his age and rank, books were his chief companions, and study his greatest pleasure. He rose early in the morning, immediately applied to reading, and continued his studies, with little interruption, till late at night. Being naturally sensible, ingenious, and fond of knowledge, and having received a good education, under *Walter Wardlaw* Bp. of *St Andrew's*, by this close application to study, became an universal scholar, an excellent poet, and exquisite musician. That he wrote as well as read much, we have his own testimony, and that of all our historians who lived near his time. *Bowmaker*, the continuator of *Fordun*, who was his contemporary, and personally acquainted with him, says, that his knowledge of the scriptures, of law, and philosophy, was incredible. *Hector Boyse* tells us, that *Henry IV.* and *V.* furnished their royal prisoner with the best teachers in all the arts and sciences; and that, by their assistance, he made great proficiency in every part of learning; that he became a perfect master in grammar, rhetoric, poetry, music, and all the secrets of natural philosophy, and was inferior to none in divinity and law. This prince's skill in music was remarkable. *Walter Bower* abbot of *Inchcolm*, who was intimately acquainted with him, assures us, that he played on 8 dif-

ferent instruments, with such skill, that he knew to be inspired. He was not only an excellent performer, but also a capital composer, both of sacred and secular music; and his fame on this account was extensive, and of long duration. Above a century after his death, he was celebrated in Italy by *Alexander Tassoni*, a writer of undoubted credit:—"We may reckon among moderns, (says he) *James* king of Scotland, not only composed many sacred pieces of music, but also of himself invented a new kind of music, plaintive and melancholy, different from all other; in which he hath been imitated by *Cav. Gesualdo*, Pr. of *Venosa*, who, in our age, has improved music with new and admirable inventions" (*Thes. Praeferri Dierckx*, lib. 10.) All the best, therefore, of Italian or Scotch music, we owe to the admirable genius of king *James I.* in the gloom and solitude of a prison, without a new kind of music, plaintive indeed, and suited to his situation, but at the same time so sweet and soothing, that it has given pleasure to millions every succeeding age. As *James I.* was one of the most accomplished princes that ever sat on the throne, he was also one of the most unfortunate. After spending almost 30 years in captivity, and encountering many difficulties on his return to his native kingdom, he was murdered by numerous assassins in the prime of life. In the remains of his genius, he has been almost entirely unfortunate. No vestiges now remain of his architecture, gardening, and painting, although three of his poems are now extant, viz. *King on the Green*, *Poems at the King's Quair*. But slender as these are, they afford sufficient evidence, that the genius of this royal poet was not inferior to that of any of his contemporaries; and that it was equally fitted for the gayest or the gravest strain.

**JAMES II.** king of Scotland, succeeded his father, in 1447, when not 7 years of age; and was killed at the siege of *Roxburgh* in 1460.

**JAMES III.** succeeded his father, in 1460, at the 7th year of his age. The most striking feature in his character, (unjustly represented as tyrannical by several historians,) was his fondness for the fine arts, and for those who excelled in them. To whom he bestowed more of his company, attention, and favour, than became a king in his circumstances. This excited in his fierce and haughty nobles dislike and contempt of their sovereign, and indignation against the objects of his bounty, which produced the most pernicious consequences, and ended in a rebellion that proved fatal to him, who was slain in 1482, aged 36.

**JAMES IV.** succeeded his father in 1488, and was a pious and valiant prince; subdued his rebellious subjects; and afterwards, taking part with *Louis XII.* against *Henry VIII.* of England, he was slain in the battle of *Flodden-Field* in 1513, aged 41. He is acknowledged to have had great accomplishments both of mind and body. His Latin epistles are classical, compared with the barbarous style of the foreign princes with whom he corresponded. Like his father, he had a taste for the fine arts, particularly sculpture. The attention he paid to the civilization of his people, and his distribution of justice, merit the highest praise.

fall, his character was that of a fine gentleman & a brave knight, rather than a wife or a monarch. At the time of his death, he was in his 41st year. Like all the princes of his race to his great grandson James VI.) his person was handsome, vigorous, and active.

was V king of Scotland, in 1513, was but 14 months old when his father lost his life. When 16, he assisted Francis I. of France against the emperor Charles V, for which service Francis gave his eldest daughter in marriage, in 1533. The princess died in two years; and James married Mary of Lorraine, daughter of Claude duke of Brittany, and widow of Lewis of Orleans, by whom he had one child, the unfortunate Mary queen of Scots, born only 8 days before his death, which happened Dec. 24, 1542, in his 35th year. He was the first of the *Yamfesa*, though not "the prince of his family," (as some Encyclopædists say) who died a natural death. But he died with a broken heart, occasioned by differences with his wife. He was formed to be the ornament of his name and a blessing to his people; but his great endowments were rendered in a great measure ineffectual by an improper education. Next of his predecessors he had a vigorous, able person, which, in the early part of his reign, was improved by all the manly exercises in use. He was the author of a humorous and original composition which goes by the name of *the Shepherd's Calendar*.

was VI. king of Scotland, and I. of England, the son of Mary queen of Scots; whom he married in Scotland, in 1567, as he did Elizabeth I. of England, in 1603. Strongly attached to the Protestant religion, he signalized himself in its defence; which gave rise to the horrid conspiracy of the Papists to destroy him and all the nobility by the Gunpowder Plot, discovered Nov. 5, 1605. In 1606, a political test of loyalty was required, which cleared the kingdom of the disaffected Roman Catholic subjects who refused to submit to it. The chief glory of this reign consisted in the establishment of new manufactures, and the introduction of some manufactures. The nation enjoyed peace, and commerce flourished during his reign. Yet his administration was despised both at home and abroad: for, in the head of the Protestant cause in Europe, he did not support it in that great crisis, the war of the Thirty Years; abandoning his son-in-law the elector of Brandenburg; negotiating when he should have fought; deceived at the same time by the courts of France and Madrid; and continually sending out ambassadors to foreign powers, but securing a single ally. He valued himself much in his polemical writings; and was so fond of verbal disputations, that he founded, for this purpose, Chelsea College; which was converted to a much better use by Charles II. His *Devotions*, *Commentary on the Revelation*, &c. against Bellarmine, and his *Demonologia*, treating of witchcraft, are sufficiently known. There is a collection of his writings and speeches in 10 vols. Several other pieces of his are extant; some of them in the Cabala, others in the B. M. in the British Museum, and others in the B. M. PART II.

Howard's collection. He died in 1619, in the 39th year of his age, and 23d of his reign.

JAMES VII. of Scotland and II. of England, grandson of James I. succeeded his brother Charles II. in 1685. It is remarkable, that this prince wanted neither courage nor political abilities whilst he was duke of York; on the contrary, he was eminent for both; but when he ascended the throne, he was no longer the same man. A bigot from his infancy to the Romish religion and hierarchy, he sacrificed every thing to establish them, in direct contradiction to the experience he had acquired, during the long reign of his brother, of the genius and character of the people he was to govern. Guided by the Jesuit Peter, his confessor and the infamous chancellor Jeffries, he violated every law enacted for the security of the Protestant religion; and then, unable to face the resentment of his injured subjects, he fled like a coward, instead of disarming their rage by a dismissal of his Popish ministers and priests. He rather chose to live and die a bigot, or, as he believed, a saint, than to support the dignity of his ancestors, or perish beneath the ruins of his throne. The consequence was the revolution in 1689. James VII. died in France in 1710, aged 38. He wrote, 1. *Memoirs of his own life and campaigns to the restoration*; the original of which is preserved in the Scotch college at Paris. This piece is printed at the end of Hamlyn's life of Marshal Turenne. 2. *Memoirs of the English affairs, chiefly naval, from the year 1660 to 1673*. 3. *The royal sufferer, king James II. consisting of meditations, soliloquies, vows, &c. composed at St Germain*. 4. *Three letters*; which were published by William Fuller, gent. in 1702, with other papers relating to the court of St Germain, laid in the title-page to be printed by command.

JAMES I. K. of Arragon, succeeded his father Peter the Catholic in 1213. He conquered the kingdoms of Majorca, Minorca, Valence, &c. from the Moors. He died at Valence, in 1276.

JAMES II. K. of Arragon, succeeded his brother Alphonso III. in 1291. He carried on long wars with the Moors and the K. of Navarre, and conquered Catalonia. He died at Barcelona, in 1327.

(15) JAMES, Dr Thomas, a learned English critic and divine, born about 1571. He was educated at Winchester, and studied at Oxford, where he took his degree of D. D. and was appointed keeper of the public library. He distinguished himself by the arduous undertaking of publishing a catalogue of the MSS. in each college library at both universities. He was elected to this office in 1604, and held it 10 years, when he resigned it. In the convocation held with the parliament at Oxford in 1625, of which he was a member, he moved to have proper commissioners appointed to collate the MSS. of the fathers in all the libraries in England, with the Popish editions, in order to detect the forgeries in the latter; but this proposal not meeting with the desired encouragement, he engaged in the laborious task himself, which he continued until his death in 1629. He left behind him a great number of learned works.

(16.) JAMES, Richard, nephew of the former entered

entered into exile in 1615. About 1619 he travelled through Wales, Scotland, and Shetland, into Greenland and Russia, of which he wrote observations. He assisted Selden in his *Mororum Arundinæ*; and was very servicable to Sir Robert Cotton, and his son Sir Thomas, in disposing and settling their noble library. He died in 1638; and has an extraordinary character given him by Wood for learning and abilities.

(17.) JAMES, Robert, M. D. an English physician of great eminence, and particularly distinguished by his fever powder, was born at Kinnerston in Staffordshire, A. D. 1703. His father was a major in the army, and his mother a sister of Sir Robert Clarke. He was of St John's college in Oxford, where he took the degree of A. B. and afterwards practised physic at Sheffield, Litchfield, and Birmingham. Thence he removed to London, became a licentiate in the college of physicians, practised physic, and in 1743, published a *Medicinal Dictionary*, in 3 vols folio. Soon after he published an English translation with a Supplement by himself, of *Ramazzini de morbis artificum*; to which he prefixed a piece of Frederic Hoffman upon Epidemial Distempers, 8vo: In 1746, *The Practice of Physic*, 2 vols 8vo; in 1760, *On Canine Madness*, 8vo; in 1764, *A Dispensatory*, 8vo. June 25, 1755, when the king being at Cambridge, he was admitted M. D. by mandamus. In 1778, were published, *A Dissertation upon Fevers*, and *A Vindication of the Fever Powder*, 8vo; with a short *Treatise on the Disorders of Children*. This was the 8th edition of the *Dissertation*, of which the first was printed in 1751; and the purpose of it was, to set forth the success of this powder, as well as to describe more particularly the manner of administering it. The *Vindication* was posthumous and unfinished: for he died March 23, 1776, while he was employed upon it.—Dr James was married, and left several sons and daughters.

(18.) JAMES, ST, surnamed MAJOR, or THE GREAT, the son of Zebedee, and the brother of John the evangelist, was born at Bethsaida, in Galilee. The only authentic accounts we have of him are recorded by the evangelists. It is believed that St James first preached the gospel to the dispersed Jews; and afterwards returned to Judea, where he preached at Jerusalem, when the Jews excited Herod Agrippa against him, who put him to a cruel death about A. D. 44. Thus he was the first of the apostles who suffered martyrdom. St Clement of Alexandria relates, that his accuser was so struck with his constancy, that he became converted and fullered with him. The Spaniards pretend that they had St James for their apostle, and boast of possessing his body; but Baronius, in his *Annals*, refutes their pretensions.

(19.) JAMES, ST, surnamed MINOR, or THE LESS, an apostle, the brother of Jude, and the son of Cleophas and Mary the sister of the mother of our Lord. is called in Scripture the *Y'ss*, and the brother of Jesus, who appeared to him in particular after his resurrection. He was the first bishop of Jerusalem, when Ananias II, high priest of the Jews, caused him to be condemned, and delivered him into the hands of the people and

the Pharisees, who threw him down from the steps of the temple, when a fuller dashed out his brains with a club, about the year 61. He is so holy, that Josephus considers the massacre at Jerusalem as a punishment inflicted on them for his murder. He was the author of the epistle which bears his name.

(20.) JAMES, ST, in geography, a town of Kentland, in Kent county, 4 miles SW. of Chichester.

(21.) JAMES, ST, an hospital and burying place near Basil in the Helvetic republic, and on the small river Birs. It is famous for a decisive battle fought by about 3000 Swiss against an army of 30,000 French, commanded by the dauphin, afterward Lewis XI. in which only 35 of the former remained alive, desperately wounded, on the field of battle. Sixteen that escaped from the field were branded with infamy, for not having sacrificed their lives in defence of their country. The conqueror himself, who was compelled to retire with his army into Alsace, declared that such another victory would ruin it.

(22.) JAMES, ST, EPISTLE OF, a canonical epistle of the New Testament, being the first of the catholic or general epistles; which are so called, not being written to one but to several churches. It is addressed partly to the heretics and partly to the infidel Jews; and is designed to correct the errors, soften the ungoverned minds, reform the indecent behaviour of the heretics, comfort the former under the great hardships then did, or were soon to suffer, for their Christianity.

(23.) JAMES, ST, GREAT, } Two of the

(24.) JAMES, ST, LITTLE, } gin 10th, L 4 Tortola.

(25.) JAMES, ST, OF THE SWORD, (*San Jorge Espada*), a military order in Spain, instituted in 1170, by Ferdinand II. king of Leon and Galicia, to stop the incursions of the Moors; 20 knights obliging themselves by a vow to keep the roads. An union was proposed and executed in 1170 between these and the canon of St Ilo; and the order was confirmed by the pope in 1175. The highest dignity is that of grand master, which is held by the K. of Spain. The knights are obliged to make proof of their descent in families that have been noble for 4 generations on both sides; they must also make it appear that these their ancestors have neither been Jews, heretics, nor heretics; nor even called in question by the inquisition. The novices are obliged to serve six months in the galleys, and to be a month in a monastery. Formerly they were religious, and took a vow of celibacy; but Alphonso III. gave them permission to marry. They make no vows but of poverty, obedience, and conjugal fidelity; to which, since 1651, they have added that of defending the immaculate conception of the holy virgin. Their habit is a white cloak, with a red cross on the breast. This is esteemed the most considerable of all the military orders in Spain: the king carefully preserves the office of grand master in his family, on account of the rich revenues and offices, whereof it gives him the disposal. The number of knights is much greater now than formerly, all the grand masters



ing rather to be received into this than into that of the golden fleece; inasmuch as this is in a fair way of attaining to commands, gives them many considerable privileges in all provinces of Spain, but especially in Catalonia.

**JAMES-CITY**, a county of Virginia, between the Potomacy and James's River, containing 1673 slaves and 2403 slaves, in 1795.

**JAMES-FORT**, a fort of Africa, in the kingdom of Akra, on the Gold Coast.

**JAMES FORT**, a fort of Barbadoes, near town.

**JAMES-ISLAND**, an island of Africa, 30 up the Gambia, in the middle of the river, 1 miles from its nearest shore. On this island, is about a mile in circumference, there is a fort and a considerable factory. Lon. 16. 13. N. Lat. 13. 13. N.

**JAMES-ISLAND**, an island of the United States, opposite Charleston in S. Carolina, E. of Southland, containing about 30 families.

**JAMESONE**, George, an excellent painter, called the *Fandych of Scotland*, was the son of John Jamesone, architect; and was born at Edinburgh, in 1586. He studied under Rubens, in Antwerp; and, after his return, applied with great industry to portraits in oil, though sometimes practised in miniature, and also in water-colours and landscapes. His largest portraits were what less than life? His excellence consisted in softness and softness, with a clear and beautiful colouring; his shades not charged, but helped out with little appearance of the pencil. King Charles I. visited Scotland in 1633, and the Marquis of Edinburgh employed Jamesone to draw the drawings of the Scottish monarchs; with which the king was so pleased, that, inquiring for the painter, he sat to him, and rewarded him with a diamond ring from his own finger. Jamesone drew himself with his hat on, either in imitation of his master Rubens, or on having been allowed in that liberty by the king when he sat to him. Many of Jamesone's works are in the colleges of Aberdeen; and he is said to have drawn the S. hills from living beauties in that country. His best works are from 1630 to his death, which happened at Edinburgh in 1644.

**JAMES RIVER**, or the JAMES, or the FLUVIUS, a large navigable river of Virginia, which rises on the W. side of Jackson's Mountain, and runs in a SW. course under the name of Jackson's River, receives *Carpenter Creek* from the Allegany Mountains, after which it is named *James-River*; it then running SE. it waters 2 counties of Virginia, and at last falls into Chesapeake Bay near James-Town. Its navigation is interrupted at several places by falls.

**JAMES'S BAY**, the E. part of the E. division of James's Bay.

**JAMES'S DAY**, St. a festival of the Christian Church, observed on the 25th July, in honour of James the greater.

**JAMES'S POWDER**, a medicine prepared by Dr James, of which the basis has been long known in the East, though the particular receipt for making it by concealed in Chancery till made public by Dr Monro in his *Medical and Pharmaceutical Chemistry*, (Vol. I. p. 366.) wherein he gives

the following copy of it: "Take antimony, calcine it with a continued protracted heat, in a flat, unglazed, earthen vessel, adding to it from time to time a sufficient quantity of any animal oil and salt, well dephlegmated; then boil it in melted nitre for a considerable time, and separate the powder from the nitre, by dissolving it in water." Dr Monro adds, that "when the doctor first administered his powder, he used to join one grain of a mercurial preparation to 38 grains of his antimonial powder; but in the latter part of his life he often declared that he had long laid aside the addition of the mercurial." Dr James, at the end of the receipt given into Chancery, says, "the dose of these medicines is uncertain; but in general 30 grains of the antimonial and one grain of the mercurial is a moderate dose." Of this medicine Dr Monro says, "Like other active preparations of antimony, it sometimes operates with great violence, even when given in small doses; at other times a large dose produces very little visible effects. I have seen three grains operate briskly, both upwards and downwards; and I was once called to a patient to whom Dr James had himself given five grains of it, and it purged and vomited the lady for twenty-four hours, and in that time gave her between twenty and thirty stools; at other times I have seen a scruple produce little or no visible effect. So far as I have observed, I think that the dose of this powder to an adult, is from 5 to 30 grains; and that when it is administered, one ought to begin by giving small doses. Where patients are strong, and a free evacuation is wanted, this is a useful remedy; and it may be given in small repeated doses as an alterative in many cases; but where patients are weakly and in low fevers, it often acts with too great violence; and I have myself seen instances, and have heard of others, where patients have been hurried to their graves by the use of this powder in a very short time. It has been called Dr James's *Peter Powder*; and many have believed it to be a certain remedy for fevers, and that Dr James had cured most of the patients whom he attended, and who recovered, by the use of this powder. But the bark, and not the antimonial powder, was the remedy which Dr James almost always trusted to for the cure of fevers; he gave his powders only to clear the stomach and bowels; and after he had effected that, he poured in the bark as freely as the patient could swallow it."

**JAMES'S TOWN**, a town of Barbadoes.

(1.) **JAMES-TOWN**, a borough of Ireland, in the county of Leitrim, 5 miles NW. of Carrick on Shannon, and 73 NW. of Dublin. Lon. 8. 25. W. Lat. 53. 44. N.

(2.) **JAMES-TOWN**, a town of the United States, formerly the capital of Virginia, seated in a peninsula on the N. side of James River. Lon. 76. 59. W. Lat. 37. 3. N.

**JAMEZ**, a town of France, in the department of Meuse, and late province of Barrois, 23 miles S. of Stenay.

**JAMEZ**, a town of Africa, in Fonia.

**JAMJA**, a town of Sweden, in Bleckingen.

**JAMNEY**, a town of Bohemia, in Chrudim.

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**JAMNIA**,

JAMNIA, or } a town of Palestine. See JAM-

JAMNIAL, } NE.

JAMNING, a mountain of Upper Carniola.

JAMNITZ, a town of Moravia, in Znaym.

JAMSIÖ, a town of Sweden, in Blekingen.

JAMTLAND, a mountainous province of Sweden, near Norway, of an oval form, 70 miles long and 40 broad, annexed to Sweden by the treaty of Roschiki, in 1658. It abounds with mines of copper, lead, salt-petre, alum, lapidaries, rock crystals, &c. It is thinly peopled, but the E. part is fertile in corn, &c.

JAMULMURAG, a town of Indostan, in the circle of Cuddapa, 3 miles NE. of Grandicotta.

JAMUR. See AMUR.

JAMYN, Amadis, a celebrated French poet in the 16th century. He is esteemed the rival of Ronsard, who was his contemporary and friend. He was secretary to Charles IX. and died about 1585. He wrote, 1. Poetical works, 2 vols. 2. Philosophical discourses to Paschani and Rodanthe, with 7 academical discourses. 3. A translation of the Iliad of Homer, begun by Hugh Sabre, and finished by Jamyn; with a translation into French verse of the 3 first books of the Odyssey.

JANAGIR, a town of Indostan, in Guzeral.

JANDLSPRUNN, a town of Austria.

JANDUN, a town of France, in the department of Ardennes, 9 miles S. of Mézières.

JANE OF FLANDERS, a remarkable lady, who seems to have possessed all the best qualities of both sexes, was the wife of John de Mountfort, a competitor for the dukedom of Brittany upon the death of John III. This duke, dying without issue, left his dominions to his niece Jane, wife of Charles de Blois nephew to the king of France; but John Mountfort, brother to the late duke, though by a second marriage, claimed the duchy, and was received as successor by the people of Nantes. The greatest part of the nobility swore fealty to Charles de Blois, thinking him best supported. This dispute occasioned a civil war; in the course of which John was taken prisoner, and sent to Paris. This misfortune would have ruined his party, had not his interest been supported by the extraordinary abilities of his wife, Jane. Bold, daring, and intrepid, she fought like a warrior in the field; shrewd, sensible, and sagacious, she spoke like a politician in the council; and endowed with the most amiable manners, and winning address, she was able to move the minds of her subjects by the force of her eloquence, and mould them to her pleasure. She was at Rennes when she received the news of her husband's captivity; but that disaster served only to rouse her native courage and fortitude. She forthwith assembled the citizens; and, holding in her arms her infant son, recommended him to their care and protection in the most pathetic terms, as the male heir of their ancient dukes, who had always governed them with lenity and indulgence, and to whom they had ever professed the most zealous attachment. She declared herself willing to run all hazards with them in so just a cause; pointed out their resources in the alliance of England; earnestly beseeching them to make one vigorous effort against an usurper, who being forced upon them by the intrigues of France, would, as a

mark of his gratitude, sacrifice the throne of Brittany to his protector. The people, moved by affecting appearance, and animated by the conduct of the princess, vowed to live and die with her in defending the rights of her husband and their example was followed by almost all Bretons. The countess went from place to place, encouraging the garrisons of the several towns and providing them with every thing necessary for their subsistence; after which she shut herself with her son in Hennebont, where she remained waiting for the succours which Edward III. had promised to send to her assistance. Charles de Blois accompanied by the dukes of Burgundy and Bourbon, and many other noblemen, took the field with a numerous army, and having reduced her laid siege to Hennebont, which was defended by the countess in person. This heroine met the assailants in all their attacks with the most daunted courage, and observing one day that the whole army had left the camp to join a general storm, she rushed forth at a postern with 300 horse, set fire to their tents and killed their sutlers and servants, and raised a terror and consternation through all the ranks, that the enemy gave over their attempt, getting betwixt her and the walls, endeavoring to cut off her retreat to the city. They accepted, she put the spurs to her horse, without halting, galloped directly to Breton, at the distance of two and twenty miles, the scene of action. There being supplied with 1000 horse, she immediately returned fighting her way through part of the French, was received into Hennebont, amidst the acclamations of the people. Soon after this the English succours appeared, and obliged the French to raise the siege.

(1.) JANEIRO, a province of Brazil in America, seated between the tropic of Cancer and Lat. 25° S. It is bounded on the N. by the province of Espirito Santo, on the E. by the Atlantic Ocean, and on the W. by the mountains which separate it from Guayra. The most valuable province which the Portuguese possess; for they import thence vast quantities of gold and precious stones, of great value.

(2.) JANEIRO, RIO DE, L. E. the river of Jan or Januarius, a river of S. America, which is in the mountains W. of Brazil, and, running through Brazil, falls into the Atlantic at a distance.

(3.) \* To JANGLE. v. n. [Jangle, Fr. Jangler.] To altercation; to quarrel; to fight; words. Now a low word.—

Good wits will be jangling; but, gentlemen, this civil war of wits were much better. On Navarre and his book men.

So far am I glad it did so fast, As this their jangling I esteem a sport. —There is no error which hath not some appearance of probability resembling truth, which men, who study to be singular, find out, being reason, they then publish to the world as of contention and jangling. Enough.

(4.) \* To JANGLE. v. n. To make a noise untunably.—

Now fire that noble and that sovereign reason,  
Like sweet bells jangled out of tune and harsh.

*Shak.*

'Ere Gothick forms were known in Greece,  
And in our verse 'ere monkish rhimes  
Had jangled their fantastick chimes.

*Prior.*

\* JANGLER. *n. s.* [from the verb.] A wrangling, chattering noisy fellow.

JANICON, Francis Michael, a French author, at Paris in 1674. Being a Protestant, he settled in Holland, and conducted the Dutch Gazette, in a manner that showed great political knowledge. He also wrote "The Present State of a Republic of the United Provinces," in two vols. 12mo, 1739.

JANICULARIS, or } a hill of ancient Rome,  
JANICULUM, } added by Ancus Marcius; the burial-place of Numa, and of Statius, the poet; having the Tiber on the E. S.; the fields on the W.; and a part of the city on the N. It was so called, either from an ancient city, or because it was a *janua*, or gate, whence they issued out and made excursions into the Tuscans. (*Virg. Val. Flaccus.*) It is now called *Montemuro*, a corruption of *Monte Aureus*, from its sparkling sands. From this hill, on account of its height, is the most extensive prospect of Rome; but it is less inhabited, because of its situation; neither is it reckoned among the 7 hills.

JANISSARIES, or } an order of infantry in the Turkish armies; re-

ferred the grand seignior's foot guards. Vossius derives the word from *genissari*, which in the Turkish language signifies *new born* or new troops. Belhelot tells us, that *jenitchers* signifies a *new*, and that the name was first given by Amurath, in choosing out one 5th of his Greek Christian slaves, and instructing them in the discipline of war and the doctrines of their religion, sent a toliagi Bektasche (a person whose pretended piety rendered him extremely revered among the people, that he might confer his blessing on them, and at the same time give them some mark to distinguish them from the rest of the troops. Bektasche, after blessing them, cut off one of the sleeves of his fur gown, and put it on the head of the leader of this new militia; from which time, A. D. 1361,) they have still retained the name *jenitcheri*, and the fur cap. As, in the Turkish army, the European troops are distinguished from those of Asia; the janissaries are also distinguished from the *janissaries of Constantinople*, and *Damascus*. Their pay is from 2 to 22 aspers a day; for when they have a child, or do any signal piece of service, their pay is augmented. Their dress consisted of a dolymen, or long gown, with short sleeves, which is given them annually by the grand seignior on the first day of Ramazan. They wear no turban, but a kind of cap which they call *chokla*, and a long hood of the same stuff hanging on their shoulders. On solemn days they are adorned with feathers, which are stuck in a little hole on the fore part of the bunnet. Their arms, in time of war, are a sabre, a carbine musket, and a cartouch-box hanging on the side. At Constantinople, in time of peace, they carry a long staff. In Asia, where powder and arms are more uncommon, they carry a

bow and arrows, with poignard which they call *keniars*. The janissaries seldom marry, though they are not prohibited, but they imagine a married man makes a worse soldier than a bachelor. They were at first called *jaja*, that is, footmen, to distinguish them from the other Turks, the troops whereof consisted mostly of cavalry. The number of janissaries is generally above 40,000; divided into 163 companies or chambers called *odas*, where they live together at Constantinople as in a convent. They are of a superior rank to all other soldiers, and are also more arrogant and factious; and it is by them that the public tranquillity is oftentimes disturbed. The government may therefore be said to be in the hands of the janissaries. They have, however, some good qualities; they are employed to escort travellers, and especially ambassadors and persons of high rank, on the road; in which cases, they behave with the utmost zeal and fidelity.

(2.) JANISSARIES, at Rome, are officers of the pope, called also *PARTICIPANTES*, on account of certain duties which they enjoy in the annates, bulls, or expeditions, being officers of the third bench or college of the Roman chancery. The first bench consists of writers, the second of abbreviators, and the third of *janissaries*; who are a kind of correctors and revisors of the pope's bulls.

(3.) \* JANIZARY. *n. s.* [A Turkish word.] One of the guards of the Turkish king.—

His grand vizir, presuming to invest  
The chief imperial city of the West,  
With the first charge compell'd in haste to rise;  
The standards lost, and *janissaries* slain,  
Render the hopes he gave his master vain.

*Waller.*

JANIZSKI, a town of Samogitia.

(1.) JANNA, a territory of European Turkey, in Macedonia, bounded on the S. by Livadia, on the W. by Albania, and on the E. by the Archipelago. It is the *Thessalia* of the ancients. Larissa is the capital.

(2.) JANNA, or } a town in the above province,  
JANNINA, } inhabited by rich Greek merchants, 63 miles W. of Larissa. Lon. 21. 36. E. Lat. 39. 44. N.

\* JANNOCK. *n. s.* [probably a corruption of *annock*.] Oat-bread. A northern word.

JANNOVITZA, a town of Croatia.

(1, 2.) JANOW, a towns of Poland; 1. in Kaminiac, 44 miles NNW. of Kaminiac; 2. in Lublin, 36 miles S. of Lublin.

(3, 4.) JANOW, a towns of Lithuania, both in the palatinate of Brzesc, 16 miles SW. of Brzesc, and 24 SW. of Pinsk.

JANOWIECZ, a town of Poland, in the palatinate of Sandomirz, 16 miles E. of Radom.

JANOWITZ, a town of Bohemia, in the circle of Kaushim, famous for a battle, in 1645, between the Swedes and the Imperialists, when the latter were defeated. It is 48 m. SE. of Prague. Lon. 15. 38. E. Lat. 49. 43. N.

JANOWKA, a town of Poland, in Volhynia.

JANOWOW, a town of Poland, in Lemberg.

JANSDORF, a town of Bohemia, in Chrudim.

JANSEN, or JANSONIUS, Cornelius, D. D. Bp. of Ypres, and professor of Divinity, in the universities of Douvain and Douay, was one of the

*moq*

most learned divines of the 17th century, and founder of the sect of Jansenists. He was born in Holland, of Catholic parents, and studied at Louvain. Being sent to transact some business of consequence relating to the university, into Spain, the Catholic king, viewing with a jealous eye the intriguing policy of France, engaged him to write a book to expose the French to the pope as not good Catholics, as they formed alliances with Protestant states. Jansen performed this task in his *Mars Galicus*; and was rewarded with the see of Ypres in 1635. He had, among other writings, before this, maintained a controversy against the Protestants upon the points of grace and predestination; but his *Augustinus* was the principal labour of his life, on which he spent above 40 years. See JANSENISTS.

**JANSENISM**, *n. s.* the doctrine of Bp. Jansen. See the last and next articles.

**JANSENISTS**, in church history, a sect of Roman Catholics in France, who followed the opinions of Dr JANSENIUS, in relation to grace and predestination. In 1640, the universities of Louvain and Douay, and particularly F. Molina and F. Leonard Cellus, condemned the opinions of the Jesuits on grace and free will. This having set the controversy on foot, Jansenius opposed to the doctrine of the Jesuits the sentiments of St Augustine; and wrote a treatise on grace, entitled *Augustinus*. This treatise was attacked by the Jesuits, who accused Jansenius of maintaining heretical opinions; and afterwards, in 1643, obtained of pope Urban VIII. a formal condemnation of Jansenius's treatise; when the partisans of Jansenius gave out that the bull was spurious, and composed by a person devoted to the Jesuits. After the death of Urban, Jansenism began to be more warmly controverted, and gave birth to an infinite number of polemical writings concerning grace. And what occasioned some mirth, was the titles each party gave to their writings: one published *The torch of St Augustine*, another found *snuffers for St Augustine's torch*, and father Veron found *A gag for the Jansenists*, &c. In 1650, 68 bishops of France subscribed a letter to pope Innocent X. requesting an enquiry into and condemnation of the following propositions, extracted from Jansenius's *Augustinus*: 1. Some of God's commandments are impossible to be observed by the righteous, even though they endeavour with all their power to accomplish them. 2. In the state of corrupted nature, we are incapable of resisting inward grace. 3. Merit and demerit, in a state of corrupted nature, does not depend on a liberty which excludes necessity, but on a liberty which excludes constraint. 4. The Semipelagians admitted the necessity of an inward preventing grace for the performance of each particular act, even for the beginning of faith; but they were heretics in maintaining that this grace was of such a nature, that the will of man was able either to resist or obey it. 5. It is Semipelagianism to say, that Jesus Christ died, or shed his blood for all mankind in general. In 1653, the pope appointed a congregation for examining into the dispute, Jansenius was condemned; and the bull of condemnation, published in 1653, filled all the pulpits in Paris with violent outcries against the he-

refy of the Jansenists. In 1656, pope Alexander VII. issued out another bull, in which he condemned the 5 propositions of Jansenius. In 1705, Clement XI. put an end to the dispute by his constitution of July 17th, 1705; in which, after having recited the constitution of his predecessor in this affair, he declares, "That in order to proper obedience to the papal constitution concerning the present question, it is necessary to receive them with a respectful silence." The clergy of Paris, the same year, approved and signed this bull, and none dared to oppose it. This is the famous bull *Unigenitus*, so called from its beginning with the words *Unigenitus Dei Filius*, &c. which occasioned so much confusion in France.

(1.) **JANSENIUS**, Cornelius, Bp. of Gex, was born at Hulst in Flanders, in 1510. He distinguished himself at the council of Trent, by his learning and modesty. He wrote a Harmony of the Gospels, and other works; and died at Gex in 1576.

(2.) **JANSENIUS**. See JANSEN.

**JANSI**, a town of Indostan, 110 m. S. of Agra.

**JANSEN**, Cornelius, called also JONAS, an eminent portrait-painter, born at Antwerp. He resided in England for several years; and was engaged in the service of king James. He painted several excellent portraits of that monarch, his children, and the principal nobility. He was not the freedom of hand, nor the grace of Vandyck; but in other respects he was accounted equal, and in the finishing superior. His colours are easily distinguished by their smooth and delicate tints, and by a strong character of truth and nature. He generally painted on brass, and for the most part, his draperies are black, probably because the opposition of that colour to his flesh colours appear more beautifully by contrast, especially in his female figures. It is said he used a quantity of ultra-marine in the blue colours, as well as in his carnations; which was one great cause of their preserving their original lustre even to this day. He often painted in small size in oil, and often copied his own works in that manner. His fame began to be diminished on the arrival of Vandyck in England; and when civil war breaking out some time after, he returned to his own country, where his paintings were in the highest esteem. He died in 1685.

(1.) **JANSSENS**, Abraham, history painter, was born at Antwerp in 1569. He was contemporaneous with Rubens, and in many of the finest parts of the art was accounted not inferior to him. He once challenged him to a competition, but Rubens modestly replied, that the world would order do them both justice. Sandrart, who had seen several of his works, assures us, that he not only gave a fine roundness and relief to his figures, but also such a warmth and clearness to the carnations, that they had all the look of real flesh; and his colouring was as durable as it was beautiful, retaining its original lustre for many years. His most capital performance is a resurrection of Lazarus, in the cabinet of the elector Palatine, which is greatly admired.

(2.) **JANSSENS**, Victor Honorius, history painter, was born at Brussels in 1664, and was a disciple of Volders, under whom he continued.



in which time he gave many proofs of superior genius. He afterwards went to Rome, & he studied the works of Raphael, designed the antiques, and sketched the beautiful & around that city. His paintings rose in number, and the principal nobility of Rome employed him. He associated with Tempesta, the celebrated landscape painter, for several years, painted the figures in the works of that great artist as long as they resided together. He completed historical subjects, both in a small and a large size: but he found the demand for his small ones so considerable, that he was induced to paint most frequently in that size. During 12 years he continued at Rome, which barely sufficed for his finishing those pictures for which he engaged; nor could he have been even then at liberty, had he not limited himself to a number and determined not to undertake more.—Returning to Brussels, his performances were as highly admired there as they had been in Italy; having married, and become the father of 11 children, he painted large pictures, as being more lively and expeditious, as well as more agreeable to his genius and inclination. He adorned the churches and palaces of Brussels with his compositions. His invention was fruitful; he painted correctly, his colouring is natural, his style free, and his heads beautiful and elegant. His large and small paintings, in correctness and merit, had equal merit, but the colouring of the latter appears more raw and cold than that of the former. For small historical pictures, he was rivalled by all the painters of his time.

**YANTONG**, a town of Corea.

**YANTRA**, a river of European Turkey, which flows into the Danube, in Bulgaria.

**JANTY**, *adj.* [corrupted from *gentil*, Fr.] gay; fluttering.—This sort of woman is a *janty* creature: she hangs on her cloaths, plays her head, varies her posture. *Spectator*.

**JANUARIUS**, ST, the patron saint of Naples, whose head is occasionally carried in procession, in order to stop the eruptions of Vesuvius. The effusion of his blood is a famous miracle at Naples. The saint suffered martyrdom about the end of the 3d century. When he was beheaded, a noble lady of Naples caught about an ounce of blood, which tradition says, has been carefully preserved in a bottle ever since, without having lost a single grain of its weight. This of itself, & it is demonstrable, might be considered as a wonderful miracle, but the circumstance on which the Neapolitans lay the whole stress, viz. that the blood which has congealed, and acquired a solid consistency by age, is no sooner brought near the head of the saint, than, as a mark of veneration, it immediately liquefies. This experiment is made once a-year, and is considered by the Neapolitans as a miracle of the first magnitude. The substance in the bottle, which is exhibited for the head of the saint, is supposed to be something usually solid, but which melts with a small degree of heat. When first brought out of the cold, it is in its solid state; but when brought near the saint by the priest, and rubbed between warm hands, and breathed upon for some time, it melts; and this is the whole mystery.

The head and blood of the saint are kept in a kind of press, with folding doors of silver, in the chapel of St Januarius belonging to the cathedral church. The real head is probably not so fresh, and well preserved, as the blood. On that account it is not exposed to the eyes of the public; but is inclosed in a large silver bust, gilt and enriched with jewels of high value. This being what appears to the people, their idea of the saint's features and complexion are taken entirely from the bust.—The blood is kept in a small repository by itself. The chemical process for performing this pretended miracle is by a solution of gold by the muriatic acid. Though this acid has no action on gold in its metallic state, yet if the metal is previously attenuated, or reduced to a calx, either by precipitation from aqua regia, or by calcination in mixture with calcinable metals, this acid will perfectly dissolve it, and keep it in solution. This solution is of a yellow colour, gives a purple stain to the skin, bones and other solid parts of animals, and strikes a red colour with tin. In distillation the nitrous acid arises, and the muriatic acid remains combined with the gold in a blood red mass, soluble in spirit of wine. If towards the end of the distillation, the fire is hastily raised, part of the gold distils in a high saffron coloured liquor, and part sublimes into the neck of the retort, in clusters of long slender crystals of a deep red colour, fusible in a small heat, deliquescent in the air, and easily soluble in water. By repetitions of this process, the whole of the gold may be elevated, except a small quantity of white powder, whose nature is unknown. This red sublimate of gold being easily fusible by the heat of one's hand, is exhibited by the Neapolitan priests for St Januarius's blood.

(1.) **JANUARY**, *n. s.* [*Januarius*, Lat.] The first month of the year, from *Janus*, to whom it was among the Romans consecrated.—*January* is clad in white, the colour of the earth at this time, blowing his nails. This month had the name from *Janus*, painted with two faces, signifying Providence. *Procham*.

(2.) **JANUARY** may also be derived from *janua*, a gate, this month being as it were, the gate of the year. January and February were introduced into the year by Numa Pompilius; Romulus's year beginning in March. The *kalends*, or 1st of this month, was under the protection of *Janus*, and consecrated to *Janus* by an offering of a cake made of new meal and new salt, with new frankincense and new wine. On this day a beginning was made of every intended work; the consuls elect took possession of their office, and with the flamines, offered sacrifices and prayers for the prosperity of the empire: all animosities were suspended, and friends gave and received *Strenua*, or new-year's gifts. On this day too the Romans were jovial and merry; and oftentimes such scenes of drunkenness were exhibited, that they might have distinguished it with the name of *All-fools day*. The ancient Christians fasted on this day, by way of opposition to the superstitious and debaucheries of the heathens.

**JANVILLE**, a town of France in the dep. of Eure and Loire, 31 miles SE. of Chartres.

(1.) **JANUS**, in fabulous history and mythology.

gy, the first king of Italy, who, received Saturn hospitably, when he was driven from Arcadia by Jupiter. He tempered the manners of his subjects and taught them civility; and from him they learned to improve the vine, to sow corn, and to make bread. After his death, he was adored as a god. He was thought to preside over all new undertakings. Hence, in all sacrifices, the first libations of wine and wheat were offered to Janus, all prayers prefaced with a short address to him; and the first month of the year was dedicated to and named from him. See JANUARY, § 1. Janus was represented with two faces, either to denote his prudence, or that he views at once the past and approaching years; he had a sceptre in his right hand, and a key in his left, to signify his extensive authority, and his invention of locks.

(2.) JANUS was also the name of a street in Rome, chiefly inhabited by bankers and usurers. It was so called from two statues of Janus erected in it, one at the top, the other at the bottom. The top of the street was therefore called *Janus summus*, the bottom *Janus imus*, and the middle *Janus medius*. Hence Horace, *lib. i. Epist. 1. v. 54.*—*Hec Janus summus ab imo*  
*Pordeus*:—and *Sat. 1. Lib. 2.*

—*Postquam omnis res mea Janus*  
*Ad meum frastra est.*—

(3.) JANUS, TEMPLE OF, in ancient history, a square building at Rome, as some say, of entire brass, erected by Romulus, and so large as to contain a statue of Janus 5 feet high, with brazen gates on each side, which were always kept open in war, and shut in time of peace. But the Romans were so much engaged in war, that this temple was shut only twice from the foundation of Rome till the reign of Augustus, and six times afterwards. It was shut 1st during the long reign of Numa, who instituted this ceremony. 2. In A. U. C. 519, after the end of the first Punic war. 3. By Augustus after the battle of Actium, A. U. C. 725. 4. On Augustus's return from the war against the Cantabrians in Spain, A. U. C. 729. 5. Under the same emperor, in 744, A. U. C. 744, and A. A. C. 5; when there was a general peace throughout the whole Roman empire, which lasted 12 years. 6. Under Nero, A. U. C. 811. 7. Under Vespasian, in 824. 8. Under Constantine, when, upon Magnentius's death, he was left sole possessor of the empire, in 1105. Some dispute this, however, and say that the last time it was shut was under Gordian, about A. U. C. 994. Virgil gives us a noble description of this custom, *Æn. lib. iii. v. 607, &c.*

JANUSPOL, a town of Poland, in Volhynia.

JANZE, a town of France, in the dep. of Ille and Vilaine, 10½ miles W. of Quercy.

JAO PIN, a town of China, of the 3d rank, in the prov. of Quang-tong, 21 miles NE. of Tchao.

(J, 1.) JAPAN, or JAPON, a large and powerful empire of Asia, consisting of a great number of islands, between the E. coast of Asia and the W. coast of America; extending from 130° to 147° Lon. E. and from 30° to 41° Lat. N. Were South and North Britain divided by an arm of the sea, Japan might be compared to England, Scotland, and Ireland, with their islands, peninsulas, bays, channels, &c. all under the same monarch.

Japan is the European name but the inhabitants call the empire NIPPON, from the largest island belonging to it; and the Chinese *Chipon*, probably on account of its eastern situation; meaning, in these languages, the *Rise* or *Rising of the Sun*. It was first discovered by the Portuguese about A. D. 1541. Most of the islands which compose it are surrounded with such high conical mountains, and such shallow and boisterous seas, that sailing about them is extremely dangerous, and the creeks and bays are choked up with ice rocks, shelves, and sands, that it looks as if Providence had designed it to be a kind of little world by itself. These seas have likewise many dangerous whirlpools, which are very difficult to pass at low water, and will suck in and swallow up the largest vessels, and all that comes within them of their vortex, dashing them against the rocks at the bottom; inasmuch that some of them are never seen again, and others thrown upon the surface at some miles distance. These whirlpools make a terrible noise. The Chinese pretend to have first peopled these islands, but it is proved that the original inhabitants were a mixture of different nations, driven thither by those tempestuous seas, at different times.

(2.) JAPAN, CLIMATE, SOIL AND PRODUCTIONS. As these islands lie in the 35th and 36th degrees, they would be much hotter in summer than the land, were not the heats refreshed by the winds which continually blow from the sea around, and to which they are much exposed by reason of their situation; which renders their climate extremely cold, and their seasons inconsistent. They have great falls of snow in winter, commonly covered by hard frosts. The rains in summer are violent, especially in June and July, which on this account are called *sat-sui*, or *water months*. The country is also much subject to dreadful thunders and lightnings, as well as storms and hurricanes, which frequently do a great deal of damage. The soil, though naturally barren and mountainous, by the industry of the inhabitants, not only supplies them with every necessary of life, but also furnishes other countries with them; produce, besides corn, the finest and whitest rice and other grains, with great variety of fruits, and vast numbers of cattle. Besides rice, and a sort of wheat and barley, with two sorts of beans, they have Indian wheat, millet, and several other kinds in abundance. Their seas, lakes, and rivers, abound with fish; and their mountains, woods, and caverns, are well stocked with horses, elephants, deer, oxen, buffaloes, sheep, hogs, and other useful animals. Some of their mountains also are enriched with mines of gold, silver, and copper, especially fine, besides tin, lead, iron, and various other minerals and fossils; whilst others abound with several sorts of marble and precious stones. Of these mountains, some may be justly ranked among the natural rarities of this country; one, in particular, in the great island of Nippon, is of so prodigious height as to be easily seen 120 miles at sea, though its distance from the shore is 44. Some authors think it exceeds the Peak of Teneriffe; but it may rather be called a chain of group of mountains, among which are so many dreadful volcanoes, burning with incredible fire.

d often laying waste the country round about em. They afford, however, great variety of mineral waters, of different degrees of heat; one these, (says Varenus, is as hot as burning oil, and scalds and consumes every thing thrown into it. There are many brooks and rivers that have their sources among the mountains, form a great number of delightful cascades, as well as some dreadful rapids. Among the great variety of trees in the forests here, the cedars exceed all of that kind which India, for straightness, height, and beauty.

They abound in most of the islands, especially the largest. Their seas, besides fish, furnish in quantities of red and white coral, and some shells of great value, besides a variety of sea-plants and shells; which last are not inferior to those that are brought from Amboyna, the Molucca and other easterly islands. The vast quantity of sulphur which most of the Japan islands abound, makes them subject to frequent and dreadful earthquakes. The inhabitants are so accustomed to them, that they are scarcely alarmed, unless they be very terrible indeed, and lay whole towns in ruins, which does prove the case. On these occasions, they have recourse to extraordinary sacrifices, and acts of worship, to their deities or demons, according to the different notions of each sect, and sometimes even proceed to offer human victims; but in this case they only take some of the vilest and most abandoned fellows they can meet with, besides these they are only sacrificed to the malevolent ties.

3.) JAPAN EARTH. See MIMOSA, § 3; and TER-JAPONICA.

4.) JAPAN, GENERAL HISTORY AND GOVERNMENT OF. Mr Bryant says, "The history of Japan is divided into 3 eras; which consist of gods, demigods, and mortals. The person whom the natives look upon to be the real founder of their monarchy is *Synmu*, in whose reign the Sintoo religion, the most ancient of the country was introduced." This *Synmu*, or *San Nee*, he considers to be the same with Noah. According to Dr Thunberg's researches, the Japanese have never been subdued by any foreign power, not even in the most remote periods; their chronicles contain such accounts of their valour, as one would rather consider as fabulous inventions than actual occurrences, if later ages had not furnished equally striking proofs of it. When the Tartars, for the first time 99, had over-run part of Japan, and when, after a considerable time had elapsed, their fleet was destroyed by a violent storm in the course of a gale, the Japanese general attacked, and so totally defeated his numerous and brave enemies, that not a single person survived to carry the tidings of such an unparalleled defeat. When the Tartars were again, in 1281, invaded by the war-Tartars, to the number of 140,000 fighting men, they gained a victory equally complete. The government of these islands, has been long monarchical; though formerly it was split into a great number of petty kingdoms, which were at length all united into one. The imperial dignity had been enjoyed, for a considerable time by 1500 by a regular succession of princes, under the title of *dairas*, a name supposed to have been derived from *Daro* the head of that family.

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Soon after that epoch, a dreadful civil war broke out, and lasted so many years, that the empire was quite ruined. During these distractions, a common soldier, named *Tayckoy*, a person of obscure birth, but of an enterprising genius, found means to raise himself to the imperial dignity; having in little more than three years, subdued all his competitors, and reduced all their cities and castles. The *dairo*, not being in a condition to stop his progress, was forced to submit to his terms; and might perhaps have been condemned to much harder, had not *Tayckoy* been apprehensive lest his soldiers, who still revered their ancient natural monarch, should have revolted in his favour. To prevent this, he granted him the supreme power in all religious matters, with great privileges, honours, and revenues annexed to it; whilst himself remained invested with the whole civil and military power, and was acknowledged and proclaimed king of Japan. This revolution happened in 1517, and *Tayckoy* reigned several years with great wisdom and tranquillity; during which he made many wholesome laws, which subsist, and are admired to this day. At his death, he left the crown to his son *Tayckossama*, then a minor; but the treacherous prince, under whose guardianship he was left, murdered him before he came of age; and thus the crown passed to the family of *Sejassama*, in which it still continues. *Tayckoy* and his successors have contented themselves with the title of *cubo*, which, under the *dairas*, was that of prime minister, whose office is now suppressed; so that the *cubo*, in all secular concerns, is as despotic, and has as unlimited a power over the lives and fortunes of all his subjects, from the petty kings down to the lowest persons, as ever the *dairas* had. The *dairo* resides constantly at *Menco*, and the *cubo* at *Jeddo*.

(5.) JAPAN, INHABITANTS OF. The inhabitants of Japan are well grown, agile, active, and stout limbed, though they do not equal in strength the northern inhabitants of Europe. Their complexion is commonly yellow, sometimes varying to brown, and sometimes to white. The inferior classes, who during their work in summer have often the upper parts of the body naked, are sun-burnt and browner; women of distinction, who never go uncovered into the open air, are perfectly white. The Japanese are said to be intelligent, prudent, frank, obedient, polite, good-natured, industrious, economical, sober, hardy, cleanly, upright, faithful, brave, and invincible; yet, with all these virtues, they are accused of being suspicious, superstitious, haughty, and vindictive; as indeed they showed themselves to the unfortunate Portuguese. (See § 12.) But in all its transactions, the nation shows great intelligence, and can on no account be numbered among the uncivilized. Here there are no appearances of that vanity so common among the Asiatics and Africans, of adorning themselves with shells, glass beads, metal plates, &c. neither are they fond of the useless European ornaments of gold and silver lace, jewels, &c. but provide themselves from the productions of their own country with neat cloaths well tasted food, and good weapons. Their curiosity is excessive; nothing imported by the Europeans escapes it. They inquire concerning every article.

and their questions continue till they become wearisome. Economy is a virtue practised in the emperor's palace, as well as in the meanest cottage. Hence scarcity and famine, are unknown, and hardly a person in necessity, or a beggar is to be found.

(6.) JAPAN, INTERPRETERS OF. The interpreters are all natives; they speak Dutch in different degrees of purity. The government permits no foreigner to learn their language, lest they should acquire the knowledge of the manufactures of the country; but 40 or 50 interpreters are provided to serve the Dutch in their trade, or on any other occasion. The interpreters are very inquisitive after European books, and generally provide themselves with some from the Dutch merchants, which they carefully peruse. They ask numberless questions of the Dutch, particularly respecting medicine, physics, and natural history. Most of them apply to medicine, and are the only physicians of their nation who practise in the European manner, and with European medicines, which they procure from the Dutch physicians. Thus they acquire money, and make themselves respected.

(7.) JAPAN, MANNER OF LIVING IN. The principal furniture of the Japanese consists in straw mats, which serve for seats and beds; a small table for eating, is the only moveable. The Japanese sit always upon their hams. Before dinner begins, they make a profound bow and drink to the health of the guests. The women eat by themselves. During the courses, they drink a glass of SAKKI, a kind of beer made of rice kept constantly warm; and they drink at each new morsel. Tea and sakki are the most favourite drink of this people; wine and spirits are never used, nor even accepted when offered by the Dutch. Sakki is clear as wine, and of agreeable taste: taken in great quantity, it intoxicates and causes headach. Tobacco is in universal vogue, and smoked continually, by both sexes. The gardens about their houses are adorned with a variety of flowers, trees, verdure, baths, terraces, and other embellishments. The furniture and decorations of the houses of persons of distinction consist in japan-work of various colours, curious paintings, beds, couches, screens, cabinets, tables, a variety of porcelain jars, vases, tea equipage, &c. together with swords, guns, scymitars, and other arms. Their retinues are more or less numerous and splendid according to their rank; but there are few of the lords who have less than 50 or 60 men richly clad and armed, some on foot, but most on horseback. Their petty lords and princes, are seldom seen without 200 or 300 such attendants, when they either wait on the emperor, which they do one half of the year, or attend him abroad.

(8.) JAPAN, MANUFACTURES, BUILDINGS, CITIES, AND VILLAGES, OF. The Japanese are very ingenious in most handicraft trades, and excel the Chinese in several manufactures, particularly in the beauty, goodness, and variety of their silks, cottons, and other stuffs, and in their japan and porcelain wares. No eastern nation comes up to them in the tempering and fabricating of scymitars, swords, muskets, and other such weapons. The Japanese architecture is much in the same

taste and style as that of the Chinese, applied to their temples, palaces, and other public buildings; but in private ones they affect more neatness and neatness than show. Their houses are of wood and cement, consisting of two stories: or dwell only in the lower; the upper chamber being for wardrobes. The roofs are covered with rush-mats 3 or 4 inches thick. In every house there is a small court, ornamented with trees, shrubs, and flower pots; as likewise with a tank for bathing. Chimneys are unknown, and fire is needed from October till the end of May. They heat their rooms with charcoal contained in a copper stove, which they sit round. The rooms are generally spacious, having each a prince or governor residing in them. The capital, JEDDO, is 21 French leagues in circumference. Its streets are straight and large. There are gates at great distances, with an extremely high ladder, which they ascend to discover fires. Villages differ in cities in having but one street; which sometimes extends several leagues. Some of them are situated so near each other, that they are only separated by a river or a bridge.

(9.) JAPAN, NATIONAL DRESS OF THE PEOPLE OF. The dress of the Japanese differs more than that of any other people, the name of *kimono*; as they are not only different from those of other men, but are also of the same form and rank, from the monarch to his meanest subject, as well as in both sexes; and what adds to their credibility, they have not been altered for 2460 years. They universally consist of long gowns, made long and wide, of which frocks were worn at once by all ranks and all ages. These distinguished and the rich have those of the best silk; the poorer sort of cotton. Those of the women reach down to the ground, and sometimes have a train; in the men, they reach down to the heels: travellers, soldiers, and labourers, who tuck them up, or wear them only down to the knees. The habit of the men is generally of one colour; the women have theirs variegated, frequently interwoven with flowers of gold. The men seldom wear a great number; but the women 30, 50, or more, all so thin, that they together amount to 5 lb. The undermost layer for a shirt, and is therefore either white or black, and for the most part thin and transparent. These gowns are fastened round the waist with a belt, which in the men are about a hand broad, in the women about a foot; of such a length that they go twice round the waist, and afterwards tied in a knot with many ends and loops. The knot, particularly among the fair sex, is very conspicuous, and immediately informs the spectator whether they are married or not. The married have it behind, on their back; the unmarried have it before. In this belt the men fix their pipes, pipe, tobacco, and medicine boxes. In the men the gowns are always cut round, without a collar; they therefore leave the neck bare; nor is covered with cravat, cloth, or any thing else. The sleeves are always very wide: at the opening before, they are half sewed up, so that they form a sack, in which the hands can be put in cold weather; they also serve for pockets. One has their sleeves so long that they reach down to the feet.



und. Such is the simplicity of their habit, that they are soon dressed; and to undress, they need only open their girdle and draw in their arms. The gowns, from their length, keep the thighs and legs warm, there is no occasion for stockings; and they use them in all the empire. Among other persons on a journey, and among soldiers, they have not such long gowns, butkins of cotton used. Shoes, or, more properly slippers, are, all that is worn by the Japanese, the simplest and meanest, though in general use among high and low, rich and poor. They are made of interwoven rice straw; and sometimes, for persons of distinction, of reeds split very thin. They consist only of a sole, without upper leathers or quarters. Before, run transversely, a bow of linen, a finger's breadth: from the point of the shoe this bow goes a thin round band, which runs within the great toe, serves to keep the shoe tied to the foot. The shoe being without quarters, slides, in walking, like a slipper. Travellers wear three bands of twisted straw, by which they tie the shoe to the foot and leg. The Japanese never enter their houses with shoes, but put them in the entrance, on account of their neat ears. During the time the Dutch reside in Japan, as they have sometimes occasion to pay the Dutch visits in their houses, and as they have their apartment at the factory covered with the best sort of carpets, they do not wear European shoes, but have in their stead red, green, or black slippers, which can easily be put off at entering. They, however, wear stockings, with shoes of cotton, fastened by buckles. These shoes are used in Japan, and may be washed whenever they come dirty. The method of dressing the hair is peculiar to this people, nor less universally prevalent, than the use of their long gowns. The men shave the head from the forehead to the back; and the hair remaining on the temples, and the nape, is well besmeared with oil, turned upwards, and then tied with a white paper thread, wrapped round several times. The ends of the hair beyond the head, are cut crossways, about a finger's length being left. This part, after being smeared together with oil, is bent in such a manner that the point is brought to the crown of the head; in which situation it is fixed by passing the white thread round it once. Women, except such as are separated from their husbands, shave no part of their heads. The head is never covered with hat or bonnet in winter or in summer, except when they are on a journey; and then they use a small hat, made of a sort of grass, and fixed with a ribband. Some travelling women, have a capnet like a shaving basin inverted on the head, made of cloth, interwoven with gold. On other occasions, their naked heads are preserved, both from rain and the sun, by umbrellas. Travellers wear a sort of riding-coat, made of thick paper lined. They are worn by the upper servants of princes, and the suite of other travellers. Dr. Humboldt and his fellow travellers, during their journey to court, were obliged to provide such as their attendants when they passed through the place where they are made. A Japanese always has his arms painted on one or more of his garments, especially on the long and short gowns, on

the sleeves, or between the shoulders; so that nobody can steal them; which otherwise might easily happen in a country where the clothes are so much alike in stuff, shape, and size.

(10.) JAPAN, PECULIAR CUSTOMS IN. The family names of the Japanese are never changed, yet they seldom use them, except when they sign some writing; to which they also for the most part affix their seals. There is also this peculiarity, that the surname is always placed first. The pronomen is always used in addressing a person, and it is changed several times in the course of life. A child receives at birth from its parents a name, which is retained till it has itself a son arrived at maturity. A person again changes his name when he is invested with any office, and when advanced to a higher trust: emperors and princes, acquire a new name after death. The names of women are less variable; they are in general borrowed from the most beautiful flowers. The wife, after marriage, is confined to her own apartment, from whence she hardly ever stirs, except to the funeral rites of her family; nor is she permitted to see any man, except perhaps some very near relation, and that as seldom as can be. The wives bring no portions, but are rather bought by the husbands, of their parents and relations. The bridegroom most commonly sees his bride for the first time upon her being brought to his house from the place of the nuptial ceremony: for in the temple where it is performed she is covered over with a veil, which reaches from the head to the feet. A husband can put his wives to a more or less severe death, if they give him the least cause of jealousy, by being seen barely to converse with another man, or suffering one to come into their apartment. When a prince or great man dies, there are commonly about 10, 20, or more youths of his household, and such as were his greatest favourites, who put themselves to a voluntary death, at the place where the body is buried or burned. As soon as the funeral pile, consisting of odoriferous woods, gums, spices, oils, and other ingredients, is set on fire, the relations and friends of the deceased throw their presents into it, such as cloaths, arms, victuals, money, sweet herbs, flowers, and other things, which they imagine will be of use to him in the other world. Those of the middle or lower rank commonly bury their dead, without any other burning than that of some odoriferous woods, gums, &c. The sepulchres into which the bones and ashes of persons of rank are deposited, are generally very magnificent, and situated at some distance from the towns.

(11.) JAPAN, QUADRUPEDS, &c. OF. See § 3.

(12.) JAPAN, RELIGION OF. The religion throughout Japan is Paganism split into several sects, who live together in the greatest harmony. Every sect has its own temples and priests. The spiritual emperor, the Dairi, is the chief of their religion. They acknowledge and honour a Supreme Being. Dr. Thunberg saw two temples of the God of gods of a majestic height. The idol that represented this god was of gilded wood, and of so prodigious a size, that upon his hands 6 persons might sit in the Japanese fashion; his shoulders were five toises broad. In the other temple, the infinite power of this god was represented by

little adds to the number of 33,331, all standing round the great idol that represented God. The priests, who are numerous in every temple, have nothing to do but to clean the pavement, light the lamps, and dress the idol with flowers. The temples are open to every body, even to the Dutch; and if they are in want of a lodging, when they go to the court of Jedo, they are entertained with hospitality in these temples. Christianity, or rather Popery, had once made a considerable progress in this country, in consequence of a mission conducted A. D. 1549, by the Portuguese and Spanish Jesuits, amongst whom the famous St Francis Xavier was employed, but soon relinquished the service. There were also some Franciscan friars of Spain engaged. The Jesuits and friars were supplied from Goa, Macao, and the Philippines. At first the undertaking proceeded with the most rapid success, but ended at last in the most tragical manner, all owing to the pride and haughtiness, the misconduct, rapacity, and senseless extravagant conspiracy of the fathers against the state. This folly and madness produced a persecution of 40 years duration, terminated by a most horrid and bloody massacre, not to be paralleled in history. In 1640, the Portuguese, as likewise the Christian religion, were totally expelled the country; and the most effectual means taken for preventing their return. The natives are for this purpose prohibited from going out of the country; and all foreigners are excluded from an open and free trade; for as to the Dutch and Chinese, under which last name some other eastern nations go thither, they are shut up whilst they remain there, and a most strict watch is set upon them, inasmuch that they are little better than prisoners; and the Dutch, it is said, to obtain a privilege even so far, declared themselves to be no Christians, but Dutchmen. This calumny, however, Dr Kempfer has endeavoured to wipe off. A few days after the beginning of the year is performed the horrid ceremony of trampling on images representing the cross and the Virgin Mary with her child. The images are of copper, scarce a foot in height. This ceremony is intended to impress every individual with hatred of the Christian religion, and to discover whether there is any remnant of it left. It is performed in the places where the Christians chiefly resided. In Nagasaki it lasts 4 days; the images are then conveyed to the circumbjacent places, and afterwards laid aside till next year. Every person, except the governor and his attendants, even the youngest child, must be present; but it is not true, as some have pretended, that the Dutch are obliged to trample on the cross.

(23) JAPAN, STATE OF THE SCIENCES IN. The sciences are very far from having arrived at the same height in Japan as in Europe. The history of the country is, however, very authentic, and is studied, without distinction, by all. Agriculture, which is considered as the art most necessary, and most conducive to the support and prosperity of the kingdom, is no where brought to greater perfection than here; where neither civil nor foreign wars, nor emigration, diminishes population; and where no idea is entertained, either of getting possession of other countries, or of importing the productions of foreign lands; but where

the utmost care is taken that no part be neglected, and no produce of the earth unemployed. Astronomy is studied and respected; but natives are unable, without the aid of Chinese, sometimes of Dutch almanacks, to form a calendar, or calculate an eclipse within near seconds. Medicine is not likely to arrive at a degree of perfection. Anatomy is totally unknown; the knowledge of diseases is extremely mysterious, and botanical medicines constitute the essence of their remedies. They use only simples; and generally in diuretic and diaphoretic decoctions. Their physicians feel the pulse, but very rarely quit it for a quarter of an hour, determining first one, and then the other artery. Ignorant of the circulation of the blood. The venereal disease is very frequent, which they alleviate by decoctions. Salivation, which physicians have heard mentioned by the surgeons, appears to them extremely formidable both to conduct and to undergo; but they use the sublimate with much success.—Jurisprudence is not an extensive study in Japan. No country has thinner law-books, or fewer judges. Ignorance of the law, and advocates, are almost unknown; but no where are the laws more strictly or impartially executed; and less short. The Japanese know little more of physics or chemistry than what they have learnt from Europeans. Their computation of time rises from Adam, or 660 years before Christ. The year is divided according to the changes of the moon; so that some years consist of 12 months of 29 months, and the year begins in February or March. They have no weeks of 7 days; the 1st and 15th days of the month are holidays; no work is done. On new-year's-day they round to wish one another a good year to their whole families, clad in white and black, and their holiday dress; and they rest the whole of the first month. Their day is divided only into 12 hours; and in this division are directed the whole year by the rising and setting of the sun. They reckon six o'clock as rising, and six likewise at the setting of the sun. Mid-day and mid-night are always at 9. Time is not measured by clocks or hour glasses, but by burning matches, twisted together like ropes, and divided by knots. When the match is burnt to a knot, which indicates a certain portion of time elapsed, notice is given during the day, by the bells of the temples; and in the night, by watchmen striking two boards one against the other. A child is reckoned a year old at the end of the year of his birth, whether this happens at the beginning or the close. The Japanese are very addicted to poetry, music, and painting, which is said to be grand as to the style and manner, but, like that of the Chinese, is not relished by Europeans; and their music, vocal and instrumental, would hardly be tolerable to a nice European ear. They are like the Chinese, to have been the inventors of printing from time immemorial, and their movable types, is on wooden blocks: but they are not in the neatness of cutting them, as we are in the goodness of their ink and paper. They do not claim the invention of gunpowder, and

superior to the Chinese in the use of all fire-arms, as well as in the curiousest of fire-works. Their manner of writing is, like the Chinese, in columns from top to bottom, running at the right, and ending at the end. Their characters were originally the same, but now differ considerably. Their language has some affinity with the Chinese, though it is compounded of that and other languages, and is not only very regular, elegant, and expressive, but abounds with a great variety of words, adapted to the nature of the subject they treat, whether sublime, familiar, or low; and of all qualities, age, and sex, both of the speaker and the person spoken to.

**JAPAN, TRADE OF.** The Dutch, Chinese, and inhabitants of Jedso, are the only ones allowed to traffic in Japan. The Dutch send only two ships annually, which are fitted out at Batavia, sail in June, and return at the end of the year. The chief merchandise is Japanese copra and raw camphor. The wares which the Dutch company import are, coarse sugar, iron, great quantities of tin and lead, cast iron, fine iron, cloths of different colours and fineness, wood for dyeing, tortoise-shell, and resins. The little merchandise brought by the Dutch on their own account, consists of saffron, wax, sealing wax, glass beads, watches, &c.

About the time when the Dutch ships are expected, several outposts are stationed on the hills by the government; they are provided with telescopes, and long before their arrival give notice of Nagasaki notice. As soon as they enter the harbour, the upper and under officers of the Japanese go on board, with interpreters to whom is delivered a chest, in which all the stores, books, the muster-roll of the whole, 6 small barrels of powder, 6 barrels of balls, 6 pistols, 6 bayonets, 6 pistols, and 6 swords, are put; this is supposed to be the whole of the Japanese ammunition after the Imperial garrison is saluted. These things are conveyed on board, and preserved in a separate warehouse, nor are they returned till the day the ship quits the port. Duties are quite unknown in Japan, and no customs required either for exported or imported goods; an advantage enjoyed by few nations. But, to prevent the importation of foreign wares, the utmost vigilance is observed. When any European goes on shore, he is examined before he leaves the ship, and afterwards on landing. This double search is exceedingly strict; so that not only the pockets and cloaths are looked with the hands, but the pudenda of the nearest sort are pressed, and the hair of the head is examined. All the Japanese who come on board are treated in like manner, except only their superiors: so also are the wares exported and imported, first on board, and then at the factory, at the great chests, which are opened at the very end, and so carefully examined that they strike the very sides left they should be hollow. The chests are often opened, and the feathers examined: rods of iron are run into the pots of but-

ter and confections; a square hole is made in the cheese, and a long-pointed iron is thrust into it in all directions. Their suspicion is carried so far, that they take out and break one or two of the eggs brought from Batavia.

(15.) **JAPAN, WEAPONS USED IN.** The weapons of the Japanese consist of a bow and arrow, sabre, halbert, and musket. The bows are very large, and the arrows long, as in China. When the bows are to be bent and discharged, the troop always rests on one knee, which hinders them making a speedy discharge. In the spring, the troops assemble to practice shooting at a mark. Muskets are not general; Dr Thunberg only saw them in the hands of persons of distinction, in a separated and elevated part of the audience room. The barrel is of the common length; but the stock is very short, and there is a match in the lock. The sabre is their principal weapon, and is universally worn except by the peasants. They are commonly a yard long, a little crooked, and thick in the back. The blades are of an incomparable goodness, and the old ones are in very high esteem. They are far superior to the Spanish blades so celebrated in Europe. A tolerably thick nail is easily cut in two without any damage to the edge; and a man, according to the account of the Japanese, may be cleft asunder. A separate scabbard is never used, but the sword is stuck in the belt, on the left side, with the edge upwards. All persons in office wear two such sabres, one of their own, and the other the *sword of office*, as it is called; the latter is always the longer. Both are worn in the belt on the same side, and so disposed as to cross each other. When sitting, they have their sword of office laid on one side or before them.

(11.) \* **JAPAN. n. s.** [from *Japan* in *Abe*, where figured work was originally done.] Work varnished and raised in gold and colours. It is commonly used with another substantive, and therefore may be considered as an adjective.—The poor girl had broken a large *Japan* glass of great value, with a stroke of her brush. *Swift*.

\* **To JAPAN. v. a.** [from the noun.] 1. To varnish, and embellish with gold and raised figures.—

For not the desk with silver nails,

Nor bureau of expence,

Nor standish well *Japan'd*, avails

To writing of good sense.

*Swift*.

2. To black and glaze shoes. A low phrase.—

The god of fire

Among these gen'rous presents joins his part,

And aids with foot the new *Japaning* art. *Gay*.

**JAPANESE**, the inhabitants of Japan. See *JAPAN*, N° 1. § 5.

\* **JAPANNEN. n. s.** [from *Japan*.] 1. One skilled in Japan work. 2. A shoeblacker. So called because he makes the shoes to shine.—

The poor have the same itch;

They change their weekly barber, weekly news,

Prefer a new *Japanner* to their shoes. *Pope*.

(11.) **JAPANNINO. n. s.** the art of varnishing and drawing figures on wood, in the manner done by the natives of Japan. The substances which admit of being *Japanned* are almost every kind that are dry and rigid, or not too flexible; as wood, metals, leather, and prepared paper. Wood



and metals do not require any other preparation, but to have their surface perfectly even and clean; but leather should be securely strained either on frames or on boards; as its bending or forming folds would otherwise crack and force off the coats of varnish; and paper should be treated in the same manner, and have a previous strong coat of some kind of size; but it is rarely made the subject of japanning till it is converted into *papier maché*, or wrought by other means into such form, that its original state, particularly with respect to flexibility, is lost. One principal variation from the method formerly used in japanning is, the using or omitting any priming or undercoat on the work to be japanned. In the former practice, such priming was always used; and is at present retained in the French manner of japanning coaches and snuff-boxes of the *papier maché*; but in the Birmingham manufacture, it has been always rejected. The advantage of using such priming or undercoat is, that it makes a saving in the quantity of varnish used; because the matter of which the priming is composed fills up the inequalities of the body to be varnished; and makes it easy, by means of rubbing and water-polishing, to gain an even surface for the varnish: and thus was therefore such a convenience in the case of wood, as the giving a hardness and firmness to the ground was also in the case of leather, that it became an established method; and is therefore retained even in the instance of the *papier maché* by the French, who applied the received method of japanning to that kind of work on its introduction. There is nevertheless this inconvenience always attending the use of an undercoat of size, that the japan coats of varnish and colour will be constantly liable to be cracked and peeled off by any violence, and will not last near so long as the bodies japanned in the same manner, but without such priming; as may be easily observed by comparing the wear of the Paris and Birmingham snuff boxes; which last, when good of their kind, never peel, crack, or suffer any damage, unless by great violence, and such a continued rubbing as wastes away the substance of the varnish; while the japan coats of the Parisian crack and fly into flakes, whenever any knock or fall, particularly near the edges, exposes them to be injured. But the Birmingham manufacturers, who originally practised the japanning only on metals, to which the reason above given for the use of priming did not extend, and who took up this art of themselves as an invention, of course omitted at first the use of any such undercoat; and not finding it more necessary in the instance of *papier-maché*, than on metals, continue still to reject it. On which account, the houses of their manufacture are, with regard to the wear, greatly better than the French. The laying on the colours in gum-water instead of varnish, is also another variation from the method of japanning formerly practised; but the much greater strength of the work, where they are laid on in varnish or oil, caused this way to be justly exploded in all regular manufactures: however, they who may practice japanning on cabinets, or other such pieces as are not exposed to much wear and violence, for

their amusement only, and consequently may find it worth while to encumber themselves with the preparations necessary for the other work, may paint with water colours on a medium laid on the wood or other substance of which the piece to be japanned is formed; and then lay with the proper coats of varnish, according to the methods below taught: and if the colour is tempered with the strongest isinglass for white, or, instead of gum water, and laid on with a brush, and even, the work will not be much inferior in appearance to that done by the other method, and will last as long as the old japan.

(II.) JAPANING, GROUNDS AND PRIMING FOR. The proper japan grounds are either as are formed by the varnish and colour, or the whole is to remain of one single colour, or by the varnish either coloured or without colour, on which some painting or other decoration is afterwards to be laid. It is necessary, however, before we proceed to the particular grounds, to state the manner of laying on the priming or undercoat, where any such is used. This priming is of a same nature with that called *clar coating*, or *clar coating*, practised erroneously by house painters; and consists only in laying on a drying in the most even manner a composition of size and whitening, or sometimes fine isinglass. The common size has been good for this purpose: but where the work is of a fine kind, it is better to employ the glue of parchment size; and if one part of isinglass is added, it will be still better, and, if not too thick, much less liable to peel and crack. The work should be prepared for this purpose by being well smoothed with the skin of a pig's bladder; and, being made thoroughly clean, should be brushed over once or twice with a mixture of two parts of water, if it be of common strength. The priming should then be laid on with a brush as even as possible; and should be formed of size, whose consistence is better than common kind and glue, mixed with a little whitening as will give it a sufficient body of colour to hide the surface of whatever it is laid upon, but no more. If the surface be very close and smooth, the priming is used, two coats of it laid on in the same manner will be sufficient; but if, on touching with a fine wet rag, it will not receive a proper gloss, on account of any inequalities not before filled up and covered, two or more coats must be given it; and whether a greater or less number is used, the work should be smoothed, after the last coat but one is dry, by rubbing it with fine rashes. When the last coat is dry, the varnish should be given, by passing over every part of it with a fine rag gently moistened, till the work appears perfectly plain and even. The priming will then be completed, and the work ready to receive the painting or coloured varnish; the rest of the proceedings being the same in the case where no priming is used. When wood or leather is to be japanned, and no priming is used, the best preparation is to lay two or three coats of coarse varnish composed as follows:—Take of rectified spirit of wine one pint, and of castor seed-oil and resin, each so much as will make



lac and resin in the spirit; and then strain off varnish." This varnish, as well as all others of spirit of wine, must be laid on in a thin place; and, if it can be conveniently made, the piece of work to be varnished should be warm likewise; and for the same reason impurities should be avoided; for either cold mixture chills this kind of varnish, and prevents its taking proper hold of the substance on which it is laid. When the work is thus prepared, the priming with the composition of size whiting above described, the proper japan must be laid on, which is best formed of lac varnish, and the colour desired, if white or in question, which demands a peculiar treatment, or great brightness be not required, or also other means must be pursued. The varnish used with the shell lac varnish may be any varnish whatever which give the tint of the colour desired; and they may be mixed together in various proportions or any compound colours. As lac never requires to be undercoated with white, they may be treated in the same manner as wood or leather, when the undercoat is omitted, as in the instances particularly specified below.

**JAPAN GROUNDS, BLACK,** may be formed in two ways, by either ivory black or lamp black: the former is preferable where it is perfectly white. These may be always laid on with shell-lac varnish, and have their upper or polishing coat of common seed-lac varnish, as the shell-lac varnish can be here no injury.

**JAPAN GROUNDS, BLACK, ON IRON, OR COPPER.** To form the common black japan on iron or copper, the piece of work to be japanned must be painted over with drying oil; when it is of a moderate dryness, must be put into a stove of such a degree of heat as will dry the oil to black, without burning it so as to weaken or destroy its tenacity. The stove should not be too hot when the work is put into it, or the heat increased too fast; either of which would make it blister: but the slower the heat is increased, and the longer it is continued, provided it be restrained within the due degree, the better will be the coat of japan. This kind of japan requires no polish, having received, when properly managed, a sufficient one from the heat.

**JAPAN GROUNDS, BLUE,** may be formed by either Prussian blue, or of verditer glazed over with Prussian blue, or of smalt. The colour may be first mixed with shell lac varnish, and brought to its proper state by 3 or 4 coats of varnish of seed-lac: but the varnish, nevertheless, will sometimes injure the colour by giving to a true blue a greenish tinge, and fouling in some degree a warm blue by the yellow it contains: where, therefore, a light blue is required, and a less degree of gloss can be dispensed with, the method here directed in the case of white grounds must be used.

**JAPAN GROUNDS, GREEN,** may be produced by mixing the king's yellow and bright Prussian blue, or rather the turbith mineral and Prussian blue; and a cheap, but fouler kind, by mixing with a little of the yellows, (See § 10.) Dutch pink. But where a very bright green is required, the crystals of verdigris, called *distilled*

*verdigris*, should be employed; and to heighten the effect they should be laid on a ground of leaf gold, which renders the colour extremely brilliant and pleasing. Any of them may be used successfully with good seed-lac varnish, but will be still brighter with white varnish.

**9. JAPAN GROUNDS, ORANGE-COLOURED,** may be formed by mixing vermilion or red-lead with king's yellow, or Dutch pink; or the orange lac, which will make a brighter orange ground than can be produced by any mixture.

**6. JAPAN GROUNDS, PURPLE,** may be produced by the mixture of lake and Prussian blue; or a fouler kind, by vermilion and Prussian blue. They may be treated as the rest with respect to the varnish.

**7. JAPAN GROUNDS, RED.** For a scarlet japan ground, vermilion may be used; but the vermilion has a glaring effect, that renders it much less beautiful than the crimson produced by glazing it over with carmine or fine lake; or even with rose pink, which has a very good effect. But for a very bright crimson, instead of glazing with carmine, Indian lake should be used, dissolved in the spirit of which the varnish is compounded, which it readily admits of; and, in this case, instead of glazing with the shell-lac varnish, the upper or polishing coats need only be used; as they will equally receive and convey the tinge of the Indian lake, which may be actually dissolved by spirit of wine: and this will be found a much cheaper method than using carmine. But if the highest degree of brightness be required, white varnish must be used.

**8. JAPAN GROUNDS, TORTOISE-SHELL.** The finest kind of tortoise-shell ground produced by heat is not less valuable for its great hardness, and enduring to be made hotter than boiling water without damage, than for its beautiful appearance. It is to be made by means of a varnish prepared in the following manner: "Take of good linseed-oil one gallon, and of umbre half a pound: boil them together till the oil become very brown and thick: strain it through a coarse cloth, and set it again to boil; in which state it must be continued till it acquire a pitchy consistence, when it will be fit for use." The varnish being prepared clean well the iron or copper plate or other place which is to be japanned; and then lay vermilion tempered with shell-lac varnish, or with drying-oil diluted with oil of turpentine, very thickly, on the places intended to imitate the more transparent parts of the tortoise-shell. When the vermilion is dry, brush over the whole with the black varnish, tempered to a due consistence with oil of turpentine; and when it is set and firm, put the work into a stove, where it may undergo a very strong heat. It must be continued a considerable time; if even 3 or 4 weeks it will be the better. This receipt was given by Knocker, but appears to have been neglected, till it was revived with great success by the Birmingham manufacturers; who made it not only the ground of snuff-boxes, dressing-boxes, and other such lesser pieces, but of those beautiful tea-waiters which have been so justly admired in various parts of Europe. This ground may be decorated with painting and gilding, in the same manner as any other varnished surface,

Surface, which should be done after the ground has been duly hardened by the hot stove. It should have annealing with a more gentle heat after it is finished.

9. JAPAN GROUNDS, WHITE. The forming a ground perfectly white, and of the first degree of hardness, remains hitherto a desideratum, in the art of japanning, as there are no substances which form a very hard varnish but what have too much colour not to deprave the whiteness, when laid on of a due thickness over the work. The nearest approach, however, yet known, to a perfect white varnish, is made as follows: Take flake white, or white lead, washed over and ground up with one 6th of its weight of starch, and then dried; and temper it properly for spreading with the mastic varnish prepared as directed under the article VARNISH. Lay this on the body to be japanned, prepared either with or without the undercoat of whitening, as above directed; and then varnish it over with 5 or 6 coats of the following varnish: Provide any quantity of the best seed-lac; and pick out of it all the clearest and whitest grains, reserving the more coloured and fouler parts for the coarse varnishes, such as that used for priming or preparing wood or leather. Take of this picked seed-lac 2 oz. and of gum animi 3 oz., reduce them to a gross powder, and dissolve them in about a quart of spirit of wine; then strain off the clear varnish. The seed-lac will yet give a slight tinge to this composition; but cannot be omitted when the varnish is wanted to be hard; though, when a softer will answer the end, the proportion may be diminished, and a little crude turpentine added to the gum-animi to take off the brittleness. A very good varnish, free entirely from all brittleness, may be formed by dissolving as much gum-animi as the oil will take, in old nut or poppy oil; which must be made to boil gently when the gum is put into it. The ground of white colour itself may be laid on in this varnish, and then a coat or two of it may be put over the ground; but it must be well diluted with oil of turpentine when it is used. This, though free from brittleness, is liable to suffer by any slight strokes; and it will not well bear any polish, but may be brought to a very smooth surface without, if it be judiciously managed in the laying it on. It is likewise somewhat tedious in drying, and will require some time where several coats are laid on; as the last ought not to contain much oil of turpentine.

10. JAPAN GROUNDS, YELLOW. For bright yellow grounds, the king's yellow, or the turbit mineral, should be employed, either alone or mixed with fine Dutch pink: and the effect may be still more heightened by dissolving powdered turmeric root in the spirit of wine of which the upper or polishing coat is made; which spirit of wine must be strained from off the dregs before the seed-lac be added to it to form the varnish. The seed-lac varnish is not equally injurious here, and with greens, as in the case of other colours; because, being only tinged with reddish yellow, it is little more than an addition to the force of the colour. Yellow grounds may be likewise formed of the Dutch pink only; which, when good, will

not be wanting in brightness, though somewhat cheap.

(III.) JAPANNING.—METHOD OF PAINTING JAPAN WORK. Japan work ought properly to be painted with colours in varnish: though, for greater dispatch, and, in some very nice work, small, for the freer use of the pencil, the colours are sometimes tempered in oil; which formerly have a 4th part of its weight of gum-mastic dissolved in it; or of the gums lacinated in it. When the oil is thus used, it should be diluted with spirit of turpentine, that the oil may be laid more evenly and thin; by which means, fewer of the upper coats of varnish are necessary. In some instances, water colours are laid on grounds of gold, in the manner of oil paintings; and are best, when so used, for proper appearance, without any varnish over them. They are also sometimes so managed as to have the effect of embossed work. The colours employed in this way, for paintings are best prepared by singlass size, corrected with honey or gar-candy. The body of which the whole work is raised, need not, however, be tempered with the exterior colour; but may be left in the very strong gum water, thickened to a proper consistence by bole armenian and whiting or parts; which, being laid on the figure, and dried when dry, may be then painted with proper colours tempered in the singlass size, and shell lac varnish.

(IV.) JAPANNING.—METHOD OF PAINTING JAPAN WORK. The last part of japanning is the laying on and polishing the outer coats of varnish: which are necessary, as well in those that have only one simple ground of colour, as with those that are painted. This is best done with common seed-lac varnish, except in those instances where we have shown other methods as expedient; and the same reasons which lead to the fitness or impropriety of the varnish, in respect to the colours of the ground, hold also with regard to those of the painting: for the brightness is the most material point, and a little of yellow will injure it, seed lac must give out the whiter gums; but where hardness, or greater tenacity are most essential, it must be adhered to; and where both are so necessary, it is proper one should give way to the other in certain degree reciprocally, a mixed varnish may be adopted. This mixed varnish should be made of the picked seed lac. The common seed lac varnish, which is the most useful preparation of the kind hitherto invented, may be thus made: Take of seed-lac 3 oz. and put it into water; free it from the sticks and filth intermixed with it, which must be done by stirring it about, pour off the water, and adding fresh quantities repeat the operation, till it be free from all impurities. Then dry it, powder it grossly, and mix it with a pint of rectified spirit of wine, mix it well, capable of holding 5 more. Shake the mixture well together; and place the bottle in a gentle heat, till the seed appear to be dissolved, the shaking being in the mean time repeated as often as convenient; and then pour off all that can be obtained clear by this method, and strain the

under through a coarse cloth. The varnish is prepared must be kept for use in a bottle well stoppt. When the spirit of wine is very strong, will dissolve a greater proportion of the seed-lac: this will saturate the common, which is seldom sufficiently strong for making varnishes in perfection. As the chilling, which is the most inconvenient accident attending those of this kind, is prevented, or produced more frequently, according to the strength of the spirit; we shall describe a method by which weaker rectified spirits may be brought to great ease at any time, be freed from the legum, and rendered of the first degree of strength. Take a pint of the common rectified spirit of wine, and put it into a bottle, of which it will not fill above 3 parts. Add to it half an ounce of pearl-ashes, salt of tartar, or any other alkaline salt, heated red hot, and powdered, as well as it can without much loss of its heat. Shake the mixture frequently for half an hour; before which time, a great part of the phlegm will be separated from the spirit, and will appear, together with the undissolved part of the salts, in the bottom of the bottle. Let the spirit then be poured off, or strained from the phlegm and salts, by means of a strainer or separating funnel; and let half an ounce of the pearl-ashes, heated and powdered as before, be added to it, and the same treatment repeated. This may be done a 3d time, if the quantity of phlegm separated by the addition of the first ashes be considerable. An ounce of alum heated to powder and made hot, but not burnt, may then be put into the spirit, and suffered to remain some hours; the bottle being frequently shaken: after which, the spirit, being poured off from it, will be fit for use. The addition of the alum is necessary, to neutralize the remains of the alkaline salt or pearl-ashes; which would otherwise greatly deprave the spirit with respect to varnishes and laquer, where vegetable colours are concerned; and must consequently render another distillation necessary. The manner of using the seed-lac or white varnish is the same, except with regard to the substance used in polishing; which, where a pure white or great clearness of other colours is required, should be itself white: whereas the browner sorts of polishing dust, being cheaper, and doing the business more quickly, may be used in other cases. The pieces of work to be varnished should be placed near a fire, or in a room where there is a stove, and made perfectly dry; then the varnish may be rubbed over them by the proper brush, beginning in the middle, and passing the brush to one end; and then with another stroke in the middle, passing it to the other. But no varnish should be crossed or twice passed over, in making one coat, where it can possibly be avoided. When one coat is dry, another must be laid on it; and this must be continued at least 5 or 6 times, or more, if on trial there be not sufficient clearness of varnish to bear the polish, without laying bare the painting or the ground colour underneath. When a sufficient number of coats is thus laid on, the work is fit to be polished; which must be done, in common cases, by rubbing it with a rag dipped in Tripoli or pumice-stone, finely powdered; but towards the end of the rubbing, a little of any kind should be used along with rotten

stone; and when the work appears sufficiently bright and glossy, it should be well rubbed with the oil alone, to clean it from the powder, and give it a still brighter lustre. In the case of white grounds, instead of the Tripoli or pumice-stone, fine putty or whiting must be used; both which should be washed over to prevent the danger of damaging the work from any sand or other gritty matter that may be mixed with them. It is a great improvement of all kinds of japan work, to harden the varnish by heat; which, in every degree in which it can be applied, short of what would burn or calcine the matter, tends to give it a more firm and strong texture. Where metals form the body, therefore, a very hot stove may be used, and the pieces of work may be continued in it a considerable time; especially if the heat be gradually increased: but where wood is used heat must be applied sparingly, as it would otherwise warp or shrink the body, so as to injure the general figure.

**JAPARA**, a river and sea port of the isle of Java, in a peninsula on the N. coast. It has a large harbour formed by the mouth of the river. The natives are Mahometans. It is 100 miles N. of Batavia.

**JAPENE**, a town of Africa, in Jagra.

**JAPETIONIDES**, the sons of JAPETUS.

**JAPETUS**, in fabulous history, the son of Coelus, or Titan, and Terra. He married Asia, or Clymene, by whom he had Prometheus, Epimetheus, Atlas, and Menestius. The Greeks considered him as the father of all mankind. See next article.

**JAPHETH**, the son of Noah. His descendants possessed all Europe and the isles in the Mediterranean, including those which depend on Asia. They had all Asia Minor, and the northern parts of Asia above the sources of the Tigris and Euphrates. Noah, when he blessed Japheth, said, "God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." This blessing or rather prophecy of Noah was accomplished when the Greeks, and after them the Romans, carried their conquests into Asia and Africa, where were the dominions of the posterity of Shem and Canaan. The sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. The scripture says, "that they peopled the isles of the Gentiles, and settled in different countries, each according to his language, family, and people." It is supposed that Gomer was the father of the Cimbri, or Cimmerians; Magog of the Scythians; Madai of the Macedonians or Medes; Javan of the Ionians and Greeks; Tubal of the Tibarenians; Meshech of the Muscovites or Russians, and Tiras of the Thracians. By the isles of the Gentiles, the Hebrews understand the isles of the Mediterranean, and all the countries separated by the sea from the continent of Palestine; whether also the Hebrews could go by sea only, as Spain, Gaul, Italy, Greece, and Asia Minor. The name of Japheth was very little altered by profane authors, who call him JAPETUS. The poets make him the father of heaven and earth. The Greeks believe that he was the father of their race, and acknowledge nothing more ancient than him. Besides the 7 sons above mentioned, the Septuagint,

**Eusebius**, the *Alexandrian Chronicle*, and **St Austin**, give him an 8th called *Eliza*, who is not mentioned either in the Hebrew or Chaldee; and the Eastern people affirm that he had 11 children.

**JAPIDES**. See **JAPYDES**.

**JAPIDIA**. See **JAPYDIA**.

**JAPIS**, in fabulous history, a Trojan, a favourite of Apollo, who endued him with the knowledge of medicinal herbs. *Virg. Æn. l. xii. v. 391.*

**JAPODES**, or } an ancient tribe of Scythians,  
**JAPYDES**, } who, settling in Italy, gave  
the country they possessed the name of **JAPYDIA**.

**JAPYDIA**, in ancient geography, a western district of Illyrium anciently threefold; the first *Japydia* extending from the springs of Timavus to Istria; the 2d, from the river Aris to the river Tedanus; and the 3d, called **INALPINA**, situated in mount Albis and the other Alps, which run out above Istria. Now constituting the S. part of Carniola, and the W. of Austrian Croatia.

**JAPYGES**, the people of Japygia.

**JAPYDIA**, the ancient name of Calabria.

**JAPYGIUM**, in ancient geography, a promontory of Calabria; called also **SALENTINUM**; now **CAPO DI S. MARIA DI LEUCA**.

**JACQUELOT**, Isaac. See **JACQUELOT**. To the account inserted under that article, we shall add, that, while he lived at Berlin, he entered into a warm controversy with M. Bayle on the doctrine advanced in his dictionary favouring machiavism, which continued until his death. In this dispute M. Jaquetot declared in favour of the Remonstrants. He wrote, 1. *Dissertation sur l'existence de Dieu*. 2. *Dissertation sur le Messie*. 3. *Lettres à Messieurs les Prelats de l'Eglise Gallicane*. He was employed in finishing an important work on the divine authority of the holy scriptures, when he died suddenly in 1708, aged 61.

**JACQUEMEL**. See **JACMEL**.

(1.) \* **JAR**. *s. f.* [from the verb.] 1. A kind of rattling vibration of sound.—In *r*, the tongue is held stiffly at its whole length, by the force of the muscles; so as when the impulse of breath strikes upon the end of the tongue, where it finds passage, it shakes and agitates the whole tongue, whereby the sound is affected by a trembling jar. *Holder*. 2. Clash of interests or opinions; discord; debate.—

He maketh war, he maketh peace again,  
And yet his peace is but continual jar:

O miserable men, that to him subject are!

*Fairy Queen.*

Nath'less, my brother, since we passed are  
Unto this point we will appease our jar.

*Hubbard's Tale.*

Force would be right; or rather, right and  
wrong,

Between whose endless jar justice presides,

Would lose their names, and so would justice  
too.

*Shak.*

2. A state in which a door unfastened may strike the post; half opened.—The chattering with dissenters, and dodging about this or t'other ceremony, is but like opening a few wickets, and leaving them a jar, by which no more than one can get in at a time. *Swift*. 4. [*Giarro*, Italian] An earthen vessel.—About the upper part of the jar there appeared a good number of bubbles. *Boyle*.

He mead for cooling drink prepared,  
Of virgin honey in the jars.

*Dry-*

Warriors welter on the ground,  
Whilst empty jars the dire defeat rebound.

*Gr-*

(2.) **JAR** is used also for a measure or quantity of divers things. The jar of oil is 18 to 26 gallons; the jar of green ginger is 20 to 100 lb.

\* To **JAR**. *v. n.* [from *corre*, anger, *Sc. guerre*, war, *Fr.* or *garren*, old Teutonic, clamour.] 1. To strike together with a loud short rattle.—

The rings of iron, that on the doors were hung,

Sent out a jarring sound, and harshly rung.

*Dry-*

My knees tremble with the jarring blow.

2. To strike or sound untuneably and un-

O, you kind gods!

Cure this great breach in his abused name

Th' untun'd and jarring senses, O, sweet

Of this child-changed father:

I perceive you delight not in music.

—Not a whit, when it jars so.

A string may jar in the best master's hand

And the most skilful archer miss his aim.

*Shak-*

He keeps his temper'd mind, serene and

And every passion aptly harmoniz'd

Amid' a jarring world.

*Shak-*

3. To clash; to interfere; to act in opposition to be inconsistent.—

At last, tho' long, our jarring notes

*Shak-*

For orders and degrees

Jar not with liberty, but well consist.

*Shak-*

Venus concluded his report;

A jarring murmur fill'd the factious court

As when a torrent rolls with rapid race.

The flood, constrain'd within a scanty space,

Roars horrible.

*Dry-*

4. To quarrel; to dispute.—

When those renowned noble peers of Great

Through stubborn pride, among themselves

jar,

Forgetful of the famous golden steer,

Then Orpheus with his harp then struck dis-

*Shak-*

—They must be sometimes ignorant of the means conducing to those ends, in which alone they jar and oppose each other. *Dryden*.

**JARA**, a town of Sweden, in Smaland.

**JARAMEY**, a town of Africa, in Yara.

**JARBAS**. See **CARTHAGE**, No L 33.

**HIARBAS**.

**JARBO**, a town of Sweden, in W. Gothland.

**JARBOAS**, a town of Sweden, in West Gothland.

**JARCHI**, Solomon, called also **RASHKAR**.

**ISAACI**, a famous Rabbi, born at Tiberias, who flourished in the 12th century. He was a perfect master of the Talmud and Gemara. He filled the postils of the bible with so many mystical reveries, as totally extinguished the literal and moral sense of it. A great part of his commentaries are printed in Hebrew, and have been translated into Latin by the Caldees. They are all greatly esteemed by the Jews.



bestowed on the author the title of *prince of poets*.

RDE, a river of Denmark, in Sleswick.

JARDES. *n. f.* [French.] Hard callous tumours in horses, a little below the bending of the knee on the outside. This distemper in time will make the horse halt, and grow so painful as to prevent him to pine away, and become light-bellied. Most common to managed horses, that have kept too much upon their haunches. *Farr. 1682.*

RDIN. See JARDYN.

RDINET, a town of the French republic, in the dep. of Ourte, and late bishopric of Liege, 12 miles N. of Walcour.

RDINS, Mary Catharine Des, an ingenious French writer, born at Alençon, in 1640. Being obliged to leave Alençon on account of an intrigue, she went to Paris, where she wrote plays and novels in a lively manner. Her works make 10 vols. She died in 1683.

RD, a town of France, in the dep. of Cher, 12 miles NW. of Sancerre.

RDYN, Karel, or Charles de, a painter of comedians, landscapes, &c. born at Amsterdam in 1627. He was a disciple of Nicholas Berchem, and excelled in Italy when a young man; but arriving at home he gave himself up alternately to study and dissipation. Yet, amidst this irregularity, his progress in the art was surprising; and his paintings acquired such high repute, that they were bought at great prices. To revisit his native city he went to Rome, but passing through Lyons, some dissipated companions prevailed on him to stay for some time, and he found as much employment in that city as he could execute. But the profits of his paintings were not adequate to his dissipation; and to extricate himself from the embarrassances in which his extravagance had involved him, he married his hostess, who was not disagreeable, but very rich. Ashamed of adventure, he returned to Amsterdam, accompanied by his wife, and there for some time continued his profession with as much success as he had met with in Italy or Lyons. He returned to the same time; and after a year or two spent in his usual extravagant manner, he settled in Venice. In that city his talent was well known, and he procured him a very honourable reception. He was there highly caressed, and continually employed; but died at the age of 38. He was passionately interred, out of respect to his talents; though a Protestant, laid in consecrated ground. In his colouring and touch, he resembled the great masters of Italy. Most of his pictures seem to express the warmth of the sun, and the light of mid day. They are not much esteemed; a few figures, some animals, and a landscape for the back grounds, generally compose the whole of his composition. However, some of his subjects are often more extensive, containing more objects, and a larger design. His works are much sought after, but not easily with.

RGEAU, an ancient town of France, in the dep. of Loiret and late province of Orléans, taken by the English in 1438, and retaken by Joan

of Arc the next year. It is 10 miles SE. of Orléans, and 70 SW. of Paris.

(1.) \* JARGON. *n. f.* [jargon, Fr. *gericonga*, Spanish.] Unintelligible talk; gabble; gibberish. —Nothing is clearer than mathematical demonstration, yet let one, who is altogether ignorant in mathematics, hear it, and he will hold it to be plain sustenance or jargon. *Bramhall.*

From this last toil again what knowledge flows?

Just as much, perhaps, as flows

That all his predecessor's rules

Were empty cant, all jargon of the schools. *Prior.*

—During the usurpation an infusion of enthusiastic jargon prevailed in every writing. *Swift.*

(2.) JARGON, in lithology, a kind of precious stone, of the nature of the diamond, but softer; found in Brasil, according to M. de Bomare; but in Ceylon, according to M. Rome de L'Isle. Its specific gravity is nearly equal to that of the ponderous spar, being 4.16. Its crystals consist of two tetrahedral pyramids of equal sides, separated by a short prism; so that the jargon is properly of a dodecahedral form. According to some lapidaries, the jargon comes nearest to the sapphire in hardness; and as it has, when cut and polished, a great resemblance to the diamond, jargons are called by some *soft diamonds*; and one may be easily imposed upon in purchasing these for the true kind, when they are made up in any sort of jewellery work. On exposing this stone to a violent fire, M. D'Arcot found the surface a little vitrified where it stuck to the porcelain test in which it was set; whence it appears, that the jargon has not the least resemblance to the diamond, which is destructible by fire. See CHEMISTRY, *Index*; and DIAMOND, § 1. vii.

\* JARGONELLE. *n. f.* A species of pear. See PEAR.

JARIMUTH, } or JERIMOTH, (*Josb. xv.*) a town reckoned to the tribe of Judah, four miles from Eleutheropolis, westward. (*Jerome.*) It is thought to be the same with Ramoth and Remeth. *Josb. xix. Nehem. x. 2. Re-land.*

JARNAC, a town of France, in the department of Charente and late province of Angoumois. It is remarkable for a victory obtained by Henry III. (then duke of Anjou) over the Hugonots, in 1596, when their general Lewis I. prince of Conde, was killed. It is seated on the Charente, 20 miles W. of Angoulême, and 235 S. by W. of Paris. Lon. 0 4. W. Lat. 45 43. N.

JAROMITZ, a town of Bohemia, on the river Elbe, 27 miles SW. of Glatz, and 32 NE of Prague. Lon. 16 57 W. Lat. 50. 22. N.

JAROSLAW, or } a handsome town of Auf-  
JAROSLOW, } trian Poland, in the palatinate of Red Russia, with a strong citadel. It is remarkable for its great fair, its elegant buildings, and a battle gained by the Swedes in 1656, when they took the town. It is seated on the Saine, 53 miles W. of Lemburg, and 100 E. of Cracow. Lon. 22. 43. E. Lat. 50. 4. N.

JARRIE, a town of France, in the dep. of Lower Charante; 6 miles SE. of Rochelle and 24½ N. of Rochfort.

JARROW, a village in Durham, near Shields, M m m m a

on the Tyne; where, in 1763, a stone was dug up in the church, importing that the foundation of that building was begun in 674, in the reign of Egfrid, king of Northumberland, by Ceolfrid its abbot.

JARRY, Laurence Juillard Du, a French divine and poet, born in 1652. He gained the poetical prize in 1679, and again in 1714, when Voltaire was his competitor. He was prior of Notre Dame, where he died in 1710. He published Sermons, Poems, and Theological treatises.

JARS, lady of Gournay, Mary de, a lady celebrated for her learning, was the daughter of William de Jarz, lord of Neufu and Gournay. After the death of her father, she was protected by Montaigne and Cardinal Richelieu. To the daughter of the former she dedicated her *Nesgay of Pindus*; and composed several other works, the most considerable of which is *Les Aves*. She died at Paris in 1635, aged 80. The critics are divided concerning the reputation of this lady: by some she is styled the *Siren of France*; others say her works should have been buried with her.

JARUSOW, a town of Poland, in Lemberg.

JARZE, a town of Poland, in the dep. of Maine and Loire; 4½ miles W. of Baugé and 13½ N.E. of Angers.

JASENITZ, a town of Germany, in Prussian Pomerania and duchy of Stetin, seated at the mouth of the Oder, 8 miles below Stetin.

\* JASIAWK. *n. f.* (probably *ias* or *eyes* hawk.) A young hawk. *Ainsworth.*

JASHER, a book which Joshua mentions, and refers to in chap. x. 13. "Is not this written in the book of Jasher?" It is difficult to determine what this *book of Jasher*, or *the upright*, is. St Jerom and the Jews believed it to be Genesis, or some other book of the Pentateuch, wherein God foretold he would do wonderful things in favour of his people. Huetius supposes it was a book of morality, in which it was said, that God would subvert the course of nature in favour of those who put their trust in him. Others think it was public annals, or records, which were styled *jasher* or *upright*, because they contained a faithful account of the history of the Israelites. Grotius believes, that this book was a song, made to celebrate this miracle and this victory. This seems the most probable opinion, because the words cited by Joshua as taken from this work, "Sun, stand thou still upon Gibeon, and thou moon in the valley of Ajalon," are such poetical expressions as do not suit with historical memoirs; besides that in the 3d book of Samuel (i. 18.) mention is made of a book under the same title, on account of a song made on the death of Saul and Jonathan. See AJALON.

JASIONE, in botany: a genus of the monogamia order, belonging to the syngenesia class of plants; and in the natural method ranking under the 29th order, *Campanaceae*. The common calyx is ten-leaved; and the corolla has five regular petals; the capsule beneath, two celled.

JASION, or } in fabulous history, the son of  
JASIUS, } Jupiter and Electra, and king  
of Arcadia. Having improved agriculture, he was  
fabled to have married the goddess Ceres, when

all the gods were present at the wedding; and whom he had 3 sons, PLUTUS, the god of riches, Philomelus, and Corybas. He was killed by lightning, and worshipped by the Arcadians.

JASK, a town of Croatia.

JASLO, a town of Poland in Sandomia.

(1.) \* JASMINE. (*gelsomium*; *japhin*, Frad.) It is often pronounced *jessamine*. A creeping herb with a fragrant flower.—

Thou, like the hawthorn tree, may'st be  
range;

From *jasmine* grove to grove may'st be  
Thou

(2.) JASMINE. See JASMINUM.

(3.) JASMINE, ARABIAN. See NYCTANTHUS.

(4.) JASMINE, BASTARD. See CESTRUM LYCIUM.

(6.) JASMINE, FENNEL-LEAVED. See FENNEL.

(7.) JASMINE, LARK LEAVED. See LARK.

(8.) \* JASMINE PERSIAN. *n. f.* A plant. A species of lilac.

(9.) JASMINE PERSIAN. See SYRIS.

(10.) JASMINE RED. See PLUMERIA.

(11.) JASMINE YELLOW. See BIGONIA.

JASMINUM, JASMINUS, or JESAMINUM, in botany; a genus of the monogamia order, belonging to the diandria class of plants; and in the natural method ranking under the 44th order, *pieticeae*. The corolla is quinquefid, the tube concave; the seeds arillated, and the tube within the tube. There are 6 species, n.

1. JASMINUM AZORICUM, the azoric jasmine, has shrubby, long slender branches, rising upon support 15 or 20 feet high with pretty large flowers of a pure white colour, coming out in loose bunches from the ends of the branches, and appearing most plentifully in summer and autumn. See N° 5.

2. JASMINUM FRUTICANS, the shrubby jasmine has shrubby, angular, trailing stalks and branches, rising upon support 8 or 10 feet high; trifoliate and simple alternate leaves; with low flowers from the sides and ends of the branches, appearing in June; frequently producing leaves of a black colour. This species is remarkable for sending up many suckers from its roots; which plentifully as to overspread the ground, if not taken up annually. See N° 6.

3. JASMINUM GRANDIFLORUM, the great flowered Catalonian jasmine, has a shrubby upright stem, branching out into a spreading form from about 3 to 6 or 8 feet high, with large flowers of a bluish red colour without, and white within, appearing from July to November. On this there is a variety with semi double flowers, having two series of petals. See N° 5.

4. JASMINUM HUMILE, the dwarf yellow jasmine, has shrubby firm stalks, and upright branches, of low, somewhat robust and bushy growth; broad, trifoliate, and pinnated leaves, and large yellow flowers in July, sometimes succeeded by berries. See N° 6.

5. JASMINUM ODORATISSIMUM, the sweet-scented yellow Indian jasmine, has a shrubby upright stalk, branching erect, without support, 6 or 8 feet high, with bright yellow flowers in bunches from the ends of the branches; low

from July till October, and emitting a most fragrant odour. This species as well as the 2d and 3d may be increased by layers or seeds, or by tying and budding them upon the common tree and shrubby yellow jasmine. They are tender, and require shelter in a green house in winter, and therefore must always be kept in a pot to move them out and in occasionally. The pots must be filled with light, rich earth, frequently watered in summer, but moderately, about once a week in winter. Prune off all the decayed wood when it appears, and retrench the rambling shoots, to preserve the heads somewhat regular, managing them in other respects as the common green-house plants.

**JASMINUM OFFICINALE**, the common white rose, has shrubby long slender stalks and arches, raising upon support 15 or 20 feet high, with numerous white flowers from the joint ends, of a very fragrant odour. There is a variety with white striped, and another with yellow striped leaves. This species, with the triflorum and humile, are sufficiently hardy to thrive in this climate without shelter. They may be easily propagated by layers and cuttings; and the red varieties by grafting or budding on stocks of the common kind.

**JASMOND**, a peninsula of the Isle of Rugen. **JASON**, the Greek hero, who undertook the heroic expedition, the history of which is observed by fabulous traditions, flourished about B.C. 937. See **ARGONAUTS**. He was the son of Pelias and Alcimedea, (see **ÆSON**) and was educated by Chiron the Centaur. His uncle Pelias having usurped his father's kingdom, Jason boldly demanded it of him, but was advised by him first to go to Colchis, and recover the golden fleece necessary to the restoration of it. Æetes K. of Colchis subjected him to several arduous enterprises, which Jason, by the aid of Juno and Medea, overcame. He tamed bulls who breathed fire, and had feet and horns of brass, and sowed a field with them: he killed a serpent which showed its teeth, from which armed men attacked, who intending to kill him, were excited to attack each other: he then lulled to sleep the monstrous dragon who watched the golden fleece; and sailed for Europe with Medea, to whom he proved faithful for ten years, but afterwards deserted. See **MEDIA**.

**JASPACHATES**. See **LAPIS NEPHRITICUS**. I.) \* **JASPER**. n. f. (*jasper*, Fr. *jaspis*, Latin.) A hard stone of a bright beautiful green colour, sometimes clouded with white, found in masses of various sizes and shapes. It is capable of a very good polish, and is found in many parts of the Indies, and in Egypt, Africa, Tartary, and Asia. *Hist. Nat. Med.*—The basis of *jasper* is usually of a greenish hue, and spotted with red, brown and white. *Woodward's Met. Foss.*—The 4 valuable pillars about Rome are four columns of oriental *jasper* in St. Paulina's chapel. One of transparent oriental *jasper* in the Vatican library. *Addison on Italy*.

II.) **JASPER**, in botany, a genus of flowers belonging to the filiceous class. According to Linnaeus, all the opaque flints are called by this name, whose texture resembles dry clay, and which

cannot be any other way distinguished from flints, except that they are more easily melted; which perhaps may also proceed from a mixture of iron. The species are,

1. **JASPER, MARTIAL, JASPER MARTIALIS**, or **SINOPLE**, containing iron. This is a dark red stone containing 18 or 20 per cent of metal. Near Charnitz, where it forms very considerable veins, as Brunnich informs us, it has frequently specks of marcasite, cubic lead ores, and blend. It has likewise so much gold as to be worth working: there is also a striped sinople of various colours. There are several varieties differing in the coarseness and fineness of their texture, as well as the shade of their colour; varying from a deep brown to a yellow. The last is attracted by the magnet after calcination.

2. **JASPER, PURP.** This, Cronstedt informs us, cannot be decomposed by any means hitherto known; though Mr Kirwan says, that it contains 75 per cent of silica; 10 of argil, and about five of calx of iron. The specific gravity is from 1680 to 1778. It is found of different colours; viz. green with red dots from Egypt, called also the **HELIOTROPE**, or *blood-stone*; quite green from Bohemia; red from Italy, called there *diapre rosso*, or yellow, called *melior* by the ancients; a name, according to Pliny of the same import with *mallophoria*. It is also found red with yellow spots and veins, in Sicily, Spain, and near Constantinople, called by the Italians *diapre floride*; or black from some places in Sweden, called by the Italians *paragon astira*.

(III.) **JASPER, PHENOMENA AND VARIETIES OF THE.** Cronstedt observes that jasper, when fresh broken, so nearly resembles a bole of the same colour, that it can only be distinguished by its hardness. In Dalarne in Sweden, it is found in a kind of hard sand-stone; in other places it is found within such unctuous clefts as are usually met with in Cornish clay, red chalk, and other substances of that kind. There are likewise some jaspers that imbibe water; from whence, and other considerations, our author is of opinion that they have clay for their basis, notwithstanding their hardness. According to Magellan, it resists the blow pipe *per se*, and is only partially soluble with the mineral alkali; separating into small particles with effervescence: with borax or microcosmic salt it melts without any effervescence. Bergman, in his *Sciagraphia*, informs us, that it is composed of siliceous earth united to a clay very full of iron. The mineral acids have no immediate effect upon it, but corrode it by some months immersion. On treating a small piece of green jasper with vitriolic acid, some crystals of alum and green vitriol were obtained; which shows that iron and clay are ingredients in its composition. M. Daubenton mentions 15 varieties of this substance. 1. Green, from Bohemia, Silesia, Siberia, and the shores of the Caspian sea; which seems to be the *paragonium* of Aldrovandus. 2. The *diapre rosso*, or red jasper; less common, and in smaller masses, than the green. 3. Yellow from Freyberg and Rochlitz; sometimes of a citron colour, and appearing as if composed of silky filaments; commonly called the *filix jasper*. 4. Brown from Dalecarlia in Finland and Sweden. 5. The

5. The violet from Siberia. 6. The black from Sweden, Saxony, and Finland. 7. The bluish-grey, a very rare species. 8. The milky white mentioned by Pliny, and found in Dalecarlia. 9. The variegated with green, red, and yellow clouds. 10. The blood-stone, green with red specks, from Egypt, which was supposed to stop the blood. 11. The veined with various colours. Sometimes these veins have a distant resemblance to various letters, and then the jasper is named by the French *jaspe grammatique*. Some of these found near Rochelle in France, on account of their curious variety in this respect, are named *polygrammatiques*. 12. The jasper with various coloured zones. 13. That called *florito* by the Italians; which has various colours mixed promiscuously without any order. 14. When the jasper has many colours together, it is then (very improperly) called *universal*. 15. When it contains some particles of agate, it is then called *agate-jasper*.

(1.) JASPIS. See JASPER.

(2.) JASPIS AFRICANA. See TURQUOISE.

JASPONIX, in natural history, the purest horn-coloured onyx, with beautiful green zones, which are composed of the genuine matter of the finest jaspers. See JASPER, § III; and ONYX.

JASQUE, a sea port of Persia, on the gulf of Ormus, and in the province of Tuberman. Lon. 59. 15. E. Lat. 26. 20. N.

JASSELMERE, a town of Hindooostan Proper, in a small territory of the same name, subject to a petty rajah, in the province of Agimere. It is 680 m. N. of Bombay. Lon. 73. 0. E. Lat. 27. 34. N.

JASSY, a considerable city of Europe, the capital of Moldavia, and residence of the hospodar, who is a vassal of the grand signior. In 1753 the whole city, with the palace of the hospodar, some popish convents, and a new Lutheran church, were destroyed by fire. It is seated on the Pruth, and is well fortified, and defended by a castle. However, it has been several times taken in the wars between the Turks and the Russians and Austrians; the last time by the latter in 1784, who restored it at the peace of Reichenbach in 1790. Lon. 27. 35 E. Lat. 47. 8. N.

JAT, a town of Sweden, in Smaland.

JATOE, a town in the isle of Borneo.

• IATROLEPTICK. *adj.* [*iatroleptique*, Fr. *aj. et aj. et.*] That which cures by anointing.

JATROPHA, the CASSADA PLANT: A genus of the monadelphia order, belonging to the monœcia class of plants; and in the natural method ranking under the 38th order, *Tricocca*. There is no male calyx; the corolla is monopetalous, and funnel-shaped; there are 10 stamina, one alternately longer than the other. There is no female calyx: the corolla is pentapetalous, and patent; there are three bifid styles; the capsule is trilocular, with one seed in each cell. There are 9 species. The most remarkable are the following:

1. JATROPHA CURCAS, the English physic-nut, with leaves cordate and angular, is a knotty shrub growing about 10 or 12 feet high. The extremities of the branches are covered with leaves; and the flowers, which are of a green herbaceous kind, are set on in an umbel fashion round the extremities of the branches, but especially the main stalks.

These are succeeded by as many nuts, whose outward tegument is green and husky, which is peeled off, discovers the nut, whose shell is hard and easily cracked: This contains an almost naked kernel, divided into two parts; between which separation lie two milk-white thin membranous leaves, easily separable from each other. They have not only a bare resemblance of perfect leaves, but have, in particular, every part, the stalk, middle rib, and transverse ones, as visible as a leaf whatsoever. This species is a native of the West Indies, and is planted round negro habitations. A decoction of the leaves of it, and of the species (which grows wild), Dr Wright says, is used with advantage in spasmodic belly-ach, attended with vomiting: it sits easier on the stomach than any thing else, and seldom fails to procure about a discharge by stool.

2. JATROPHA ELASTICA, with terete leaves elliptic, very entire, hoary underneath, and rarely petioled. See fig. 1. Plate CXCLII. This is *Hevea Guianensis* of Aublet (*Hist. des plantes de la Guiane*, Fr. p. 87.) or tree which yields the elastic resin, called CAOUTCHOUC or *Jatropha* for a particular account of which, see COUNTRY, INDEX, and RESIN, ELASTIC. This is copied from Aublet's tab. 235, and not the erroneous plate in the *Atlas Parisiens*.

3. JATROPHA GOSSEYIFOLIA, cotton-bush, tropha or belly-ach bush, the leaves of which are quinquepartite, with lobes ovate and entire glandular branchy bristles. The stem, naked, covered with a light greyish bark, grows to 3 or 4 feet high, soon dividing into several extended branches. These are neither decorated with leaves nor flowers till near the top, which is then surrounded by the former: Their food, as well as the young buds on the extremities of the branches, are guarded round with stiff bristles, which are always tipped with glutinous drops. From among these rise several deep-red pentapetalous flowers, the pistil being thick set at the top with yellow fringed dust which blows off when ripe; these are succeeded by hexagonal husky blackish berries, which when ripe open by the heat of the sun, emitting a great number of small dark coloured seeds, which serve as food for ground-doves. The kernels are few; but seldom or never drop off, nor are they by vermin of any kind.

4. JATROPHA JANIPHA, the *faust cassada*, with palmated leaves, with lobes very entire; the intermediate leaves lobed with a sinus on both sides. See Plate 192, fig. 2. It is difficult, Dr Wright says, to distinguish the sweet from the bitter cassada by the roots: but it will be best to eat those of the cassada that bears flowers, as the bitter which is poisonous when raw. See N° 5.

5. JATROPHA MANIHOT, the *bitter cassada*, with palmated leaves: the lobes lanceolate, very entire and polished. Both the JANIPHA and MANIHOT are natives of the W. Indies, where they are used as food. The root of bitter cassada has no fleshy or woody filaments in the heart, and neither bakes nor roasts soft. The sweet cassada has all the opposite qualities. The bitter, however, may be deprived of its noxious qualities, which render it unwholesome, by heat. [Cassada bread, therefore, is made of the sweet cassada.]



Fig. 1. *Jatropha Elastica.*

Fig. 2.  
*Jatropha Jaspida.*





le of both the bitter and sweet, thus:—The roots are washed and scraped clean; then grated in a tub or trough; after this they are put in a hair bag, and strongly pressed to squeeze out the juice, and the meal or farina is dried in a hot chamber over the fire and made into cakes. It makes excellent puddings, equal to millet. Scrapings of fresh bitter cassada are successfully applied to ulcers. Cassada roots yield a great quantity of starch, which the Brasilians export in little bales under the name of *tapioca*. According to Lebit, the small bits of manioc which have not passed the grater, and the clods which have not passed the sieve, are not useless. They are dried in a mortar to a fine white powder, with which they make soup. It is likewise used for making a kind of thick coarse cassada, which is roasted in a fire burnt; of this, fermented with molasses and W. I. India potatoes, they prepare a drink, called *moncon*. This liquor, the favourite drink of the natives, is sometimes made extremely strong, and on occasion of a feast: with this they get excited, quarrel and murder each other. Such is the conduct of the inhabitants and workmen as have not wine, and are without *moncon*. It is of a red colour, strong, nourishing and refreshing; and easily inebriates those who submit themselves to it.

*Jatropha multifida*, or *French physic nut*, leaves many-parted and polished, and stipulately and multifid, grows to 10 feet high. The main stalk divides into very few branches, covered with a greyish white bark. The leaves stand upon six-inch footstalks, surrounding the main stalk, generally near the top, in an irregular order. The flowers grow in bunches, umbelliform, upon the extremities of each large leaf, very much resembling, at their first appearance, a bunch of red coral: these afterwards open into small five leaved purple flowers, and are enclosed by nuts, which resemble those of the *castor*, N° 1. This species is a native of the West Indies, and is cultivated there as an ornamental plant. The seeds of this, as well as of the *Curatella*, *Spigelia*, are drastic purgatives and emetics. They yield, by decoction, an oil of the same virtues as the *oleum ricini*. See *RICINUS*. The *MS.* a tribe of Hindoos, in Hindoustan Proper, formerly very powerful; but they now possess only the small territory of Bhartpour, 45 miles from Agra.

*Java*, a large island of the East Indies, lying between 105° and 116° Lon. E. and between 6° and 14° Lat. S. 700 miles long, and about 100 miles wide. It is situated S. of Borneo, and S.E. of Sumatra, having Sumatra lying before it, from which it is separated by the *Straits of Sunda*. The island is mountainous and woody in the middle; the coast is flat, full of bogs and marshes; and the air is unhealthy. It produces pepper, indigo, sugar, tobacco, rice, coffee, cocoa nuts, plantains, cardamoms, and other tropical fruits. Gold in great quantities has been found in it. Many of the mountains are so high as to be seen at the distance of 10 or 12 miles. The *Blue Mountain* is the highest off at sea. They have frequent and violent earthquakes in this island, which shake the island of Batavia and places adjacent, in the most

dreadful manner. The waters in the road are excessively agitated; their motion resembles that of a boiling pot; and in some places the earth opens. The inhabitants think that these earthquakes proceed from the mountain Parang, which abounds in sulphur, saltpetre and bitumen. The fruits and plants of this island are excellent, and almost innumerable. There are many forests, which abound with buffaloes, tigers, rhinoceroses, and wild horses, with an infinite variety of serpents, some of them of an enormous size. Crocodiles prodigiously large are found near the mouths of the rivers. (See *LACERTA*.) There is great variety of peacocks, partridges, pheasants, wood pigeons, and other fowls. The Indian bat differs little in form from ours, but its wings, when extended, measure a full yard, and its body is of the size of a rat. They have also fish and tortoises in great plenty. There are above 40 cities in the island, and more than 4500 villages, besides hamlets; which are supposed to contain in all above 10 millions of inhabitants. There are many princes in the island, of whom the most considerable are, the emperor of Materan, who resides at Katasura, and the kings of Bantam and Japara. Upon the first of these many of the petty princes are dependant; but the Dutch are masters of the greatest part of the island, particularly of the N. coast, though some of the princes beyond the mountains, on the S. coast, still maintain their independency. The natives, who are established in the neighbourhood of Batavia, and for a tract of about 40 leagues along the mountains of Bantam, are subject to the governor-general. The company send drovers, or commissaries, among them, who administer justice and take care of the public revenues. Batavia is the capital not only of this island but of all the Dutch dominions in India. See *BATAVIA*, N° 1. Besides the garrison in the city of Batavia, the Dutch have about 15,000 men in the island, either Dutch, or formed out of the several nations they have enslaved; with a fleet of between 20 and 30 men of war.

*JAVA HEAD*, the W. point of the isle of JAVA. Lon. 104. 15. E. Lat. 6. 18. S.

*JAUCOURT*, Lewis D., a French compiler, whose erudition was almost universal. He conducted the *Bibliothèque Raisonnée*, from its commencement to 1740; and had a share in the French *Encyclopédie* and *Muséum Sabaenum*. He also compiled a *Lexicon Monumentum Universale*, but the MS. was lost in the vessel that was taking it to Holland. He died in 1740.

*JAUDE*, a town of France, in the dep. of Charente, 9 miles N.N.W. of Angoulême.

*JAUDONNIEKE*, a town of France, in the dep. of the Vendée, 9 miles W. of Chateaugera.

\* *JAVEL*, *n. f.* [perhaps from the verb.] A wandering or dirty fellow.—

When at time, flying with wings swift,  
Expired had the term that these two javels  
Should tender up a reckoning of their travels.

*Hughard's Tale.*

—Sir Thomas More, preparing himself for execution, put on his best apparel, which the lieutenant compelled him to put off again, saying, That he who should have them was but a *javel*. What, says Sir Thomas, shall I account him a *javel*, who shall

shall this day do me so great a benefit? *Mere's Life of Sir Thomas More.*

\* To JAVEL, or JASLE. *v. n.* To besire; to soil over with dirt through unnecessary traversing and travelling. This word is still retained in Scotland and the northern counties.

(1.) \* JAVELIN *n. f.* [*javeline*, Fr.] A spear or half pike, which anciently was used either by foot or horse. It had an iron head pointed.—

Others, from the wall, defend  
With dart and *jav'lin*, stones and sulph'rous fire;  
On each hand slaughter and gigantick deeds.

*Milton's Par. Lost.*

She shakes her myrtle *jav'lin*: and, behind,  
Her Lycian quiver dances in the wind. *Dryd.*

Flies the *javelin* swifter to its mark,  
Launch'd from the vigour of a Roman arm?

*Addison's Cato.*

(2.) The JAVELIN, in antiquity, was 5½ feet long; the shaft was of wood, and the point of steel. Every soldier in the Roman armies had 7 of these, which were very light and slender.

JAVELLO, Chrysothom, a learned Italian Dominican of the 16th century, who taught philosophy and theology at Bologna, and died about 1540. He wrote treatises on philosophy, politics, and Christian economy: also, notes on Pomponatus, and other works, printed in 3 vols folio.

JAUER, a city of Silesia, capital of a province so named, with a citadel, and a large square surrounded with piazzas. It is 11 miles S.E. of Lignitz, 30 S.W. of Breslau, and 87 E. of Prague. Lon. 16. 29. E. Lat. 50. 56. N.

JAVERLHAC, a town of France, in the dep. of Dordogne, 4 miles N.W. of Nontron.

JAUTIONI, a river of Louisiana, which runs S.E. and falls into the Mississippi, 16 miles S. of the Fabian, in Lat. 39. 15. N.

JAUIAC, or JAULNAC, a town of France, in the dep. of Ardeche, 15 miles S.W. of Privas.

JAVISO, a river of Naples, in Calabria.

JAULNAIS, a town of France, in the dep. of Vienne, 6 miles N. of Poitiers.

(1.) \* JAUNDICE. *n. f.* [*jaunisse*, *jaune*, yellow, Fr.] A distemper from obstructions of the glands of the liver, which prevents the gall being duly separated by them from the blood; and sometimes, especially in hard drinkers, they are so indurated as never after to be opened, and straiten the motion of the blood so much through that viscus, as to make it divert with a force great enough into the gastrick arteries, which go off from the hepatick, to break through them, and drain into the stomach; so that vomiting of blood, in this distemper, is a fatal symptom. *Quincy*—

Why should a man, whose blood is warm within,

Sit like his grandfire cut in alabaster?  
Sleep when he wakes, and creep into the jaundies  
By being peevish? *Shak. Merchant of Venice.*  
Those were thy thoughts, and thou could'st judge aright,

'Till int'rest made a jaundice in thy sight. *Dryd.*  
—The eyes of a man in the jaundice make yellow observations on every thing; and the soul, tinctured with any passion, diffuses a false colour over the appearances of things. *Watts.*

(2.) JAUNDICE. See MEDICINE, *Index.*

\* JAUNDICED. *adj.* (from *jaundice*) infected with the jaundice.—

All seems infected, that th' infected is,  
As all looks yellow to the jaundic'd eye. *Is.*

\* JAUNT. *n. f.* (from the verb.) Ramble; excursion.—It is commonly used ironically; as solemnly by *Milton*.—

Our Saviour meek, and with untrobb'd  
After his airy jaunts, though hurry'd far,  
Hungry and cold, betook him to hard *Jaunt*  
He sends me out on many a jaunt.

Old houses in the night to haunt. *Shak.*

—They parted, and away posses the conquest  
quest of his new mistress: his first jaunt  
court. *L'Estrange*—If you are for a merry *Jaunt*

I'll try for once who can foot it furthest. *Dryd.*

Thus much of the scheme of my design  
part have I run over, and led my readers  
and tedious jaunt, in tracing out those metal  
and mineral bodies. *Woodward.*

\* To JAUNT. *v. n.* [*jaunter*, Fr.] To wander here and there; to bustle about. It is now used in contempt or levity.—

I was not made a horse,  
And yet I bear a burthen like an ass;  
Spur-gall'd and tir'd by jaunting Bolingbroke

*Shak. Henry 8.*

\* JAUNTINESS. *n. f.* (from *jaunt*, *n.* corrupted from *grasile*, French. See *JAUNT*. Airy; giddy; giddy; giddy.—A certain in my limbs entirely destroyed that jauntiness

was once master of. *Addison's Spectator.*

JAVORNICK, a mountain in Carniola.

JAURON, a town of France, in the dep. of Maine, 5 m. NNW. of Vilaine, and 1 E. of Laval.

JAURSIER, a town of France in the dep. of Lower Alps, 4 miles NE. of Barcelonnette.

(1.) \* JAW. *n. f.* [*jaue*, a cheek, from whence *jauchee*, or *cheekbone*, then *jaue*] The bone of the mouth in which the teeth are set.—A generation whose teeth are as saws, and their jaw teeth as knives, to devour the poor.

*Prov. xxx. 14.*—The jaw bones, hearts, and eyes of pikes are very medicinal. *Walton's Angler.*

Piso, who probably speaks Aristotle's maxim, saith that the crocodile doth not only bite the upper jaw, but that his neither jaw is movable.

*Grew's Museum.*—

More formidable hydra stands within,  
Whose jaws with iron teeth severely grin. *Dryd.*

2. The mouth.—My tongue cleaveth to my jaw, and thou hast brought me into the dust of death. *Psalms, xxii. 15.*

My bended hook shall pierce their fleshy jaws. *Isa.*

A smeary foam works o'er my grinding jaw,  
And utmost anguish shakes my lab'ring maw. *Isa.*

(2.) JAW, LOCKED is a spasmodic contraction of the lower jaw, commonly produced by external injury affecting the tendons or ligaments.

See MEDICINE, *Index.*

(3.) JAW. See MAXILLÆ.

JAWER. See JAUER.

JAWOR, a town of Lithuania, in Novogrudok.

JAXARTE, a river of Sogdiana, mentioned by Alexander the Great for the Tanais. It falls into the E. of the Caspian Sea, and is now called Jaxartes.

*Jax.*



**XT**, a river of Germany, which runs into Jeckar, near Wimpfen.

**XIBERO**, a town of Franconia, 31 miles Wurzberg.

**JAY**, Guy Michael *LE*, a French gentleman, who distinguished himself by causing a poly-bible to be printed at his own expence in 10 folio: but he ruined himself by that impref- first because he would not suffer it to appear under the name of cardinal Richelieu, who, after the example of cardinal Ximenes, was ambitious of eternizing his name; and next, because he made it too dear for the English market; on which Dr Walton undertook his polyglot bible, which, being more commodious, reduced the price of M. le Jay's. After the death of his wife, M. Jay took orders, was made dean of Vezelay in Nivernois, and Louis XIV. gave him the office of counsellor of state. He died in 1675.

**JAY**, *n. s.* (named from his cry. *Shinner*.) *ad; piaglandaria.*—

Two sharp winged sheers,  
eck'd with diverse plumes, like painted jays,  
were fixed at his back, to cut his airy ways.

*Fairy Queen.*  
7c'll use this unwelcome humidity, this gross  
pumpion—we'll teach him to know turtles  
1 jays. *Shakespeare.*—

What, is the jay more precious than the lark,  
because his feathers are more beautiful? *Shak.*  
I am highly delighted to see the jay or the thrush  
ping about my walks. *Spartan.*—

Admires the jay, the insects gilded wings,  
It bears the hawk, when Philomela sings. *Pope.*

**JAY**, in ornithology. See *Corvus*.

**JAY**, in geography, a township of the Uni-  
States, in the district of Maine, and Cumber-  
land county.

**JAYNA**, a canton, parish and river of Hispani-  
in the S. part of the island, formerly belong-  
ing to Spain.

**JAYPOUR**, a town of Hindoostan, in Orissa, 400.  
SW. of Palma. Lon. 81. 48. E. Lat. 19. 5. N.

**JAYSPIZ**, a town of Moravia, in Zuzum.

**JAZEL**, *n. s.* A precious stone of an azure  
blue colour. *Diss.*

**JAZER**, or **JASER**, in ancient geography, a  
situal city in the territory of the Amorites, be-  
d Jordan, 10 miles W. or rather SW. of Phi-  
ladelphia, and 15 miles from Esbeon; and therefore  
situated between Philadelphia and Hesbon, on the  
border of the tribe of Gad, supposed to be the  
name of Josephus. In Jeremiah, xlviii. men-  
tion is made of the sea of Jazer, that is a lake;  
either for an effusion or overflowing of the  
Jordan, or a lake through which it passes, or from  
which it takes its rise.

**AZIGPS**, or **AZIGES**, an ancient nation of Sarmatia,

**AZYGES**, who inhabited the country, on  
banks of the Palus Maeotis. *Tacitus*, xii. 19.

**BACH**, a river of Germany, in Brigaun.

**BALCABAL**, a river of Spain, which runs in-  
to the Bay of Biscay, below Bilbao.

**BALL**, a town of Turkey, in Macedonia.

**IBAR**, or **HIAAR**, a town of European  
Turkey, in Servia; 10 m. N. of Novitafar.

**IBAR**, a river of Turkey, which runs into  
Morava, 10 miles N. of Precoy.

*Ol. XI. PAUT II.*

**IBRENBUCHREN**, a town of Westphalia, in  
the county of Lingen, 6 m. N. of Tecklenburg.

**IBBER**, a river in Derbyshire, which runs into  
the Rother, near Chesterfield.

**(1.) IBBERVILLE**, an island of W. Florida, in  
the Mississippi. Lon. 91. 34. W. Lat. 30. 41. N.

**(2.) IBBERVILLE**, a river or rather a natural  
canal of W. Florida, which, in May, June and  
July, when the Mississippi overflows and runs into  
it, forms a communication, for vessels drawing 3  
or 4 feet, from the Mississippi to the Gulf of Mexi-  
co, E. through lakes Mauripas and Pontchar-  
train; but is dry all the rest of the year.

**IBER**, a river of Spain in Estremadura.

**IBERES**, the ancient people of Iaseta.

**IBERG**. See *IBERG*.

**(1.) IBERIA**, the ancient name of Spain, so cal-  
led from the river Iberus. See *HISPANIA*.

**(2.) IBERIA** was also the name of an island  
country of Asia, having Colchis and a part of Pon-  
tus on the W. mount Caucasus on the N. Albania  
on the E. and Armenia Major on the S. It is  
now the Western part of Georgia. (See *GENESEA*,  
N° 1, § 1.) Iberia, according to Josephus, was  
first peopled by Tubal, the brother of Gomer  
and Magog. His opinion is confirmed by the  
Septuagint; for Meliech and Tubal are by these  
interpreters rendered *Moschi* and *Iberians*. We  
know little of the history of this country till the  
reign of Mithridates, when their king, *Artavasdes*,  
siding with that prince against Lucullus, and after-  
wards against Pompey, was defeated by the lat-  
ter with great slaughter; but afterwards obtained  
a peace, upon delivering up his sons, as hostages.  
Little notice is taken of the succeeding kings by  
the ancient historians. They were probably tri-  
butory to the Romans till that empire was over-  
turned, when this, with the other countries in  
Asia bordering on it, fell successively under the  
power of the Saracens and Turks.

**IBERIS**, **SCIATICA CRASSIS**, or *Candy-tuft*, a  
genus of the filiquosa order, belonging to the tetra-  
dynamia class of plants; and in the natural me-  
thod ranking under the 39 order, *Siliquosa*. The  
corolla is irregular; the two exterior petals larger  
than the interior ones; the filicula polyspermous,  
emarginated. There are 4 species:

**1. IBERIS AMARA**, the *bitter candy-tuft*, bath  
stalks branching like the *UMBELLATA* which rise  
from 8 to 12 inches high; small, spear-shaped, and  
slightly indented leaves: and all the branches  
terminated by racemose bunches of white flowers  
in June and July. See N° 4.

**2. IBERIS SEMPERFLORENS**, the *ever-flowering*  
*shrubby-iberis*, bath low undershrubby stalks very  
branchy, growing to the height of 12 inches, with  
white flowers in umbels at the ends of the branch-  
es, appearing at all times of the year. See N° 3.

**3. IBERIS SEMPERVIRENS**, the *tree candy-tuft*,  
bath low undershrubby stalks, very branchy and  
bushy, rising to the height of 10 or 12 inches,  
with white flowers in umbels at the ends of the  
branches, appearing great part of the summer.  
This and the last species are tender, and must be  
put in pots, to be sheltered from the winter frosts.  
They are easily propagated by slips or cuttings.

**4. IBERIS UMBELLATA**, the common *candy-tuft*,  
bath herbaceous, short, round, and very branchy

stalks of tufty growth, from about 6 to 10 inches high; small spear shaped leaves; the lower ones serrated, the upper entire; and all the stalks and branches terminated by umbellate clusters of flowers of different colours in the varieties. This species and the *AMARA*, N° 1, being hardy annuals, may be sowed in any common soil in March, till midsummer, and will thus afford a succession of flowers from June to September.

**IBERUS**, a river of Spain, now the *ESAO*.

**IBEX**, in zoology See *CAPRA*, N° XI.

**IBIS**, in ornithology See *TANTALUS*.

**IBNEN SEE**, a lake of Suabia, 4 miles NNE. of Heiligenberg.

**IBORG**, a town of Osnaburg, 10 miles SW. of Osnaburg, and 40 NE. of Munster.

**IBOS**, a town of France, in the dep. of Upper Pyrenees, 3 miles W. of Tarbes.

**IBRAHIM**, a mountain of Arabia, in Yemen.

(1.) **IBRAIM**, a town of Hungary, 14 miles NNE of Nanos.

(2.) **IBRAIM**, a river of Persia.

**IBRAS**, a town of Lithuania, in Brzestk.

**IBRIGI**, a town of Turkey, in Romania.

**IBRIS**, an island of Scotland, in the Frith of Forth, 2½ miles N. of North-Berwick.

**IBURAR**, a town of Turkey, in Caramania.

**IBYCUS**, a Greek lyric poet, of whose works there are only a few fragments remaining, flourished A. A. C. 550. It is said, that he was assassinated by robbers; and that, dying, he called upon some cranes he saw flying to bear witness. Some time after, one of the murderers seeing some cranes, said to his companions, "There are the witnesses of Ibycus's death:" which being reported to the magistrates, the assassins were put to the torture, and having confessed the fact, were hanged. Thence arose the proverb *Ibyci Crues*.

**ICARUS**. See *DÆDALUS*, N° 1.

**ICA**, or **YCA**. See *YCA*.

(1.) \* **ICE**. *n. f.* (*ix*, Saxon; *ijse*, Dutch.) 1. Water or other liquor made solid by cold.—

You are no surer, no;

Than is the coal of fire upon the ice,

Or hailstone in the sun.

*Shak.*

"Thou art all ice, thy kindness freezes." *Shak.*

—If I should ask whether ice and water were two distinct species of things, I doubt not but I should be answered in the affirmative. *Locke*, 2. Concreted sugar. 3. To break the ice. To make the first opening to any attempt.—

If you break the ice, and do this feat,

Archmeve the elder, set the younger free

For our access, whose hap shall be to have her,

Will not so graceless be to be ingrate. *Shak.*

—Thus have I broken the ice to invention, for the lively representation of floods and rivers necessary for our painters and poets. *Peacbam*.—

After he'd a while look'd wife,

At last broke silence and the ice. *Hudibras*.

(2.) **ICE**, in physiology, a solid, transparent, and brittle body, formed of some fluid, particularly water, by means of cold. See *COLD*, § 5—10; *FREEZING*, § 1—13; and *FROST*, § 2—10.

(3.) **ICE**, BLINK OF THE, a name given by poets to a bright appearance near the horizon occasioned by the ice, and observed before the ice itself is seen.

(4.) **ICE**, CAUSES OF THE FORMATION IN PHENOMENA OF. M. Lémery, the younger, serves, that ice is only a re-establishment of parts of water in their natural state; that the absence of fire is sufficient to account for the establishment; and that the fluidity of water is real fusion, like that of metals exposed to fire, differing only in this, that a greater quantity of fire is necessary to the one than the other. Galileo was the first that observed ice to be lighter than the water which composed it: and he happens, that ice floats upon water, its specific gravity being to that of water as 8 to 9. This refraction of ice seems to be owing to the bubbles produced in water by freezing; and being considerably large in proportion to the water frozen, render the body so much specific lighter: these air bubbles, during their production acquire a great expansive power, so as to burst the containing vessels, though ever so strong. See *CHEMISTRY*, *Index*; *COLD*, § 10; *CONGELATION*, § 2; *FREEZING*, § 2; &c. M. Mariotte in a dissertation on ice, attributes the increase of its bulk chiefly to a different arrangement of parts of the water from which it is formed, the icy skin on the water being composed of fibres which are constantly and regularly joined under an angle of 60°; and which, by this angular disposition, occupy a greater volume than if they were parallel. He found the augmentation of volume of water by freezing, in different parts, 14th, an 18th, a 19th, and when the water was previously purged of air, only a 22d part lighter, even after its formation, continues to expand by cold; (see *EXPANSION*, § 3;) for, after it had been frozen to some thickness, the ice being let out by a hole in the bottom of the vessel, a continuance of the cold made the ice increase; and a piece of ice, which was at first only 14th part specifically lighter than water, and exposed some days to the frost, became a 16th part lighter. To this cause he attributes the bursting of ice on ponds. Wax, resin, and animal fats, made fluid by fire, instead of expanding like watery liquors, shrink in their return to solidity: for solid pieces of the same bodies sink to the bottom of the respective fluids; a proof that these bodies are more dense in their solid than in their fluid state. The oils which congeal by cold, as oil olive, and the essential oil of almonds appear also to shrink in their congelation. Hence the different dispositions of different kinds of matter to be burst by, or to resist, strong frosts, are some attributed to the juices with which they abound; being in the one case watery, and in the other resinous or oily.

(5.) **ICE**, FORMS OF THE CRYSTALS OF. Though it has been generally supposed that the natural crystals of ice are stars of six rays, forming angles of 60° with each other, yet the crystallization of water, as it may properly be called, seems to be as much affected by circumstances as that of salts. Hence we find a considerable difference in the accounts of those who have undertaken to describe these crystals. M. Maran tells us, that they are stars with six radii; and his opinion is confirmed by observing the figure of ice on glass. M. Rome de L'Isle determines the

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the solid crystal to be an equilateral octaedron. Hassenfratz found it to be a prismatic hexaëdron; but M. D'Antic found a method of reconciling these seemingly opposite opinions. In a cent hail-storm, where the hailstones were very large, he found they had sharp wedge like angles more than half an inch; and in these he supposed it impossible to see two pyramidal tetrahedra joined laterally, and not to conclude that each was composed of octaedrons converging to a centre. Some had a cavity in the middle; and he the opposite extremities of two opposite pyramids, which constitute the octaedron; he likewise the octaedron entire united in the middle; all were therefore similar to the crystals formed upon a thread immersed in a saline solution. These principles M. D'Antic constructed an artificial octaedron resembling one of the largest hailstones; and found that the angle at the top of the pyramid was  $45^\circ$ , but that of the junction of the pyramids  $145^\circ$ . It is not however, easy to procure regular crystals in hailstones where the operation is conducted with such rapidity: in snow-hail frost, where the crystallization goes on slowly, our author is of opinion that he sees the rudiments of octaedra. Ice forms generally on the surface of water: but this too, like the crystallization, may be varied by an alteration in circumstances. (See FREEZING, § 1; and RAIN, § 3, 4.) In Germany, particularly in the northern parts, there are three kinds of ice. 1. That which forms on the surface. 2. That which forms in the middle of the water, resembling nuclei of hail. 3. The ground ice which is produced at the bottom, especially where there is any substance to which it may adhere. This resembles a cell like a wasp's nest, but less regular; it performs many strange effects in bringing up heavy bodies from the bottom, by means of its superiority in specific gravity to the water in which it is formed. The ice which forms in the middle of the water rises to the top, and there unites into large masses; but the formation both of the surface and the ground ice takes place only in violent sudden colds, where the water is shallow, the surface disturbed in such a manner that the crystallization cannot take place. The ground ice is very destructive to dykes and other aquatic works. In the more temperate European climates the same kinds of ice are not met with.

**ICE, METHODS OF PROCURING.** In many countries the warmth of the climate renders ice very desirable, but even a necessary article; and it becomes an object of some consequence upon a ready and cheap method of procuring it.

Though one of the cheapest methods hitherto discovered seems to be that related under the article COLD, § 3, 9, by means of sal ammoniac.

Glauber's salt, yet it is proper to mention the attempts were made by M. Cavallo to discover a method of producing a sufficient degree of cold for this purpose by the evaporation of volatile spirits. He found, however, in the course of his experiments, that ether was incomparably superior to any other fluid in the degree of cold it produced. The price of the liquor naturally led him to fall upon a method of using it with as little waste as possible. The thermometer he

made use of had the ball quite detached from the ivory piece on which the scale was engraved. The various fluids were then thrown upon the ball through the capillary aperture of a small glass vessel shaped like a funnel; and care was taken to throw them upon it so slowly, that a drop might now and then fall from the under part, excepting when those fluids were used, which evaporate very slowly; in which case it was sufficient barely to keep the ball moist, without any drop falling from it. During the experiment the thermometer was kept very gently turning round its axis, that the fluid made use of might fall upon every part of its ball. He found this method preferable to that of dipping the ball of the thermometer into the fluid and taking it out again immediately, or even of anointing it constantly with a feather. The evaporation, and consequently the cold, produced by it, may be increased by blowing on the thermometer with a pair of bellows; though this was not used in his experiments (for the particulars of which we refer to his work,) on account of the difficulty of its being performed by one person, and likewise because it occasions much uncertainty in the results. See EVAPORATION, § 14. Sir Robert Barker thus describes the process of making ice in the East Indies, in a country where he never saw any natural ice. On a large plain they dig 3 or 4 pits, each about 10 feet square, and 3 feet deep; the bottoms of which are covered, about 8 or 12 inches thick, with sugar cane, or the stems of the large Indian corn, dried. On this bed are placed in rows a number of small shallow unglazed earthen pans, formed of a very porous earth, a quarter of an inch thick, and about an inch and a quarter deep; which, at the dusk of the evening, they fill with soft water that has been boiled. In the morning before sunrise the ice-makers attend at the pits, and collect what has been frozen in baskets, which they convey to the place of preservation. This is usually prepared in some high and dry situation, by sinking a pit 14 or 15 feet deep, which they line first with straw, and then with a coarse kind of blanketing. The ice is deposited in this pit, and beaten down with rammers, till at length its own accumulated cold again freezes it, and it forms one solid mass. The mouth of the pit is well secured from the exterior air with straw and blankets, and a thatched roof is thrown over the whole. *Philos. Transf.* vol. 65, p. 352.

\* **To ICE, v. a.** [from the noun.] 1. To cover with ice; to turn to ice. 2. To cover with congealed sugar.

**ICEBERGS**, large bodies of ice filling the valleys between the high mountains in northern latitudes. Among the most remarkable are those of the E. coast of Spitzbergen; See GREENLAND, § 1, and SPITZBERGEN. They are seven in number, but at considerable distances from each other; each fills the valleys for tracts unknown, in a region totally inaccessible in the internal parts. The glaciers of Switzerland seem contemptible to these; but present often a similar front into some lower valley. See GLACIERS. The last exhibits over the sea a front 300 feet high, emulating the emerald in colour: cataracts of melted snow precipitate down various parts, and black spiring mountains, streaked with white, bound the sides, and rise craggy above.

bove crag, as far as eye can reach in the back ground. At times immense fragments break off, and tumble into the water, with a most dreadful noise. A piece of this vivid green substance has fallen, and grounded in 24 fathoms water, and spired above the surface 15 feet. (*Phipp's Voyage*, p. 70.) Similar icebergs are frequent in all the Arctic regions; and to their lapses is owing the solid mountainous ice which I tell those seas.— Frost gives them very majestic as well as singular forms. Masses have been seen resembling a Gothic church, with arched windows and doors, and all the rich drapery of that style, composed of crystals of the richest sapphirine blue; tables with one or more feet; and often immense flat-roofed temples, like those of Luxor on the Nile, supported by round transparent columns of cerulean hue, float by the astonished spectator.—These icebergs are the creation of ages, and receive annually additional height by the falling of snows and rain, which often instantly freezes, and more than repairs the loss occasioned by the influence of the melting sun.

**ICE-BOAT.** *n. s.* a boat constructed to sail upon ice. They are very common in Holland, particularly upon the Maese and the lake Y. They go with incredible swiftness, sometimes so quick as to affect the breath, and are very useful in conveying goods and passengers over lakes and great rivers in that country. Boats of different sizes are placed in a transverse form upon a 2½ or 3 inch deal board; at the extremity of each end are fixed irons, which turn up in the form of skids; upon this plank the boat rests, and the two ends form an out-rigger to prevent oversetting, whence ropes are fastened that lead to the head of the mast in the nature of bowsprits, and others passed through a block across the bowsprit: the rudder is made somewhat like a hatchet with the head placed downward, which being pressed down, cuts the ice, and serves all the purposes of a rudder in the water, by enabling the helmsman to steer, tack, &c. See *Plate CXCII, Fig. 3.*

**ICE CREAM.** *n. s.* cream cooled by ice. Take a sufficient quantity of cream, and, when it is to be mixed with raspberry, or currant, or pine, a quarter part as much of the juice or jam as of the cream: after beating and straining the mixture through a cloth, put it with a little juice of lemon into the mould, which is a pewter vessel, and varying in size and shape at pleasure; cover the mould and place it in a pail about two thirds full of ice, into which two handfuls of salt have been thrown; turn the mould by the band hold with a quick motion to and fro, in the manner used for milling chocolate, for 8 or 10 minutes; then let it rest as long, and turn it again for the same time; and having left it to stand half an hour, it is fit to be turned out of the mould and to be sent to table. Lemon juice and sugar, and the juices of various kinds of fruits, are frozen without cream; and when cream is used, it should be well mixed.

**ICE-HILL.** *n. s.* a sort of structure common upon the Neva at Petersburg, which affords a perpetual fund of amusement to the populace. They are constructed in the following manner. A scaffolding is raised upon the river about 30

feet in height, with a landing place on the ascent to which is by a ladder. For the summit a Duping plain of boards, about 10 broad and 30 long, descends to the surface of the river: it is supported by strong poles, gradually decreasing in height, and its sides are edged by a parapet of planks. Upon these are laid square masses of ice about 4 inches thick, which being first smoothed with the axe and close to each other, are then smoothed over by these means they coalesce, and, along the boards, immediately form an inclined plane of pure ice. From the bottom of this plane is cleared away for the length of 100 yards the breadth of 4, upon the level bed of the river and the sides of this course, as well as the sides and top of the scaffolding, are ornamented with firs and pines. Each person, being provided with a sledge, mounts the ladder; and having reached the summit, he sets himself upon his sledge: at the upper extremity of the inclined plane, which he suffers it to glide with confident rapidity, posing it as he goes down; when the velocity acquired by the descent carries it 100 yards upon the level ice of the river. At the bottom of this course, there is usually a bank nearly parallel to the former, which begins at the other ends; so that he immediately descends again, and in the same manner glides down another inclined plain of ice. This overture repeats as often as he pleases. These hills exhibit a pleasing appearance upon the river, as the trees with which they are ornamented, as from the moving objects which at particular times of the day are descending other millions.

(1.) \* **ICEHOUSE.** *n. s.* [ice and house] a building in which ice is repositied against the winter.

(2.) **ICE-HOUSE.** The aspect of an ice-house should be towards the E. or S.E. for the sake of the morning sun to expel the damp air, which is more pernicious than warmth; for when the sun trees in the vicinity of an ice-house are at disadvantage. The best soil for an ice-house is made in chalk, as it conveys away the water without any artificial drain; and is a loose stoney earth or gravelly soil. Its situation should be on the side of a hill, for the sake of entering the cell upon a level. To construct an ice-house, first choose a proper place at a convenient distance from the town or harbor to serve: dig a cavity (if for one family, of the dimensions specified in the design) of the form of an inverted cone, sinking the bottom, to form a reservoir for the waste water to drain off; if the soil require it, cut a drain a considerable distance, or so far as will communicate with the springs, and in that form a sink or air-trap, marked L, by which the drain is much lower in that place than the level, and being a partition from the top more into the water, which will consequently be in the trap; and will keep the well open. Work up a sufficient number of brick pillars, receive a cart-wheel, to be laid with its centre upwards to receive the ice; lay hurdles across upon the wheel, which will let the chains



in through, and serve as a floor. The sides of dome of the cone are to be 9 inches thick, the sides to be done in screened brickwork, i. e. without mortar, and wrought at right angles to the face of the work: the filling in behind should be with gravel, loose stones, or brick bats, that the water which drains through the sides may be more easily escape into the well. The doors of the ice-house should be made as close as possible, and bundles of straw placed always before the inner door to keep out the air. In *Plate CXCLII*, g. 4, a shows the line first dug out: b The inner circumference of the cell: c The diminution of the cell downwards: d The lesser diameter of the cell: e The cart wheel or joists and hurdles: The piers to receive the wheel or floor: f The principal receptacle for straw: b The inner passage, i the first entrance, h the outer door, passages having a separate door each: i An air trap: The well: a The profile of the piers: o The cone filled in: p The height of the cone: q The dome worked in two half brick arches: r The checked passage: s The door-ways inserted in the walls: t The floor of the passage: u An aperture through which the ice may be put into the cell; this must be covered next the crown of the dome, and then filled in with earth: x The sloping door, against which the straw should be laid. The ice when to be put in should be collected during the off, broken into small pieces, and rammed down and in strata of not above a foot, to make it one complete body; the care in putting it in, and well ramming it, tends much to its preservation.

In a season when ice is not to be had in sufficient quantities snow may be substituted. Ice may be reserved in a dry place under ground, by covering it well with chaff, straw, or reeds. Chaff is much used for this purpose in Italy.

**ICE-ISLAND**, *n. s.* a name given by sailors to a great quantity of ice collected into one huge solid mass, and floating about upon the seas near or within the Polar circles.—Many of these fluctuating islands are met with on the coasts of Spitzbergen, to the great danger of the shipping employed in the Greenland fishery. In the midst of those tremendous masses navigators have been arrested and frozen to death. In this manner the brave Sir Hugh Willoughby perished with all his crew in 1553; and in the year 1773, Lord Mulgrave, after every effort which the most finished seaman could make to accomplish the end of his voyage, was caught in the ice, and was near experiencing the same unhappy fate. See the account at large in *Phœbe's Voyage to the North Pole*. The forms assumed by the ice in this chilling climate are very pleasing. The surface of that which is congealed from the sea-water (for we must allow it two origins) is flat and even, hard, opaque, resembling white sugar, and incapable of being slid on, like the British ice. The greater pieces, or fields, are many leagues in length: the lesser are the meadows of the seas, on which those animals at times frolic by hundreds. The motion of the lesser pieces is as rapid as the currents: the greater, which are sometimes 200 leagues long, and 60 or 70 broad, move slow and majestically, often fix for a time, immovable by the power of the ocean,

and then produce near the horizon that bright white appearance called the *blink*. The approximation of two great fields produces a most singular phenomenon; The larger forces the lesser out of the water, and adds it to its surface: a 2d and often a 3d succeeds; so that the whole forms an aggregate of a tremendous height. These float in the sea like so many rugged mountains, and are sometimes 500 or 600 yards thick; but the far greater part is concealed beneath the water. These are continually increased in height by the freezing of the spray of the sea, or of the melting of the snow, which falls on them. Those which remain in this frozen climate receive continual increase; others are gradually wafted by the northern winds into southern latitudes, and melt by degrees, by the heat of the sun, till they waste away, in the boundless element. The collision of the great fields of ice, in high latitudes, is often attended with a noise that for a time takes away the sense of hearing any thing else; and the lesser with a grinding of unspeakable horror. The water which dashes against the mountainous ice freezes into an infinite variety of forms; and gives the voyager ideal towns, streets, churches, steeples, and every shape which imagination can frame.

(1.) **ICELAND**, a large island in the northern part of the Atlantic Ocean, between 63° and 68° lat. N. and between 10° and 16° lon. W. Its greatest length is about 700 miles, and its breadth about 300.

(2.) **ICELAND, APPEARANCE, CLIMATE, AND PHENOMENA OF.** As Iceland lies partly within the frigid zone, and is liable to be surrounded with vast quantities of ice, which come from the polar seas, it is very inhospitable. It is exceedingly subject to earthquakes; and so full of volcanoes, that the little part of it which appears fit for the habitation of man seems almost totally laid waste by them. The best account that has yet appeared of the island is in a late publication entitled, *Letters on Iceland, &c. written by Uno Von Troil, D. D. first chaplain to his Swedish majesty*. Dr Troil sailed from London on the 13th of July 1793, along with Mr Banks, Dr Solander, and Dr James Lind of Edinburgh. After visiting the Hebrides, they arrived on the 28th of August at Iceland, where they cast anchor at Bessafedr, in about 64° 4' N. Lat. in the western part of the island. The country had to them the most dismal appearance that can be conceived. The climate, however, is not unwholesome or naturally subject to excessive colds, notwithstanding its northwardly situation. There have been instances indeed of Fahrenheit's thermometer sinking to 24° below the freezing point in winter, and rising to 304° in summer. Since 1749, observations have been made on the weather; and the coldness of the climate is thought to be so much on the increase, that the country is in danger of becoming unfit for the habitation of the human race. Wood, which formerly grew in great quantities all over the island, cannot now be raised. Even the hardy firs of Norway cannot be reared in this island. They seemed indeed to thrive till they were about two feet high; but then their tops withered and they ceased to grow. This is owing chiefly to

to the storms and hurricanes which happen in May and June. In 1772, governor Thodal sowed a little barley, which grew very briskly; but a short time before it was to be reaped, a violent storm so effectually destroyed it, that only a few grains were found scattered about. This island lies under another disadvantage, owing to the floating ice with which the coasts are often beset. This ice comes on by degrees, always with an E. wind, and frequently in such quantities as to fill up all the gulphs on the NW. side of the island, and even to cover the sea as far as the eye can reach. It generally comes in January, and goes away in March. Sometimes it only reaches the land in April; and, remaining there for a long time, does an incredible deal of mischief. It consists partly of mountains of ice, said to be sometimes 60 fathoms in height; and partly of field ice, which is neither so thick nor so much dreaded. Sometimes these enormous masses are grounded in shoal-water; and in these cases they remain for many months, nay years, undissolved, chilling the atmosphere for a great way round. When many such bulky and lofty masses are floating together, the wood which is often found drifting between them, is so much chafed and pressed with such violence together, that it sometimes takes fire: which has occasioned fabulous accounts of the ice being in flames. In 1753, and the four following years the frosts were extremely intense, and destroyed both animals and vegetables. These frosts are often followed by a famine, many examples of which are to be found in the Icelandic chronicles. A great number of bears annually arrive with the ice, and commit great ravages among the sheep. The Icelanders attempt to destroy these intruders as soon as they get sight of them. Sometimes they assemble together, and drive them back to the ice, with which they often float off again. For want of fire-arms, they are obliged to use spears on these occasions. The government also encourage the destruction of these animals, by paying a premium of 10 dollars for every bear that is killed, and purchasing the skin of him who killed it. Notwithstanding this dismal picture, however, taken from Voo Troil's letters, some tracts of ground, in high cultivation, are mentioned as being covered by the great eruption of lava in 1783. Thunder and lightning are seldom heard in Iceland, except in the neighbourhood of volcanoes. Auroræ Boreales are very frequent and strong. They generally appear in dry weather; though there are not wanting instances before or after rain, or even during the time of it. The lunar halo, which prognosticates bad weather, is likewise very frequent here; as are also parhelia, which appear from one to nine in number at a time. These parhelia are observed chiefly at the approach of the Greenland ice, when an intense degree of frost is produced, and the frozen vapours fill the air. Fire-balls, sometimes round, and sometimes oval, are observed, and a kind of *igneæ fatuæ* which attaches itself to man and beasts; and comets are also frequently mentioned in their chronicles. This last circumstance deserves the attention of astronomers. Iceland, besides all the inconvenience already mentioned, has two very terrible ones, called by the natives *Þrillo* and

*Þrillo*: the name of the first imports large pieces of a mountain tumbling down and destroying the lands and houses which lie at the foot of it: this happened in 1554, when a whole town was ruined and 13 people burned alive. The second word signifies the effects of a prodigious quantity of snow, which covers the tops of the mountains rolling down in immense masses, and doing a great deal of damage: of this there was an instance in 1699, during the night, when two farms were buried, with all their inhabitants and cattle. The last accident Iceland has in common with all mountainous countries, particularly Switzerland.

(3.) ICELAND, BOILING SPRINGS OF. DILLI TRIOL informs us, that, "Iceland abounds with hot and boiling springs, some of which pour into the air a surprising bright. All the jets which have been contrived with so much art as at such an enormous expence, cannot by any means be compared with these wonders of nature in Iceland. The water-works at Hverfoss throw up a single column of water of half a yard in circumference to a height of about 70 feet; those at Winterkallan throw it up, but in a much thinner column, 100 feet; and the jet d'eau at St Cloud, etc. thought the greatest of all the French water-works, casts up a thin column 80 feet into the air: but some springs in Iceland pour into columns of water several feet in thickness to a height of many fathoms; and many others several hundred feet. These springs are measured by their degrees of heat; but we have observed under 188 degrees of Fahrenheit's thermometer. In some it is 191, 193, 212, and in one 213 degrees. From some the water issues gently, and the spring is then called *lang*, and from others it spouts with a great noise, and is then called *Hvann*, or *Orkell*." See *Hvann*, and p. 11. fig. 2. It is very common for some of these boiling springs to close up, and others to appear suddenly. All these hot waters have an medicinal quality; so that we very commonly find the exterior surface from whence it bursts forth covered with a kind of rind, which almost resembles carved work, and which we at first took for lime-stone, which was afterwards found by Mr. Bergman to be of a siliceous or stony nature. In some places the water tastes of sulphur, in others not. When drunk as soon as it is cold, tastes like common boiled water. The inhabitants use it at particular times for dyeing; and were they to alter proper regulations it might be of still greater use. Victuals may also be boiled in it, and milk boiled over its steam becomes sweet; owing, most probably, to the excessive heat of the water, as the same effect is produced by boiling it a long time over the fire. They have begun to make salt by boiling sea-water over it, which when it is refined is very pure and good. The cows which drink this hot water yield a great deal of milk. Egger Olafsen relates that the water does not become turbid when alkali is thrown into it, nor does it change the colour of syrup of violets. Mr. rebow asserts, that if you fill a bottle at one of the spouting springs, the water will boil over two or three times while the spring throws forth its water; and if corked too soon, the bottle will burst. The

: most remarkable of these hot springs are designated *Geyfers*. Dr Von Troil visited the principal one, and gives a description of it exceedingly interesting, but too long for our limits. Although Olafsen and others affirm that this spring spouted water to the height of 60 fathoms, the highest column it threw up during the year's day, which was about 12 hours, did not exceed 60 feet. Previous to the discharge of water he often heard very loud subterraneous noise, resembling the report of a gun.

**ICELAND, HISTORY AND GOVERNMENT OF.** At the time Iceland was first peopled is uncertain. English colony indeed is said to have been settled there in the beginning of the 10th century. It is reason however to suppose that the Irish and Irish were acquainted with this country under another name, long before the arrival of the Norwegians; for the celebrated Bede's is a pretty accurate description of the island. Of these original inhabitants we can say nothing, as the Iceland chronicles go no farther back than the arrival of the Norwegians. What they relate is to the following purpose. Naddodr, a famous pirate, was driven on the coast of Iceland in 871, and named it the country of *SWIO-LAND*, *new land*, on account of the great quantities of fow on the mountains. He did not remain long, but on his return extolled the country to a degree, that one Garder Suafarson, an enterprising Swede, was encouraged to go in search of it in 874. He sailed quite round the island, and gave it the name of *Gardarsholmur*, or *Garder's Island*. Remaining in Iceland during the winter, he returned in spring to Norway, where he described the new discovered island as a pleasant well-wooded country. This excited a desire in Floke, another Swede, reputed the greatest navigator of his age, to undertake a voyage thither. Floke staid whole winter with his company; and, finding great deal of floating ice on the north side, he called the country the name of *Iceland*, which it ever since retained. Though Floke on his return to Norway reported that it was a wretched country, yet in 874 Ingulfr and his friend Leifr, not undertaking a voyage to the island, but spent winter on it, and determined to settle there. Leifr returned to Norway to provide what might be necessary for the comfortable establishment of himself, and Leifr in the mean time went to assist in the war in England. After an interval of three years, they again met in Iceland, the one bringing with him a considerable number of people, the necessary tools and instruments for making the country habitable; and the other importing acquired treasures. After this period many began to go there to settle; and, in 60 years, the island was inhabited. The tyranny of Hakon king of Norway contributed not a little to the population of Iceland; and so great was the hatred of his subjects, that he was at last obliged to issue an order that no one should sail from Norway to Iceland without paying four ounces of silver to the king. New colonies also arose from different nations, between whom wars commenced; and the Icelandic histories are full of the accounts of their battles. To prevent conflicts for the future, a chief was chosen

in 930, upon whom great powers were conferred. He was the speaker in all their public deliberations, pronounced sentence in difficult and intricate cases, decided all disputes, and published new laws, after they had been approved of by the people; but he had no power to make laws without their consent. He therefore assembled the chiefs whenever circumstances required; and after they had deliberated among themselves, he represented the opinion of the majority to the people, whose assent was necessary before it could be considered as a law. His authority among the chiefs and leaders, however, was inconsiderable, as he was chosen by them, and retained his place no longer than while he preserved their confidence. This institution did not prove sufficient to restrain the turbulent spirit of the Icelanders. They waged war with each other, and, by their intestine conflicts, so weakened all parties, that the whole became at last a prey to a few arbitrary and enterprising men; who, as is too generally the case, abused their power to the oppression of their countrymen, and the disgrace of humanity. Notwithstanding these troubles, however the Icelanders remained free from a foreign yoke till 1261; when the greatest part of them put themselves under the protection of Hakon king of Norway, promising to pay him tribute upon certain conditions, and the rest followed their example in 1264. Afterwards, Iceland, together with Norway became subject to Denmark. For a long time the care of the island was committed to a governor, who commonly went there once a year; though, according to his instructions, he ought to have resided in Iceland. As the country suffered incredibly through the absence of its governors it was resolved a few years ago that they should reside there, and have their seat at *Besslaedr*, one of the old royal domains. He has under him a bailiff, two laymen, a sheriff, and 12 *sveinmenn*, or magistrates who superintend small districts; and almost every thing is decided according to the laws of Denmark. At the first settlement of the Norwegians in Iceland, they lived in the same manner as they had done in their own country, namely, by war and piracy. Their situation with regard to the kings of Norway, however, soon obliged them to apply to other states to learn as much of the knowledge of government and politics as was necessary to preserve their colony from subjugation to a foreign yoke. For this purpose they often sailed to Norway, Denmark, Sweden, England, and Scotland. The travellers at their return were obliged to give an account to their chiefs, of the state of those kingdoms through which they passed. For this reason, history, and what related to science, were held in high repute as long as the republican form of government lasted; and the great number of histories to be met with in the country, shows at least the desire of the Icelanders to be instructed. To secure themselves, therefore, against their powerful neighbours, they were obliged to enlarge their historical knowledge. They likewise took great pains in studying their own laws, for the maintenance and protection of their internal security. Thus Iceland, at a time when ignorance and obscurity overwhelmed the rest of Europe, produced a considerable

considerable number of poets and historians. When the Christian religion was introduced about the end of the 10th century, more were conversant in the law than could have been expected, considering the extent of the country, and the number of its inhabitants. Fishing was followed among them; but they devoted their attention considerably more to agriculture, which has since entirely ceased. Two things have principally contributed towards producing a great change both in their character and way of life, viz. the progress of the Christian religion, and their subjection first to Norway, and afterwards to Denmark. For if religion, on one side commanded them to desist from their ravages and warlike expeditions; the secular government on the other, deprived them of the necessary forces for the execution of them; and, since this time, we find no farther traces of their martial deeds, except those which are preserved in their histories.

(5.) ICELAND, HOUSES IN. The houses of the Icelanders are very indifferent, but the worst are said to be on the S. side of the island. In some parts they are built of drift wood, in others of lava, almost in the manner we make stone walls for inclosures, with moss stuffed between the pieces of lava. In some houses the walls are wainscotted within. The roof is covered with soda, laid over rafting, or the ribs of whales; the walls are about 1 yard high, and the entrance somewhat lower. Instead of glass, the windows are made of the chorion and amnion of sheep, or the membranes which surround the womb of the ewe. These are stretched on a hoop, and lard over a hole in the roof. In the poorer houses they employ for the windows the inner membrane of the stomach of animals, which is less transparent.

(6.) ICELAND, MANNERS, CHARACTER AND DRESS, OF THE NATIVES OF. The modern Icelanders are middle-sized and well made, though not very strong; and the women are in general ill-featured. Vices are much less common among them, than in other parts where luxury and riches have corrupted the morals of the people. Though their poverty disables them from imitating the hospitality of their ancestors in all respects, yet they continue to show their inclination to it: they cheerfully give away the little they have to spare, and express the utmost satisfaction if strangers are pleased with their gifts. They are uncommonly obliging and faithful, and extremely attached to government. They are very religious, and thankful for the divine protection when they escape any dangers. They have an inexpressible attachment to their native country, and therefore rarely settle in Copenhagen, though the most advantageous terms should be offered. On the other hand, they do not display much ingenuity. They work on in the way to which they have been accustomed, without thinking of improvements. They are, in conversation, simple and credulous, but have no aversion against a bottle, when they have opportunity. Their chief pastime consists in reading their history. The master of the house begins, and the rest continue in their turns when he intermits. Some of them have these stories by heart; others have them in print, and others in writing. They are all great players at chess and cards, for amuse-

ment, but never for money. They have not little alteration in their dress from what was formerly in use. The men wear linen shirts, or short jackets, and wide breeches. When they travel, another short coat is put over all. The whole is made of coarse black cloth, called *casmaal*; but some wear white clothes. On the feet they wear large three-cornered hats, and on the feet Iceland shoes and worsted stockings. Some of them indeed have shoes from Copenhagen; but they generally make their own shoes, sometimes of the hides of oxen, but oftener of sheep's skin. They make them by cutting a square piece of leather, rather wider than the length of the foot; this they sew up at the toes and behind at the heel, and tie it on with leather thongs. The shoes are convenient where the country is wet, but it would be difficult for us to walk in them among rocks and bones, as the Icelanders. The women are also dressed in black wadmal. They wear a bodice over their shifts, which is sewed up at the bosom; and above this is placed before with long narrow sleeves reaching down to the wrists. In the opening on the side of the sleeve, they have buttons of chased silver, with a plate fixed to each button; on which, when he buys them to present to his mistress, gets his name engraved along with her; at the top of the jacket a little black collar about 3 inches broad, of velvet or silk, and ornamented with gold cord. The petticoat is short wadmal, and reaches down to the ankles. At the top of it is a girdle of silver or some other metal, to which they fasten an apron of wadmal, ornamented at top with chased silver buttons. On all this they wear an upper dress resembling that of the Swedish peasants, but wider at the bottom; this is close at the neck and wrists, and its breadth shorter than the petticoat. On their feet they wear gold, silver, or brass rings. The head dress consists of several cloths wrapped round the head almost as high again as the face. It is tied fast with a handkerchief, and serves more for warmth than ornament. Girls are not allowed to wear this head dress till they are married. At their weddings they are adorned in a very particular manner: the bride wears, close to the crown of her head-dress, a crown of silver gilt, and two chains round her neck, one of which hangs very low before, and the other rests on her shoulders. She has also a lesser chain, from which she generally hangs a little heart, which may be open to put perfume in it. This dress is worn by the Icelandic women without exception, only the poor have it of coarse wadmal, with ornaments of brass.

(7.) ICELAND, MINERALS IN. Iron ore is found in some parts of the island, and that bearing the name of ore called *Malachitis*. Horrebow found a vein of native silver. A stratum of sulphur is found near Myvatn from 9 inches to 2 feet in thickness, partly of a brown colour, and partly of a deep orange. Immediately over the sulphur is a layer of earth; above that a vitriolic and aluminous crust, and beneath the sulphur a reddish bole. Iceland abounds with pillars of basalt: Dr. Trautson says they have generally from three to five feet in height, and are from 4 to 6 feet in thickness, and are



to 16 yards in length, without any horizontal fissures. But sometimes they are only from six to one foot in height, and they are then very regular, inasmuch that they are sometimes the use of for windows and door-posts. In some cases they only peep out here and there among lava, or more frequently among the tufa; in other places they are quite overthrown, and pieces of broken pillars only make their appearance. Sometimes they extend without interruption for 3 miles in length. In one mountain they have a singular appearance: on the top the pillars lie horizontally, in the middle they are sloping; the lowest are perfectly perpendicular; and in some parts they are bent into a semicircular figure. The matter of the Iceland basalt seems to be the same with that of STAFFA; though in some it is more porous, and inclines to a grey. Some we observed which were of a blackish grey, and consisted of several joints. Another time we observed a kind of porous glassy stone, consequently a lava, which was so distinctly divided, that we were for some time at a loss to determine whether it was basalt or not, though at last we all agreed that it was. Under this head it is proper to take notice of the Iceland *agate* and *crystal*:

1. ICELAND AGATE, a kind of precious stone from the islands of Iceland and Ascension, employed by the jewellers as an agate, though too soft for that purpose. It is supposed to be a volcanic product, being solid, black, and of a glassy texture. When held between the eye and the light, it is transparent and greenish like the glass bottles which contain much iron. In the islands which produce it, such large pieces are met with that they cannot be equalled in any glass-house.

2. ICELAND CRYSTAL. See CRYSTAL, N<sup>o</sup> III, —iii.

3. ICELAND, OCCUPATIONS OF THE NATIVES

The Icelanders breed numbers of cattle, but the coasts the men employ themselves in fishing, both summer and winter. On their return home, when they have cleaned their fish, they give them to their wives, whose care it is to dry them. In winter, when the inclemency of the weather prevents them from fishing, they are obliged to take care of their cattle, and spin wool. In summer, they mow the grass, provide fuel, go in search of strayed sheep and goats, and kill cat. They prepare leather with the *spiraea ulmaria* instead of bark. Some few work in gold and silver, and others in mechanics, in which they are considerable proficient. The women prepare the milk, take care of the cattle, manage the milk and wool, sew, spin, and gather eggs and down. When they work in the evening, they use, instead of an oil-lamp, a lamp with a wick made of *epilobium* in train oil, which is contrived to burn, 4, 6, 8 hours. Among the common people, time is reckoned by the course of the sun, but by the work they have done, which is prescribed by law. A man is to mow as much hay in one day as grows on 30 fathoms of manured soil, or 40 fathoms of land which has not been manured; or to dig 700 pieces of turf, 8 feet long and 3 feet wide. If as much snow falls as reaches to the knees of a man, a man is required daily to clear a

piece of ground sufficient for 100 sheep. A woman is to rake together as much hay as three men can mow, or to weave 3 yards of wadmal a day. A man's wages are 4 dollars and 12 yards of wadmal; those of a woman 4 dollars and 3 yards of wadmal. When men are sent fishing out of the country, there is allowed to each man, by law, from the 15th Sept. to the 14th May, 6 lb. of butter, and 18 lb. of dried fish every week. When they are at home, and can get milk, &c. every man receives only 3 lb. of dried fish and 4 lb. of butter a-week.

(9.) ICELAND, POPULATION AND DISEASES OF. The present number of inhabitants is not above 60,000. The food and manner of life of the Icelanders by no means contribute to their longevity. It is rare indeed to see one exceed the age of 50 or 60; and the greater part are attacked by grievous diseases before middle age. Of these the scurvy and elephantiasis, or leprosy, are the worst. They are also subject to the gout in their hands, owing to their frequent employment in fishing, and handling the wet fishing tackle in cold weather. St Anthony's fire, the jaundice, puerility, and lowness of spirits, are frequent complaints in this country. The small pox also is exceedingly fatal, and several years ago destroyed 16,000 persons. By these diseases, and the frequent famines with which the country has been afflicted, the inhabitants are reduced to a much smaller number than they formerly were.

(10.) ICELAND, PROVISIONS AND MANNER OF LIVING IN. As Iceland produces no kind of grain, the inhabitants have no bread but what is imported; and which being too dear for common use, is reserved for weddings and other entertainments. The following list of their viands is taken from Todd's Letters. 1. Flour of *salgras*, (*lichen islandicus*), or rock-grass. The plant is first washed, and then cut into small pieces by some; though the greater number dry it by fire or in the sun, then put it into a bag in which it is well beaten, and lastly work it into a flour by stamping. 2. Flour of *hemfrg*, (*Polygonum bistorta*), is prepared in the same manner, as well as the two other sorts of wild corn *molar*, (*arundo arvensis*, and *arundo sativum lateribus convolutis*), by separating it from the chaff, pounding, and lastly grinding it. 3. *Surt smeer*, sour butter. The Icelanders seldom use fresh or salt butter, but let it grow sour before they eat it. In this manner it may be kept for 20 years, or even longer; and the Icelanders look upon it as more wholesome and palatable than the butter used among other nations. It is reckoned better the older it grows; and one pound of it then is valued as much as two of fresh butter. 4. *Syrting*, or whey boiled to the consistence of sour milk, and preserved for the winter. 5. Fish of all kinds, dried in the sun and in the air, and either salted or frozen. Those prepared in the last manner are preferred by many. 6. The flesh of bears, sheep, and birds, which is partly salted, partly hung or smoked, and some preserved in casks with sour or fermented whey poured over it. 7. *Misost*, or whey boiled to cheese, which is very good. But the art of making other kinds of good cheese is lost, though

some tolerably palatable is sold in the E. quarter of Iceland. 7. *Brims þring*, bones and cartilages of beef and mutton, and likewise bones of cod, boiled in whey till they are quite dissolved; they are then left to ferment, and are eat with milk. 8. *Sýr*. The curds from which the whey is squeezed are preserved in casks or other vessels; they are sometimes mixed with black crow-berries or juniper-berries, and are likewise eat with new milk. 9. *Syrn*, is sour whey kept in casks, and left to ferment; which, however, is not reckoned fit for use till a year old. 10. *Blenda*, is a liquor made of water, to which a sixth part of the *syrn* is added. In winter, it is mixed with the juice of thyme and of the black crow-berries. 11. They likewise eat many vegetables, some of which grow wild, and some are cultivated; also shell-fish and mushrooms." The Icelanders in general eat three times a-day, at 7 A. M. 2 and 9 P. M. Their common beverage is milk, either warm from the cow or cold, and sometimes boiled; they likewise use butter-milk with or without water. On the coast, they generally drink *blenda* and sour milk; which is sold after it is skimmed at two gths of a rix dollar per cask; some likewise send for beer from Copenhagen, and some brew their own. A few of the principal inhabitants also have claret and coffee. The common people sometimes drink a kind of tea, which they make from the leaves of the *dryas octopetala*, and the *veronica officinalis*.

(11.) ICELAND, TRADE AND REVENUE OF. The exports of Iceland consist of dried fish, salted mutton and lamb, beef, butter, tallow, train-oil, coarse woollen cloth, stockings, gloves, raw wool, sheep-skins, lamb-skins, fox furs of various colours, eider down, feathers, and formerly sulphur; but there is no longer a demand for this mineral. On the other hand, the Icelanders import timber, fishing lines and hooks, tobacco, bread, horse-shoes, brandy, wine, salt, linen, a little silk, and a few other necessities, as well as superfluities for those of superior rank. The whole trade of Iceland is engrossed by a Danish Company, who have an exclusive charter. This company maintains factories at all the harbours of Iceland, where they exchange their foreign goods for the merchandise of the country; and as the balance is in favour of the Icelanders, pay the overplus in Danish money, the only current coin in this island. All their accounts and payments are adjusted according to the number of fish: two pounds of fish are worth two skillings in specie, and 48 fish amount to one rixdollar. A Danish crown is computed at 30 fish: what falls under the value of 25 fish cannot be paid in money; but must be bartered either for fish or roll tobacco, an ell of which is equal to one fish. The weights and measures are nearly the same with those used in Denmark. The Icelanders being neither numerous nor warlike, and altogether unprovided with arms, ammunition, garrisons, or fleets, are in no condition to defend themselves from invasion, but depend entirely on the protection of Denmark. The revenue drawn from this island consists of the income of divers estates, an royal demesne, amounting to about 8000 dollars per annum; of the money paid by the company for an exclusive trade, to the value of 20,000 dollars; and of a fixed proportion

in the tythes of fish paid in some particular districts. While the republic of Iceland continued free and independent, ships were sent to all parts of the world. Till very lately, however, no ship belonged to it, the little commerce it enjoyed being monopolized by a Danish company, until in 1786 it was laid open to all the subjects of Denmark. "There is at present (says Mr. Poynt) a revival of the cod fishery on the coast of Iceland from our kingdom. About 2000 vessels have of late sailed from the isle of Thule, and a few from other parts of Great Britain. They are either sloops or brigs from 50 to 80 tons burden. A lug-sail boat, such as is used in the herring fishery, sailed last season from Yarmouth well equipped. The crew consisted of five men from the town, and five more taken in at the Orkneys. They had twelve lines of 120 fathoms each, 200 or 300 hooks; 6 heading knives, and 11 gaffs and 12 splitting knives. They take in 18 tons of fish at Leith, at the rate of 3 tons to every thousand fish; of which 6 or 7,000 are a load for a vessel of this kind. They go to sea about the middle of April; return by the Orkneys to land their catch, and get into their port in the end of August or beginning of September. Pytheas says, that Iceland lies six days sailing from Great Britain. A vessel from Yarmouth was, in the last year, only that time in its voyage from the Orkneys to Iceland. With a fair wind it might be performed in far less time; but the winds about the islands are generally changeable."

(12.) ICELAND, VIKINGLYN'S ACCOUNT OF THE ANCIENT STATE OF. Some curious particulars relative to the ancient state of the island have lately been published by Mr. Poynt, a native of the country. Iceland, (he says) in a very considerable space of time, viz. from the beginning of the 10th to the middle of the 13th century, was under a republican form of government. At first the father, or head of every family, was an absolute sovereign; but in the progress of population and improvement, it became necessary to form certain regulations for the settlement of disputes concerning the frontiers of different districts. For this purpose the heads of the families concerned assembled themselves, and formed the nucleus of a republic. In the mean time they carried on a prosperous trade to different parts; trading even to the Levant, and to Constantinople, at that time celebrated as the only seat of literature in the world. Deputies were likewise sent from the island over land to that capital, for the improvement of their laws and civilization; and this whole century before the first crusade. In the ancient Icelandic laws, therefore, we meet the evident traces of those of the Greeks and Romans. For example, besides a body of laws which were written every third year to the people, they had two men chosen annually by the heads of families with consular power, not only to enforce the laws then in being, but when these proved deficient, to act as necessity required. These laws did not inflict capital punishments upon any person. Murderers were banished to the coast; that is, to the interior and uncultivated parts of the island; and no person was allowed to approach them within a certain number of fathoms. In cases of homicide

nt for lesser crimes, the friends of the offender re allowed to supply him with necessaries. The prit, however, might be killed by any person found him without his bounds; and he might n be hunted and destroyed in his sanctuary pro- ed he did not withdraw himself from the island un a year after his sentence, which it was sup- ed he might accomplish by means of the annu- arrival and departure of ships. Every man's son was free until he had forfeited his rights by a crime against society; and so great was their zest for independence, that much indulgence s allowed for the power of passion. If any pro- dng word or behaviour had been used, no pu- nment was inflicted on the party who resented even though he should have killed his adver- y. By the laws, the poor were committed to protection of their nearest kindred, who had ight to their labour as far as they were able work, and afterwards to indemnification if poor person should acquire any property. dren were obliged to maintain their parents heir old age; but if the latter had neglected to e them good education, they were absolved m this duty.

13) ICELAND, VOLCANOS, AND DREADFUL PTIONS IN. Iceland is noted for its volcanoes, ich seem to be more furious than any others discovered. Indeed, from the latest accounts, ould seem that this miserable country were continued volcano. Mount Hecla has been mmonly supposed to be the only burning moun- , or at least the principal one, in the island.

HECLA. It has indeed been more taken no- of than many others of so great extent, part- um its having had more frequent eruptions n any other, and partly from its situation, ich exposes it to the sight of ships sailing to euland and N. America. But in a list of e- tions published in the appendix to *Pearson's Br Zoology*, it appears that out of 51 remark- e ones, only one third have proceeded from cla, the other mountains being no less active in work of destruction than this. These erup- s take place in the mountains covered with ice, ich the inhabitants call JOGULS. Some of these appears from a large map of Iceland made by er of Frederick V. in 1734, have been swallow- up. The great lakes in this country have pro- ly been occasioned by the sinking of such moun- s, as similar instances are met with in other es. The great Icelandic lake called MYVATU m to have been one. Its bottom is entirely sed of lava, divided by deep cracks, which ter during winter a great quantity of trout. s now only 30 feet deep; but originally was ch deeper, having been nearly filled up in 1718 m eruption of the great mountain *Krafla*. The stream took its course towards *Myvatn*, and into it with a horrid noise, which continued 1730. "The mountains of Iceland (says Mr nant) are of two kinds, primitive and posterior. : former consist of strata usually regular, but etimes confused. They are formed of differ- sorts of stone without the least appearance of

Some are composed of sand and free stone, ofiles or chert, flaty or flible stone, and va- s kinds, of earth or bole, and flatitiz; diff-

rent sorts of *breccia* or conglutinated stones; jaf- pers of different kinds, Iceland crystal; the com- mon rhomboid sparum, chalcedonies stratified, and *beryard*; zeolites of the most elegant kinds; crystals, and various other substances that have no relation to volcanoes. These primitive mountains are those called JOGULS, and are higher than the o- thers. One of them, called *Æfian* or *Rias*, is 6000 feet high. It seems to be composed of great and irregular rocks of a dark grey colour, piled on each other. Another, called *Bamborg*, is about 3000 feet high; the *Snaefeld Jokul*, 2287 yds. the *Snaefeldnas* or promontory of *Snaefeld* is from 300 to 400 fathoms. *Hornstrand*, or the coast by the N. Cape Nord is very high, from 300 to 400 fathoms. The rocks of *Drango* are 7 in number, of a pyra- midal figure, rising out of the sea at a small dis- tance from the cliffs, 2 of which are of a vast height, and have a most magnificent appearance. Eastward from the *Snaefeld* begins the *Risberg*, soaring to a vast height; many parts of which have felt the effects of fire, and in some of the melted rocks are large cavities. *Baldaklebbur*, a rock at one end of this mountain, is also volcanic, and has in it a great cavern hung with *salathite*. The name of SOLVANAMAR is given to a tremen- dous range of volcanic rocks, composed entirely of flags, and covered in the season with sea-sow. It would be endless, however, to mention all the places which bear the marks of fire in various forms, either by having been vitrified, changed into a fiery colour, ragged and black, or bear the marks of having run for miles in a sloping course towards the sea." These volcanoes, though so dreadful in their effects, seldom begin to throw out fire without giving warning. A subterrane- ous rumbling noise, heard at a considerable dis- tance, precedes the eruption for several days, with a roaring and cracking in the place from whence the fire is about to burst forth; many fiery mete- ors are observed, but generally unattended with any violent concussion of the earth, though some- times earthquakes, of which several instances are recorded, have accompanied these dreadful con- flagrations. The drying up of small lakes, streams, and rivulets, is also considered as a sign of an im- pending eruption; and it is thought to hasten the eruption when a mountain is so covered with ice, that the holes are stopped up through which the exhalations formerly found a free passage. The immediate sign is the bursting of the mass of ice with a dreadful noise; flames then issue forth from the earth, and lightning and fire balls from the smoke; stones, ashes, &c. are thrown out to vast distances. Olafsen relates, that, in an eruption of *Kattla- ginn* in 1755, a stone weighing 290 lbs. was thrown to the distance of 34 English miles. A quantity of white pumice stone is thrown up by the boiling waters; and it is conjectured with great probabi- lity, that the latter proceeds from the sea, as a quantity of salt, sufficient to load several horses, has frequently been found after the mountain has ceased to burn. Among the numberless ravages of so many dreadful volcanoes, which from time immemorial have contributed to render this dreary country still less habitable than it is from the cli- mate, we shall only give an account of that which happened in 1783, and which from its violence

known to be unparallelled in history. The first signs were observed on the 1st of June by a trembling of the earth in the western part of the province of *Schottland*. It increased gradually to the 15th, and became at last so great that the inhabitants quitted their houses, and lay at night in tents on the ground. A continual smoke was perceived rising out of the earth in the northern and uninhabited parts of the country. Three *fire spouts*, as they were called, broke out in different places, one in *Ulfersdal*, a little E. of the *Skepta*; the other two were a little W. of the *Jouragylot*. The *SKEPTA* rises in the NE. and running first W. and then South falls into the sea in a SE. direction. Part of its channel is confined for about 24 English miles, and is in some places 300 fathoms deep, in others 200 or 150, and its breadth in some places 200, 50, or 40 fathoms. Along the whole of this part of its course the river is very rapid, though there are no considerable cataracts or falls. There are several other such confined channels, but this is the most considerable. The 3 fire spouts, or streams of lava, which had broke out, united into one, after having risen a considerable height into the air, arriving at last at such an amazing altitude as to be seen at the distance of more than 200 English miles; the whole country, for double that distance, being covered with a smoke not to be described. On the 8th of June this fire was first visible. Vast quantities of sand, ashes, and other volcanic matters were ejected, and scattered over the country by the wind. The atmosphere was filled with sand, brimstone, and ashes, in such a manner as to occasion continual darkness; and considerable damage was done by the pumice stones which fell, red hot, in great quantities. Along with these a tenacious substance like pitch fell in vast quantity; sometimes rolled up like balls, at other times like rings or garlands, which proved no less destructive to vegetation than the other. This shower having continued for three days, the fire became very visible, and at last arrived at the amazing height above mentioned. Sometimes it appeared in a continued stream, at others in flashes or flames seen at the distance of 30 or 40 Danish miles, (180 or 240 English,) with a continual noise like thunder, which lasted the whole summer. The same day that the fire broke out there fell a vast quantity of rain, which running in streams on the hot ground tore it up in large quantities, and brought it down upon the lower lands. This rain water was much impregnated with acid and other salts, so as to be highly corrosive, and occasion a painful sensation when it fell on the hands or face. At a greater distance from the fire the air was excessively cold. Snow lay upon the ground 3 feet deep in some places; and in others there fell great quantities of hail, which did very much damage to the cattle and every thing without doors. Thus the grass and every kind of vegetable in those places nearest the fire was destroyed, being covered with a thick crust of sulphurous and salty matter. Such a quantity of vapour was raised by the contest of the two adverse elements, that the sun was darkened and appeared like blood, the whole face of nature seeming to be changed; and this obscurity seems to have reached as far as Great Britain; for during the

whole summer of 1783, an obscurity reigned throughout all parts of this island; the sun being clouded with a continual haze, that prevented the sun from appearing within the horizon. The dreadful scene above described, did in Iceland for several days; the whole country was laid waste, and the inhabitants fled every one to the remotest parts of their miserable country to seek for safety from the fury of the expected tempest. On the first breaking out of it, the *Skepta* was considerably augmented, on the E. side of which one of the fire spouts was located; and a similar overflow of water was observed in the great river *Piorra*, which runs into the sea a little E. of a town called *Orustalla*, into which another river, called *Tuna* falls, after having run through a large tract of barren uncultivated land. But on the 15th Jan. the waters of the *Skepta* were lessened, and in less than 24 hours totally dried up. The following, a prodigious stream of liquid and hot lava, which the fire spout had ejected, ran down the channel of the river. The burning torrent not only filled up the channel, but, overflowing the banks, spread itself over a whole valley, covering all the low ground and neighbourhood; and not having any sufficient outlet to empty itself by, it rose to a vast height so that the whole adjacent country was covered, and some of the lower hills covered. The hills are not continued in a long chain, but broken, and between them run little rivulets; besides filling up the whole valley in which the *Skepta* ran, the fiery stream spread itself a considerable distance on each side, getting up between the hills, and laying all the adjacent country under fire. The spouts still continued to supply fresh quantities of inflamed matter, lava took its course up the channel of the river, overflowing all the grounds above, as it did on those below the place whence it issued. The river was dried up before it, and at last it was stopped by the hill whence the *Skepta* rises. Having now no proper outlet, it rose to a prodigious height, and overflowed the village of *him*, consuming the houses, church, and every thing that stood in its way; though the high ground on which this village stood seemed to expose it to no danger. The fiery lake still increasing, got itself out in length and breadth for about 15 English miles; and having converted the tract of land into a sea of fire, it stretched toward the E. getting vent again by the *Skepta*, rushed down the channel with great impetuosity. It was confined between the narrow banks of that river about 6 English miles; but coming at last to a more open place, it poured forth in prodigious torrents with amazing velocity and force, pouring itself now towards the S. turning up the coast and carrying on its surface flaming wood and whatsoever it met with. In its course it laid out another large district of land. The ground where it came was cracked, and sent forth great quantities of steam long before the fire reached it; and every thing near the lake was either burnt up or reduced to a fluid state. In this situation it remained from the 15th of June to the 15th of August; after which the fiery lake was



ad itself, though it continued to burn; and in any part of the surface acquired a crust by lying. It was quickly broken by the fire from below; and this tumbling down among the melt-substance, was tossed about with prodigious force; and in many parts of its surface, small pits or at least ebullitions were formed, which continued for some length of time. In other directions this dreadful inundation proved no less destructive. Having run through the narrow part of the channel of Skapta as early as the 14th of June, it stretched out towards the W. and SW. flowing all the flat country, and its edge being no less than 70 fathoms high at the time it came out of the channel of the river. Continuing its destructive course, it overflowed a number of villages, running in every direction where it could find a vent. In one place it came to a great catastrophe of the Skapta, about 14 fathoms high, over which it precipitated with tremendous noise, and down in great quantities to a very considerable distance. In another place it stopped up the channel of a large river, filled a great valley, and destroyed two villages by approaching only within 10 fathoms of them. Others were overflowed by inundations of water proceeding from the rivers which had been stopped in their courses; and at last all the passages on the S. E. and W. being stopped, and the spouts still sending up incredible quantities of fresh lava, it burst out to the S. and NE. spreading over a tract of land 48 m. long and 16 broad. Here it dried up the rivers *Sa* and *Abasjrdi*; but even this vast effusion being insufficient to exhaust the subterraneous fluid fire, a new branch took its course for about 10 miles down the channel of the *Dverfissliet*, when coming again to an open country, it formed what

Von Troll calls a small lake of fire, about 12 miles long and 6 broad. At last, however, this lava also stopped on the 16th of August; the fiery fountains ceased to pour forth new supplies, and this most astonishing eruption came to a period. The whole extent of ground covered by this dreadful inundation was computed at no less than 90 miles long and 42 broad; the depth of the lava being from 16 to 30 fathoms. Twelve towns were dried up, 30 or 31 villages were destroyed, and 124 people lost their lives. But this was only the extent on the S. E. and W. for that towards the N. being over uninhabited land, where nobody cared to venture, was not exactly known. Some hills were covered by this lava; others were melted down by its heat; so that the whole had the appearance of a sea of red-hot melted metal. After this eruption two new islands were thrown up from the bottom of the sea. One, about 3 miles in circumference, and about one in height, made its appearance in 1784, where there were formerly 100 fathoms of water. It was about 100 miles SW. of Iceland, and 48 from a cluster of small islands called *Groefugla*. It continued for some time to burn with great violence, sending up prodigious quantities of pumice stones, sand, &c. like other volcanoes. The other lay to the W. between Iceland and Greenland. It burnt day and night without intermission for a considerable time; and was also very high, and larger than the former. One or both of these islands have

however been since swallowed up. All the time of this great eruption, and for a considerable time after, the whole atmosphere was loaded with smoke, steam, and sulphureous vapours. The sun was sometimes wholly invisible; and when it could be seen was of a reddish colour. Most of the fisheries were destroyed; the banks where the fish used to resort being so changed, that the fishermen could not know them again; and the smoke was so thick, that they could not go far out to sea. The rain water, falling through this smoke and steam, was so impregnated with salt and sulphureous matter, that the hair and even the skins of cattle were destroyed; and the whole grass was so covered with soot and pitchy matter, that what had escaped the destructive effects of the fire became poisonous: so that the cattle died for want of food, or perished by eating those unwholesome vegetables. Nor were the inhabitants in a much better situation: many of them having lost their lives by the poisonous qualities of the smoke and steam with which the whole atmosphere was filled. Before the fire broke out in Iceland, there is said to have been a very remarkable eruption in the uninhabited parts of Greenland; and that in the northern parts of Norway, the fire was visible for a long time. A considerable quantity of ashes, sand, and other volcanic matters, fell at Faro, which covered the whole surface of the ground whenever the wind blew from Iceland, though the distance is not less than 480 miles. Ships sailing betwixt Copenhagen and Norway were frequently covered with ashes and sulphureous matter, which stuck to the masts, sails, and decks, besmearing them all over with a pitchy substance.

**ICELANDERS**, the inhabitants of Iceland. See **ICELAND**, § 4, 6, 7, 9, 12.

**ICELANDIC**, *adj.* Of or from Iceland.

**ICE-MARERS**, *n. s.* Persons who make ice in the E. Indies. See **ICE**, § 6.

**ICENI**, an ancient nation of S. Britain, who inhabited the countries now called Suffolk, Norfolk, Cambridgeshire, Huntingdonshire, and the Isle of Ely.

**ICE-PLANT**. See **MUSEMBRYANTHEMUM**.

**ICE VALLEYS**. See **GLACIERS**, § 1.

**ICH DIEN**. See **HERALDRY**, CHAP. IV. § 27. H.

**ICHE**, a town of France, in the dep. of Vosges, 4 miles SSE. of Marche, and  $4\frac{1}{2}$  NNE. of Chastillon sur Saone.

(1.) **ICHNEUMON**, *n. s.* [*ἰχνημὼν*.] A small animal that breaks the eggs of the crocodile.

(2.) **ICHNEUMON**, in zoology. See **VIVERRA**.

(3.) **ICHNEUMON**, the **ICHNEUMON FLY**, in entomology, a genus of flies of the hymenoptera order. The mouth is armed with jaws, without any tongue; the antennae have above 30 joints; the abdomen is generally petiolated, joined to the body by a pedicle or stalk; the tail is armed with a sting, inclosed in a double valved cylindrical sheath; the wings are lanceolated and plain. This genus is very numerous. See *Pl.* 192, fig. 5. In *Ormeau's* edit. of the *Syst. Nat.* 415 species are enumerated. They are divided into families, from the colour of their scutellum and antennae, as follow: 1. Those with a whitish scutcheon, and antennae annulated with a whitish band. 2. Those which have a white scutcheon and antennae entirely black. 3. With

a scutcheon of the same colour as the thorax; the antennæ encompassed with a fillet. 4. With a scutcheon of the same colour as the thorax; the antennæ black and setaceous. 5. With setaceous clay-coloured antennæ. 6. With small hyaline antennæ, and the abdomen oval and slender. One striking character of these species of flies is the almost continual agitation of their antennæ. The name *Ichneumon* has been applied to them, from the service they do by destroying caterpillars, plant-lice, and other insects; as the ichneumon or mangouste destroys the crocodiles. The variety to be found in the species of ichneumons is prodigious: among the smaller species there are males who perform their amorous preludes in the most passionate and gallant manner. The posterior part of the females is armed with a wimble, visible in some species, no ways discoverable in others; and that instrument, though so fine, is able to penetrate through mortar and plaster: the structure of it is more easily seen in the long wimbled fly. The food of the family to be produced by this fly is the larva of wasps or mason bees: for it so soon-er espies one of those nests, but it fixes on it with its wimble and bores through the mortar of which it is built. The wimble itself, of an admirable structure, consists of three pieces; two collateral ones, hollowed out into a gutter, serve as a sheath, and contain a compact, solid, dentated stem, along which runs a groove that conveys the egg from the animal, who supports the wimble with its hinder legs, lest it should break; and by a variety of movements, which it dexterously performs, it bores through the building, and deposits one or more eggs, according to the size of the ichneumon, though the largest drop but one of two. Some agglutinate their eggs upon caterpillars; others penetrate through the caterpillars' eggs, though very hard, and deposit their own in the inside. When the larva is hatched, its head is so situated, that it pierces the caterpillar and penetrates to its very entrails. These larvæ pump out the nutritious juices of the caterpillar, without attacking the vitals of the creature, who appears healthy, and even sometimes transforms itself to a chrysalis. It is not uncommon to see those caterpillars fixed upon trees, as if they were sitting upon their eggs; and it is afterwards discovered that the larvæ, which were within their bodies, have spun their threads, with which, as with cords, the caterpillars are fastened down, and so perish miserably. The ichneumons performed much special service in the years 1731 and 1732: by multiplying in the same proportion as the caterpillars did, their larvæ destroyed more of them than could be effected by human industry. Those larvæ, when on the point of turning into chrysalids, spin a silky cocoon. Nothing is more surprising and singular than to see those cods leap when placed on the table or hand. Plant-lice, the larvæ of the curculiones, and spiders' eggs, are also sometimes the cradle of the ichneumon fly. Carcasses of plant-lice, void of motion, are often found on rose tree leaves; they are the habitation of a small larva, which, after having eaten up the entrails, destroys the springs and inward economy of the plant-lice, performs its metamorphosis under shelter of the pellicle which enfolds it, contrives itself a small cir-

cular outlet, and falls forth into open air. They are ichneumons in the woods, who see and spiders, run them through with their sting, in them to pieces, and thus average the whole race of flies of so formidable a foe: others, delicate wings (and those are females), deposit their eggs in spiders' nests. The ichneumon of the baker or sweet briar sponge, and that of the rose perhaps only deposit their eggs in those places, because they find other insects on which they live.

(4.) \* *ICHNEUMONFLY*, *n. f.* A sort of Ichneumon. The generation of the *ichneumonfly* is in the larva of caterpillars, and other nymphs of insects. *Derham's Physic. Theol.*

(1.) \* *ICHNOGRAPHY*, *n. f.* [*ἰχθύνω* and *γραφία*.] The groundplot.—It will be more intelligible to have a draught of each front in a paper by itself, and also to have a draught of the groundplot or ichnography of every story in a paper by itself. *Arch.*

(2.) *ICHNOGRAPHY*, in perspective, (from *ἰχθύνω*, to write, and *γραφία*, to write.) is the view of a thing cut off by a plane, parallel to the horizon, just at the base of it.

(3.) *ICHNOGRAPHY*, among painters, is a description of images or of ancient statues in marble and copper, of busts and statues, of paintings in fresco, mosaic works, and other pieces of miniature.

*ICHOGANS*, the grand signior's page living in the seraglio. These are the children of Christian parents, either taken in war, or sent as presents from the victorious conquerors of distant provinces; they are the most lovely, beautiful, and well made that can be met; and are always reviewed and approved of by the grand signior himself before they are admitted to the seraglio of Pera, Constantinople, or Adrianople, the colleges where they are educated, and fitted for employments, according to the orders of the court entertainers of them.

(1.) \* *ICHOR*, *n. f.* [*ἰχρὸς*.] A thin watery moveable serum. *Quincy*.—Milk, drawn from some animals that feed only upon flesh, will be more apt to turn rancid and putrify, acquiring first a saline taste, which is a sign of putrefaction, and then it will turn into an *ichor*. *Arbuthnot*.

(2.) *ICHOR*, in surgery, is sometimes used for a thicker kind of humour flowing from ulcers, called also *sanies*.

\* *ICHOROUS*, *adj.* (from *ichor*.) Serous; watery; thin; undigested.—The lung growth is reputed to a superficial sanious or *ichorous* excoriation. *Harvey on Consumption*.—The pus from an ulcer of the liver, growing thin and *ichorous*, corrodes the vessels. *Arbuthnot on Dropsy*.

*ICHTERHAUSEN*, a town of Upper Saxony, in Saxe Gotha, 12 miles SSE. of Gotha.

(1.) *ICHTHYOCOLLA*, *n. f.* [*ἰχθύς*, fish, and *κόλλα*, glue.] Preparation from the fish named *ayth*. See *ADVERSUS*, N° 1.

(2.) *ICHTHYOCOLLA*, METHOD OF MAKING.—The method of making isinglass was long a secret in the hands of the Russians: but was discovered a few years ago, and a full account of it published by Humphrey Jackson, Esq; in the 63d vol. of the *Philos. Trans.* "All authors (he says) who have hitherto delivered processes for making isinglass."

colla, fish-glue, or isinglass, have greatly mistaken both its constituent matter and preparation." In proof of this he quotes the process of a chemist, who (he thinks) is the principal author in the rest have copied. After describing the process of Pomel directed, "As to the manner of making isinglass, the finewy parts of the fish are boiled in water till all of them be dissolved that will dissolve; then the gluey liquor is strained, and set cool. Being cold, the fat is carefully taken off, the liquor itself boiled to a just consistency, cut to pieces, and made into a twist, bent in the form of a crescent, as commonly sold; then it is upon a string and carefully dried." "From this account, (says Mr Jackson) it might be rationally concluded, that every species of fish which contained gelatinous principles would yield isinglass; but, adds he, "relying too much upon authority, I found myself constantly disappointed. Glue, not isinglass, was the result of the process; and although, in the same view, my journey to Russia proved fruitless, yet a steady perseverance in the research proved not only successful as to this object, but, in the pursuit, to discover a resinous matter plentifully procurable from the British fisheries, which has been found by my experience to answer similar purposes. It was no longer a secret, that our lakes and rivers in N. America are stocked with immense quantities of fish, said to be the same species with those in Muscovy, and yielding the finest isinglass. Artificial heat is necessary to the production of isinglass, neither is the matter dissolved for this purpose; for, as the continuity of its fibres would be destroyed by solution, the mass would become brittle in drying, and snap short asunder, which never happens in the case with glue, but never with isinglass. The latter, indeed, may be resolved into water with boiling water; but its fibrous recombination would be found impracticable afterwards, as its fibrous texture is one of the most distinguishing characteristics of genuine isinglass. A deduction that an imperfect solution of isinglass, called *fining* by the brewers, possessed a peculiar property of clarifying malt liquors, induced me to attempt its analysis in cold subacid menstrua. One ounce and an half of good isinglass, steeped a few days in a gallon of stale beer, was filtered into good fining, of a remarkably thick consistence: the same quantity of glue, under the same treatment, yielded only a mucilaginous liquid resembling diluted gum water, which, instead of clarifying beer, increased both its tenacity and turbidness, and communicated other properties in no respect corresponding with those of the fining. On combining three spoonfuls of a solution of isinglass with a gallon of malt beer, in a tall cylindrical glass, a vast number of small masses became presently formed, by the mutual attraction of the particles of isinglass and the feculencies of the beer, which, increasing in magnitude and specific gravity, arranged themselves accordingly, and fell in a combined state to the bottom, through the well-known laws of gravitation; for, in this case, there is no elective attraction, as some have imagined, which bears the analogy with what frequently occurs in chemical decompositions. If what is commercially

termed *long* or *short stapled isinglass* be steeped a few hours in fair cold water, the entwisted membranes will expand, and reassume their original beautiful hue, and, by a dexterous address, may be perfectly unfolded." (He adds in a note, that "if the transparent isinglass be held in certain positions to the light, it often exhibits beautiful prismatic colours.") "By this simple operation, (continues Mr Jackson,) we find that isinglass is nothing more than certain membranous parts of fishes, divested of their native mucosity, rolled and twisted into the forms above mentioned, and dried in open air. The sounds, or air-bladders, of fresh-water fish in general, are preferred for this purpose, as being the most transparent, flexible, delicate substances. These constitute the finest sorts of isinglass; those called *bead* and *ordinary stapled*, are made of the intestines, and probably of the peritonæum of the fish. The *belluoa* yields the greatest quantity, as being the largest and most plentiful fish in the Muscovy rivers; but the sounds of all fresh water fish yield, more or less, fine isinglass, particularly the smaller sorts, found in prodigious quantities in the Caspian Sea, and several hundred miles beyond Astracan, in the Volga, Yaik, Don, and even as far as Siberia, where it is called *kle* or *kla* by the natives, which implies a glutinous matter; it is the basis of the Russian glue, which is preferred to all other kinds for its strength. The sounds, which yield the finer isinglass, consist of parallel fibres, and are easily rent longitudinally; but the ordinary sorts are found composed of double membranes, whose fibres cross each other obliquely, resembling the coats of a bladder: hence the former are more readily pervaded and divided with subacid liquors; but the latter, through a peculiar kind of interwoven texture, are with great difficulty torn asunder, and long resist the power of the same menstruum; yet, when duly resolved, are found to act with equal energy in clarifying liquors. Isinglass receives its different shapes in the following manner: The parts of which it is composed, particularly the sounds, are taken from the fish while sweet and fresh, slit open, washed from their slimy *Ardes*, divested of every thin membrane which envelopes the sound, and then exposed to stiffen a little in the air. In this state, they are formed into rolls about the thickness of a finger, and in length according to the intended size of the staple: a thin membrane is generally selected for the centre of the roll, round which the rest are folded alternately, and about half an inch of each extremity of the roll is turned inwards. The due dimensions being thus obtained, the two ends of what is called *short stapled* are placed together with a small wooden peg; the middle of the roll is then pressed a little downwards, which gives it the resemblance of a heart shape; and thus it is laid on boards, or hung up to dry. The sounds, which compose the *long stapled*, are longer than the former; but the operator lengthens this sort at pleasure, by interfolding the ends of one or more pieces of the sound with each other. The extremities are fastened with a peg, like the former; but the middle part of the roll is bent more considerably downwards; and, to preserve the shape of the three obtuse angles thus formed, a piece of

round

round stick about a quarter of an inch diameter, is fastened in each angle with small wooden pegs, in the same manner as the ends. In this state, it is permitted to dry long enough to retain its form, when the pegs and sticks are taken out, and the drying completed; lastly, the pieces of isinglass are colligated in rows, by running packthread through the peg holes, for convenience of package and exportation. The membranes of the book sort, being thick and refractory, will not admit a similar formation with the preceding; the pieces, therefore, after their sides are folded inwardly, are bent in the centre, in such manner that the opposite sides resemble the cover of a book, whence the name; a peg being thus run across the middle, fastens the sides together, and thus it is dried like the former. This sort is interleaved, and the pegs run across the ends, the better to prevent its unfolding. *Cake isinglass* is formed of the fragments of the Riple sorts, put into a flat metalline pan, with a very little water, and heated just enough to make the parts cohere like a pancake when it is dried; but frequently it is overheated, and such pieces are useless in fining. Experience has taught the consumers to reject them. Isinglass is best made in summer, as frost gives it a disagreeable colour, deprives it of weight, and impairs its gelatinous principles; its fashionable forms are unnecessary, and frequently injurious to its native qualities. It is common to find only putrid matter, and even of insects, between the implicated membranes, which, through the inattention of the cellarmen, often contaminate wines and malt liquors in the act of clarification. It may be manufactured as follows: the sounds of cod and ling bear great analogy to those of the *acipenser* genus. The Newfoundland and Iceland fishermen split open the fish as soon as taken, and throw the back bones, with the sounds annexed, in a heap; but previous to incipient putrefaction, the sounds are cut out, washed from their slimes, and salted for use. In cutting out the sounds, the intercostal parts are left behind, which are much the best; the Iceland fishermen are so sensible of this, that they beat the bone upon a block with a thick stick, till the *pockets*, as they term them, come out easily, and thus preserve the sound entire. If the sounds have been cured with salt, that must be dissolved by steeping them in water before they are prepared for isinglass; the fresh sound must then be laid upon a block of wood, whose surface is a little elliptical, to the end of which a small hair-brush is nailed, and with a saw knife the membranes on each side of the sound must be scraped off. The knife is rubbed upon the brush occasionally to clear its teeth; the pockets are cut open with scissars, and perfectly cleansed of the mucous matter with a coarse cloth; the sounds are afterwards washed a few minutes in lime water to absorb their oily principle, and last-

ly in clear water. They are then laid upon a dry in the air; but if intended to resemble foreign isinglass, the sounds of cod will only do; of that called *Isop*, but those of ling both do. The thicker the sounds are, the better the isinglass, colour excepted; but that is immaterial to the brewer, who is its chief consumer. Isinglass resolves into fining, like the other sorts in subacid liquors, as stale beer, cyder, &c. &c. and in equal quantities produces similar effects upon turbid liquors, except that it falls faster and closer to the bottom of the vessel, as was demonstrated in tall cylindrical glasses; but here isinglass retains the consistency of isinglass in warm weather, owing to the greater tenacity of its native mucilage. Vegetable acids are, in every respect, best adapted to fining; the mineral acids are too corrosive, and even mineral acids are common beverage."

(J.) ICHTHYOCOLLA, PHARMACOPŒIA LONDINENSIS. "During the conversion of isinglass into fining, (says Mr Jackson,) the acidity of the serum seems greatly diminished, at least it is not on account of any alkaline property in isinglass, probably, but by its enveloping the particles. It is likewise reducible into form in alkaline liquors, which indeed are solvent of animal matters; even cold lime-water dissolves it into a pulpy magma. Notwithstanding its inadmissibility as fining, on account of its viscosity, it produces admirable effects in other purposes, on commixture with compositions of lime, &c. for ornamenting walls exposed to vicissitudes of weather, it adds firmness and tenacity to the cement; and if common mortar be worked up with this jelly, it soon becomes almost as hard as the brick itself; but, for this purpose, it is more commodiously prepared by dissolving it in cold water, acidulated with lactic acid; in which case, the acid quits the isinglass and forms with the lime a *solacium malleum*; at the same time, the jelly being deprived of its measure of its moisture, through the loss of water, as an indissoluble concrete amongst its particles, dries, and hardens into a firm body; of superior strength and durability are easily comprehended." Isinglass is sometimes used as a cicatrice; and may be given in a thin acrid state of the juices, in the same manner as the vegetable gums and mucilages, regard being to their different disposition to putrefaction. It is subject to the fluor albus take it dissolved in water. See CHEMISTRY, Index.

ICHTHYOGRAPHY, *n. s.* [from *ichthys* and *graphein*] a description of fishes. *Adj.*

ICHTHYOLOGICAL, *adj.* of, or relating to ichthyology.

ICHTHYOLOGIST, *n. s.* [from *ichthys* and *logos*] A writer on fishes; one skilled in ichthyology.

## I C H T H Y O L O G Y.

### DEFINITIONS.

\* ICHTHYOLOGY, *n. s.* [ichthyologos, Fr. *ichthyologie*, from *ichthys* and *logos*.] The

doctrine of the nature of fish.—Some think that camels and sheep, which carry no name in ichthyology. Brown's *Vulgar Errors*.

ICHTHYOLOGY, is otherwise defined, the doctrine of the nature of fish.







fishes, or that branch of zoology which treats fishes. See FISH.

Dr AsH defines this branch of science, "a minute description of fishes;" or, "the doctrine of the nature and properties of fishes."

SECT. I. Of the CLASSIFICATION of FISHES.

FISHES form the 4th class of animals in Linnæus's system. This class he arranges into six orders, under three great divisions; none of which, however, include the cetaceous tribes, or the bale, dolphin, &c. these forming an order of the class MAMMALIA in the Linnæan system. See ZOOLOGY.

Mr Pennant, in his British Zoology, makes a different and very judicious arrangement, by which the cetæ are restored to their proper rank. He distributes fish into three divisions, comprehending six orders. His divisions are, into *Cetaceous*, *cartilaginous*, and *Bony*.

**DIVISION I. CETACEOUS FISH.** The characters are the following: No gills; an orifice on the top of the head, through which they breathe and eject water; a flat or horizontal tail; exemplified in *Plate CXCVIII, fig. 1.* by the Beaked Whale, from *Dal's Hist. Harw. 411. Tab. xiv.* his division comprehends 3 genera; the Whale, the Ichthyotriton, and Dolphin.

**DIV. II. CARTILAGINOUS FISH.** The characters are: Breathing through certain apertures, generally placed on each side the neck; but in some instances beneath, in some above, and from one or two in number on each part, except in the pipe-fish, which has only one; the muscles supported by cartilages instead of bones. Example, the eel-like Dog-fish, *fig. 2. a.* The lateral apertures. The genera are, the Lamprey, Skate, Shark, Fish-eel, Sturgeon, Sun-fish, Lump-fish, Pipe-fish.

**DIV. III. BONY FISH,** includes those whose muscles are supported by bones or spines, which breathe through gills covered or guarded by thin bony plates, open on the side, and dilatable by means of a row of bones on their lower part, each separated by a thin web; which bones are called the *radii branchioslegi*, or the *gill covering rays*. The tails of all the fish that form this division are placed in a situation perpendicular to the body; and this is an invariable character.

The great sections of the Bony Fish into *Apodal*, *Thoracic*, *Jugular*, and *Abdominal*, he copies from Linnæus: who founds this system on a comparison of the ventral fins to the feet of land animals and reptiles; and either from the want of them, or their particular situation in respect to the other fins, establishes his sections.—To render them perfectly intelligible, it is necessary to refer to those several organs of movement, and some other parts, in a perfect fish, or one taken out of the three last sections. In *fig. 4.* (the Haddock), *a.* is the pectoral fins; *b, b.* ventral fins; *c.* anal fins; *d.* caudal fin, or the tail; *e, e, e.* dorsal fins; *f.* bony plates that cover the gills; *g.* branchioslegous rays and their membranes; *h.* lateral or side line.

**SECT. 1. APODAL:** The most imperfect, wanting the ventral fins; illustrated by the Conger, *fig. 1.* This also expresses the union of the dorsal and

anal fins with the tail, as is found in some few fish.—Genera: The Eel, Wolf fish, Launce, Morris, Sword-fish.

**SECT. 2. JUGULAR:** The ventral fins *b.* placed before the pectoral fins *a.*, as in the Haddock, *fig. 4.*—Genera: The Dragonet, Weaver, Codfish, Blenny.

**SECT. 3. THORACIC:** the ventral fins *a.* placed beneath the pectoral fins *b.*, as in the Father-lasher, *fig. 5.*—Genera: The Goby, Bull head, Doree, Flounder, Gilt-head, Wrasse, Perch, Stickleback, Mackerel, Surmullet, Gurnard.

**SECT. 4. ABDOMINAL:** The ventral fins placed behind the pectoral fins, as in the Minnow, *fig. 6.*—Genera: The Loche, Salmon, Pike, Argentine, Atherine, Mullet, Flying fish, Herring, Carp.

SECT. II. Of the STRUCTURE, MOTIONS, and SENSES of FISHES.

NATURALISTS observe an exceeding great degree of wisdom in the structure of fishes, and in their conformation to the element in which they are to live. (See ZOOLOGY.) Most of them have the same external form, sharp at either end, and swelling in the middle, by which they are enabled to traverse the fluid in which they reside with greater ease and velocity. This shape is in some measure imitated by men in vessels designed to sail with the greatest swiftness; but the progress of the swiftest sailing ship is far inferior to that of fishes. Any of the large fishes overtake a ship in full sail with the greatest ease, play round it as though it did not move at all, and can get before it at pleasure.

The chief instruments of motion in fishes have been supposed to be the fins; which in some are much more numerous than in others. A fish completely fitted for swimming with rapidity, is generally furnished with two pair of fins on the sides, and 3 single ones, two above, and one below. But the fish which has the greatest number of fins is not always the swiftest swimmer. The shark is thought to be one of the swiftest, and yet it has no fins on its belly; the haddock seems to be more completely fitted for motion, and yet it does not move so swiftly. Nay, some fishes which have no fins at all, such as lobsters, dart forward with prodigious rapidity, by means of their tail. Hence the instrument of progressive motion, in all fishes, is now concluded to be the tail. The great use of the fins is to keep the body in *equilibrium*: if the fins are cut off, the fish can still swim, but will turn upon its sides or its back, without being able to keep itself in an erect posture as before. If the fish desires to turn, an exertion of the tail turns it about in an instant; but if the tail strikes both ways, then the motion is progressive.

All fishes are furnished with a slimy glutinous matter, which defends their bodies from the immediate contact of the surrounding fluid, and which likewise, in all probability, assists their motion through the water. Beneath this, in many kinds, is found a strong covering of scales, which, like a coat of mail, defends it still more powerfully; and under that, above the muscular parts, lies an oily substance, which also tends to preserve the requisite warmth and vigour.

Fishes are considered by many naturalists as of a nature much inferior to land animals, whether beasts or birds. Their sense of *feeling*, it is thought, must be very obscure on account of the scaly coat of mail in which they are wrapped up. Their sense of *smelling* also, it is said, they can have only in a very small degree. All fishes, indeed, have one or more nostrils; and even those that have not the holes perceptible without, yet have the bones within, properly formed for smelling. But as the air is the only medium we know proper for the distribution of odours, it cannot be supposed that these animals, which reside constantly in the water can be affected by them.

As to *tasting*, they seem to make very little distinction. The palate of most fishes is hard and bony, and consequently incapable of the power of relishing different substances; and accordingly these voracious animals have often been observed to swallow the fisherman's plummet instead of the bait. *Hearing* is generally thought to be totally deficient in fishes, notwithstanding the discoveries of some anatomists who pretend to have found cut the bones designed for the organ of hearing in their heads. They have no voice, it is said, to communicate with each other, and consequently have no need of an organ for hearing.

*Seeing* seems to be the sense of which they are possessed in the greatest degree; and yet even this seems obscure, if we compare it with that of other animals. The eye, in almost all fishes, is covered with the same transparent skin which covers the rest of the head, and which probably serves to defend it in the water, as they have no eyelids. The globe is more depressed anteriorly, and is furnished behind with a muscle which serves to lengthen or flatten it as there is occasion. The crystalline humour, which in quadrupeds is flat and of the shape of a bottom mould, or like a very convex lens, in fishes is quite round, or sometimes oblong. Hence it is thought that fishes are extremely near sighted; and that, even in the water, they can perceive objects only at a very small distance. Hence, (say they,) it is evident how far fishes are below terrestrial animals in their sensations, and consequently in their enjoyments. Even their brain, which in all animals is by some supposed to be of a size proportionate to the understanding, shows that fishes are very much inferior to birds in this respect.

Others argue differently with regard to the nature of fishes.—With respect to the sense of *feeling*, say they, it cannot be justly argued that fishes are deficient, merely because they are covered with scales, as it is possible these scales may be endued with as great a power of sensation as we can imagine. The sense of feeling is not properly connected with *softness* in any organ, more than with *hardness*. A similar argument is urged with regard to *smelling*; for though we do not know how smell can be propagated in water, that is no proof that they are not so. On the contrary, as water is found capable of absorbing putrid effluvia from the air, nothing is more probable than that these putrid effluvia, when mixed with the water, would affect the olfactory organs of fishes, as well as to affect ours when mixed with the air.—With respect to *taste*, it is certain, that fishes are able to distinguish their proper food from what is impro-

per, as well as other animals. But no warm animal seems to be endued with much feeling in this respect; nor would it probably be consistent with that way of promiscuously devouring: every creature that comes within its reach, without which these kinds of animals could not subsist.

With respect to the *HEARING* of fishes, it is urged, that, when kept in a pond, they are made to answer at the call of a whistle or the ringing of a bell; and they will be terrified at a sudden and violent noise, such as thunder, the ringing of guns, &c. and sink to the bottom of the water. Among the ancients, many were of opinion that fishes had the sense of hearing, but they were by no means satisfied about the organs or passages by which they heard. Placutus afterwards discovered some bones in the head of a pike, which had very much the appearance of the organs of hearing, though it could not cover any external passages to them. Ruysschermers, from his experiments and observations, that all fishes have the organs of hearing, and have also passages from without to these organs, though in many species they are not evident, and that even the most minute and obscure these are capable of communicating a tremor or motion to those organs, from sounds distant without. This is likewise asserted by M. Gouan, who gives a particular description of the organs of hearing belonging to several fishes. *Disser. sur l'organe de l'ouïe*, p. 97, et seq. These organs are a set of little bones extremely hard and white, like fine porcelain, which are to be found in the heads of all fishes: the external passages are very small; being scarcely sufficient to admit a hog's bristle; though which can be distinguished in almost all fishes. We cannot be thought an improper medium of knowledge, seeing daily experience shows us that sounds can be conveyed not only through water but through the most solid bodies. (See *ACOUSTICS*.) It seems indeed very difficult to determine the matter by experiment. Mr Gouan, who kept a gold fish in a vase, informed us, that when noise he made, he could neither terrify nor alarm them; he talk'd as loud as he could, putting a piece of paper between his mouth and the vase, to prevent the vibrations from affecting the face, and the fishes still seemed insensible. When the paper was removed, and the sound was full effect on the water, the case was altered, and the fishes instantly sunk to the bottom. This experiment, however, cannot prove that fishes did not hear the sounds before the paper was removed; it only shows that they were alarmed, till a sensible vibration was introduced to the water. The call of a whistle may be supposed to affect the water in a fish pond or vibratory motion; but this certainly must be very obscure; and if fishes can be assembled in this manner when no person is in sight, it may be a demonstration that they actually do hear. See *ZOOLOGY*.

The arguments used against the *sight* of fishes are the weakest of all. Many instances daily occur, show that fishes have a very good sight, not only of objects in the water, but of those in the air. Their jumping out of the



to catch flies is a decisive proof of this; and as they will continue to do in a fine summer morning, even after it is so dark that we cannot distinguish the insects they attempt to catch.

CT. III. Of the BREATHING, LONGEVITY, GENERATION, VORACITY and VAST PROLIFICNESS of FISHES.

THOUGH fishes are formed for living entirely in the water, yet they cannot subsist without air. On this subject Mr. Huxley made several experiments, which are recorded in the *Philos. Trans.* In the first experiment he employed three gudgeons; a species that are very lively in the water, and can live a considerable time out of it. Three of them were put in a glass vessel with about three pints of fresh water, which was designed as a standard to compare the others by. Into another glass, of the same quantity of water, were put three more gudgeons, and thus the water filled the glass to the very brim. Upon this he screwed down a brass plate with a leather below, to prevent any communication between the water and the external air; and, that it might the better resemble a pond used over, he fastened as little air as possible to remain on the surface of the water. A 3d glass with the same quantity of water put into it; which, first by boiling, and then by continuing it a while in a vacuum, was purged of its air as well as possible; and into this also were put three gudgeons. In about half an hour, the fishes in the water from whence air had been exhausted, began to discover some signs of uneasiness by a more than ordinary motion in their mouths and gills. Those who had no communication with the external air, would at this time also frequently ascend to the top, and suddenly swim down again; and in this state they continued for a considerable time, without any sensible alteration. About 3 hours after this observation, the fishes in the exhausted water were not so active as before, upon taking the glass which contained them. In 3 hours more the included fishes lay all at the bottom of the glass with their bellies upwards; nor could they be made to shake their fins or tail by any motion given to the glass. They had a motion with their mouths, however, which showed that they were not perfectly dead. On uncovering the vessel, they revived in 2 or 3 hours, and were perfectly well next morning; at which time those in the exhausted water were also recovered. The vessel containing these last being put under the receiver of an air pump, and the air exhausted, they all instantly died. They continued, at the top while the air remained exhausted, but sunk to the bottom on the admission of the atmosphere.

The use of air to fishes is very difficult to be explained; and indeed their method of obtaining the supply of which they stand constantly in need, is not easily accounted for. The motion of the gills in fishes is certainly analogous to our breathing, and seems to be the operation by which they separate the air from the water. Their manner of breathing is as follows. The fish first takes a quantity of water by the mouth, which is driven to the gills; these close, and keep the water which is swallowed from returning by the mouth, while

the bony covering of the gills prevents it from going through them till the animal has drawn the proper quantity of air from it: then the bony covers open, and give it a free passage; by which means also the gills are again opened, and admit a fresh quantity of water. If the fish is prevented from the free play of its gills, it soon falls into convulsions, and dies. But though this is a pretty plausible explanation of the respiration of fishes, it remains a difficulty not easily solved what is done with this air. There seems to be no receptacle for containing it, except the air bladder or swim-bag, which, by the generality of modern philosophers, is supposed not to answer any vital purpose, but only to enable the fish to rise or sink at pleasure.

The AIR BLADDER is a bag filled with air, composed sometimes of one, sometimes of two, and sometimes of three divisions, situated towards the back of the fish, and opening into the maw or the gullet. The use of this in raising or depressing the fish, is proved by the following experiment. A carp being put into the air pump, and the air exhausted, the bladder bursts by the expansion of the air contained in it; after which the fish can no more rise to the top, but ever afterwards crawls at the bottom. The same thing also happens when the air bladder is pricked or wounded in such a manner as to let the air out; in these cases also the fish continues at the bottom, without a possibility of rising to the top. From this it is inferred, that the use of the air bladder is, by swelling at the will of the animal, to increase the surface of the fish's body, and thence diminishing its specific gravity, to enable it to rise to the top of the water, and to keep there at pleasure. On the contrary, when the fish wants to descend, it is thought to contract the air bladder; and being thus rendered specifically heavier, it descends to the bottom.

Ancient zoologists were of opinion, that the air bladder in fishes served for some purposes essentially necessary to life; and Dr. Priestley also conjectures, that the rising or depressing the fish is not the only use of these air bladders, but that they also may serve some other purposes in the economy of fishes. There are many arguments induced to be used on this side of the question: the most conclusive of which is, that all the cartilaginous kind of fishes want air bladders, and yet they rise to the top or sink to the bottom of the water without difficulty; and though most of the eel kind have air bladders, yet they cannot raise themselves in the water without great difficulty.

Fishes are remarkable for their LONGEVITY. "Most of the disorders incident to mankind (says BACON) arise from the changes and alterations in the atmosphere; but fishes reside in an element little subject to change: theirs is an uniform existence; their movements are without effort, and their life without labour. Their bones, also, which are united by cartilages, admit of indefinite extension; and the different sizes of animals of the same kind, among fishes, is very various. They still keep growing: their bodies, instead of suffering the rigidity of age, which is the cause of the natural decay of land animals, still continue in-

creasing with fresh supplies; and as the body grows, the conduits of life furnish their force in greater abundance. How long a fish, that seems to have scarce any bounds put to its growth, continues to live, is not ascertained: perhaps the life of a man would not be sufficient to measure that of the smallest."—There have been two methods fallen upon for determining the age of fishes; the one is by the circles of the scales, the other by the transverse section of the back bone. When a fish's scale is examined by a microscope, it is found to consist of a number of circles one within another, in some measure resembling those which appear on the transverse section of a tree, and is supposed to give the same information. For, as in trees, we can tell their age by the number of their circles; so, in fishes, we can tell theirs by the number of circles in every case, reckoning one ring for every year of the animal's existence.—The age of fishes that want scales may be known by the other method, namely, by separating the joints of the back-bone, and then minutely observing the number of rings which the surface, where it was joined, exhibits.

With respect to the generation of many kinds of fishes, the common opinion is, that the female deposits her spawn or eggs, and that the male afterwards ejects his sperm upon it in the water. The want of the external organs of generation in the most of fishes (for in the cetaceous tribe they are as visible as in land animals) gives an apparent probability to this; but it is strenuously opposed by Linnæus. He affirms, that there can be no possibility of impregnating the eggs of any animal out of its body. To confirm this, the general course of nature, not only in birds, quadrupeds, and insects, but even in the vegetable world, has been called to prove, that all impregnation is performed while the egg is in the body of its parent: and he supplies the want of the organs of generation by a very strange process, affirming, that the males eject their semen always some days before the females deposit their ova or spawn; and that the females swallow this, and thus have their eggs impregnated with it. He says, that he has frequently seen, at this time, 3 or 4 females gathered about a male, and greedily snatch up into their mouths the semen he ejects. He mentions some of the eels, perches and cyprin, in which he had seen this process. See ZOOLOGY.

Many hypotheses have been started to account for fishes being found in pools, and ditches, on high mountains, and elsewhere. But Dr Gmelin

observes that the duck kind swallow the eggs of fishes; and that some of these eggs go down, &c. come out of their bodies unburst, and so are propagated just in the same manner as have been observed of plants.

Fishes are, in general, the most voracious animals in nature. In most of them, the sun placed next the month; and though possessed with no sensible heat, is endowed with a very strong faculty of digestion. Its digestive powers, in some measure to increase in proportion to the quantity of food with which the fish is supplied. A single pike has been known to devour ten roaches in three days. Whatever is possessed of life, seems to be the most desirable prey for them. Some that have very small mouths, feed on worms, and the spawn of other fish: others whose mouths are larger, seek larger prey; & matter not of what kind, whether of their own species or any other. Those with the largest mouths pursue almost every thing that has life; and are meeting each other in fierce opposition, death with the widest throat devours its antagonist, and comes off victor.

As a counterbalance to this great voracity, fishes are incredibly prolific. Some bring forth their young alive, others produce only eggs: the former are rather the least fruitful; yet even these produce in great abundance. The wrasse blenny, for instance, brings forth 200 or 300 at a time. Those which produce eggs, which are obliged to leave to chance, either on the bottom where the water is shallow, or floating on the surface where it is deeper, are all much more prolific, and seem to have their stock in proportion to the danger of consumption. Linnæus assures us, that the cod spawns above nine millions in a season. The flounder commonly produces above one million, and the mackerel above 200,000. Scarce one in 100 of these eggs, however, becomes an animal: they are devoured by a lesser fry that frequent the shores, by various insects in shallow waters, and by the larger fishes in deep waters. Such a prodigious increase, if permitted to come to maturity, would overstock even the ocean itself would not be able to contain, much less provide for, one half of its inhabitants. But two wise purposes are intended by this amazing increase; it preserves the species in the midst of numberless enemies, and thereby furnishes the rest with a sustenance adapted to their nature.

## I C H

**ICHTHYOMANCY**, *n. f.* [from *ichthos*, a fish, and *mantia*, divination.] in antiquity, the art of divining by inspecting the entrails of fishes.

**ICHTHYOPHAGI**, [from *ichthos*, fish and *phagos*, to eat.] **FISH-EATERS**, a name given to several different nations who lived wholly on fishes. Those mentioned by Ptolemy are placed by Sanson in the provinces of Nanquin and Xantong. Agatharcides calls all the inhabitants between Campania and Gedrosia by this name. From the

## I C H

accounts given of the Ichthyophagi by Herodotus, Strabo, Solinus, Plutarch, &c. it appears that they had cattle, but that they made use of them, excepting to feed their fish withal. They made their houses of large fish bones, the ribs of whales serving them for their beams. The skins of these animals served them for doors; and the mortars wherein they pounded their fish, baked it at the sun, were nothing else but the vertebræ.

• **ICHTHYOPHAGY.** *n. f.* [*ἰχθυόω* and *φάγω*.] Act of fish; the practice of eating fish.

**ICHTHYPERIA**, in natural history, a name given by Dr Hill to the bony palates and mouths of fishes, usually met with either fossil, in single pieces or fragments. They are of the same substance with the *AVONITÆ*; and are of very various figures, some broad and short, others longer and slender; some very gibbous, and others plain-arched. They are likewise of various sizes, from the tenth of an inch to 2 inches long, and 1 inch in breadth.

**ICHTHYS**, a cape of Achaia, in Elia.

**ICHUA**, an Indian village of New York, in the Onondaga territory, 60 miles E. of Fort Erie at the mouth of

**ICHUA CREEK**, a NE. head water of the Allegheny.

• **ICICLE.** *n. f.* [from *ice*.] A shoot of ice gradually hanging down from the upper part.—Distilled vinegar or aquafortis be poured into powder of loadstone, the subsiding powder, which retains some magnetical virtue; but if the menstruum be evaporated to a consistence, and afterwards doth shoot into *icicles*, or crystals, the stone hath no power upon them. *Brown's Errors.*—

From locks uncomb'd, and from the frozen beard,  
Long *icicles* depend, and crackling sounds are heard. *Dryden.*

The common dropstone consists principally of ice, and is frequently found in form of an *icicle*, hanging down from the tops and sides of grottoes. *Ibid.*

• **ICINESS.** *n. f.* [from *icy*.] The state of getting ice.

**ICKENILD STREET**, an old Roman highway, derived from the *ICENI*, which extended from the mouth in Norfolk, the E. part of the kingdom of the *ICENI*, to Barley in Hertfordshire, giving rise in the way to several villages, as *ICKWORTH*, *ICKLINGHAM*, and *ICKLETON* in that kingdom. From Barley to Royston it divides the counties of Hertford and Hertford. From *ICKLEFORD* it passes by Tring, crosses Bucks and Oxfordshire, crosses the Thames at Goring, and extends to the south part of England.

**ICKER**, or **JACKER**, a river of Germany, and French republic, which runs into the Meuse near Maastricht.

**ICKLEFORD**, a town in Herts, N. of Hitching.

**ICKLETON**, a town in Cambridgeshire.

**ICKLINGHAM**, a village in Suffex, SE. of Icknall. See *ICKENILD*.

**ICKWORTH**, a town of Suffolk, near Bury, 10 miles NW. by N. of Ipswich, and 74 NNE. London. Lon. 1. 0. E. Lat. 52. 32. N.

**ICOLMKILL**, or } a celebrated island of Scotland.  
**COLUMB-KILL**, } land, and one of the Hebrides; called also *I, Hy, Hui*, and anciently *I-A*.

A famous for the monastery, founded in it, St Columba. See *COLUMBA*, N° II. "Brde,"

is the rev. Dugal Campbell minister of Kilfinish, the parish in which it lies, calls it *Hui*, the proper name is *I*, (founded like *re* in English) which in the Gaelic signifies *an island*, and is called so by way of eminence, to this day.—

The name *IOWA* is now quite lost in the country, and it is always called *I*, except when the speaker would wish to lay an emphasis upon the word; then it is called *Icolumkill*. (*Stat. Acc.* vol. XIV. p. 198.) "It lies in the Atlantic, and is separated from the W. point of Rosa, by a narrow channel, called the *Sound of I*. It is about three miles long, and from half a mile to a mile in breadth. It is flat, consisting of heath, green pasture, rocks, and arable ground, very fertile." *Ibid.* 171, 172. Its population in 1791, stated by Mr Campbell, in his report to Sir J. Sinclair, was 323, and had increased 46 in 9 years. The ruins, by the attention of the family of Argyll, are kept in better preservation than most ruins of the kind in Scotland. See *IOWA*.

• **ICON.** *n. f.* [*εἰκών*.] A picture or representation.—Boyardus, in his tract of divination, hath set forth the *icons* of these ten, yet added two others. *Brown*.—Some of our own nation, and many Netherlanders, whose names and *icons* are published, have deserved good commendation. *Habermull.*

**ICONIUM**, in ancient geography, the capital city of Lycaonia in Asia Minor, now called *COGNUS*. St Paul coming to Iconium, (*Acts* xiii. 51. xiv. 1. &c.) in A. D. 45. converted many Jews and Gentiles there. It is believed, that on this occasion, he converted St *THECLA*, so celebrated in the writings of the ancient fathers. But some incredulous Jews excited the Gentiles to rise against Paul and Barnabas, which obliged them to fly to the neighbouring cities. St Paul undertook a second journey to Iconium, A. D. 51.

(1.) • **ICONOCLAST.** *n. f.* [*Iconoclastes*, Fr. *iconoclaste*.] A breaker of images.

**ICONOCLASTÆ**, } are titles which the church  
**ICONOCLASTES**, } of Rome gives to all who

(2.) **ICONOCLASTS**, } reject the use of images in religious matters. Not only the reformed, but some of the eastern churches, are called *Iconoclastes*, and esteemed by them heretics, as opposing the worship of the images of God and the saints, and breaking their representations in churches. The opposition to images began in Greece under the emperor Bardanes, soon after the commencement of the 8th century, when the worship of them became common. See *IMAGES*. But the tumults occasioned by it were quelled by a revolution, which, in 713, deprived Bardanes of the imperial throne. The dispute, however, broke out with redoubled fury under Leo the Isaurian, who issued out an edict in 726, abrogating the worship of images. This edict occasioned a civil war, which broke out in the islands of the Archipelago, and by the suggestions of the priests and monks, ravaged a part of Asia, and afterwards reached Italy. The civil commotions in Italy were chiefly promoted by the Roman pontiffs, Gregory I. and II. Leo was excommunicated, and his subjects in the Italian provinces, rising in arms either massacred or banished all the emperor's officers. Leo assembled a council at Constantinople in 730, which degraded Germanus, the Bp. of that city, who was a patron of images; he ordered all the images to be publicly burnt, and inflicted punishments upon all image-worshippers. Hence arose 2 factions; one of which adopted the adoration of images, and

and were called *ICONODULI* or *ICONOLATRE*; and the other maintained that such worship was unlawful, and that nothing was more worthy the zeal of Christians than to destroy the objects of this gross idolatry; and hence they were distinguished by the titles of *ICONOMACHI*, and *ICONOCLASTS*. But the zeal of Gregory II. in favour of image-worship was surpassed by his successor Gregory III. in consequence of which the Italian provinces were torn from the Grecian empire. Constantine Copronymus, in 754, convened a council at Constantinople, regarded by the Greeks as the 7th oecumenical council, which solemnly condemned the worship and use of images; and he enacted new laws to set bounds to the violence of monastic rage. His successor Leo IV. pursued the same measures, and enacted penal statutes to extirpate idolatry. Irene, who poisoned her husband Leo in 780, and usurped the throne during the minority of her son Constantine, summoned a council at Nice in Bithynia, in 784, called the *second Nicene council*, which restored the worship of images, and denounced severe punishments against those who maintained, that God was the only object of religious adoration. In this contest, the Britons, Germans, and Gauls, were of opinion, that images might be lawfully continued in churches, but that the worship of them is highly offensive to God. Charlemagne distinguished himself as a mediator in this controversy: he ordered 4 books to be composed, refuting the reasons urged by the Nicene bishops to justify the worship of images; which he sent to pope Adrian in 790, to engage him to withdraw his approbation of the decrees of the last council of Nice. Adrian wrote an answer; and in 794, a council of 300 bishops, assembled by Charlemagne at Frankfurt on the Maine, confirmed the opinion contained in the 4 books, and solemnly condemned the worship of images. In the Greek church, after the banishment of Irene, the controversy concerning images broke out anew, and was carried on by the contending parties, during the half of the 9th century, with various success. The emperor Nicephorus appears to have been an enemy to this idolatrous worship. His successor, Michael Curopalates, patronized and encouraged it. But the scene changed on the accession of Leo the Armenian, who assembled a council at Constantinople in 814, that abolished the decrees of the Nicene council. His successor Michael Balbus, disapproved the worship of images, and his son Theophilus treated the idolaters with great severity. However, the empress Theodora, after his death, and during the minority of her son, assembled a council at Constantinople in 843, which approved the decrees of the 2d Nicene council, and restored image-worship. The council held under Photius, in 879, reckoned by the Greeks the 8th general council, also confirmed the Nicene decrees; upon which a festival was instituted by the superstitious Greeks, called the *feast of orthodoxy*. The Latins were generally of opinion, that images might be suffered as the means of aiding the memories of the faithful, but they detested paying them the least marks of adoration. The council of Paris, assembled in 844 by Lewis the Meric, allowed the use of images in churches, but prohibited rendering

them religious worship. But, towards the conclusion of this century, the Gallican clergy began to pay a kind of religious homage to the images of saints, and their example was followed by the Germans, and other nations. However, the iconoclasts still had their adherents among the Latins, the most eminent of whom was Odo of Turin, who, in 843, ordered all images, even the cross, to be cast out of the church and burnt; and he wrote a treatise against the use and worship of them. He also condemned pilgrimages to the holy land, and the images of saints; and in his writings it was every where the city of Turin, and the adjacent country, were after his death much less infected with superstition than the other parts of Europe. The controversy was again revived by Leo Sp. of Chalon, in the 11th century, on the emperor Alexius converting the silver images that adorned the churches into money, to supply the exigencies of the state. The bishop maintained that he had been guilty of sacrilege, and published a treatise to shew, that these images there resided an inherent divinity, and that the adoration of Christians ought to be extended to them. Alexius assembled a council at Constantinople, which determined, that the images of Christ and the saints were to be revered only with a relative worship; and that devotion and worship were to be addressed to saints only as the servants of Christ. Leo was banished even with these superstitious decrees. In the western church, the worship of images was opposed by several confederates, as the Petrobrusians, Albigensians, &c. till at length this idolatrous practice was entirely abolished in many parts of the Christian world by the Reformation. See *IMAGE*.

*ICONODULI*, { from *icon*, and *doulos*, for worshippers of images. See *ICONOLATRE*.

*ICONOGRAPHIA*, { from *icon*, and *graphein*, to describe,} the description of images or ancient statues of marble and copper.

*ICONOGRAPHY*, { describe,} the description of images or ancient statues of marble and copper, also of busts and semi-busts, pendants, medals, fresco, mosaic works, and ancient paintings in miniature.

*ICONOLATRE*, { from *icon*, and *latreia*, worship,} or *iconolatre*, those who worship images: A name which the iconoclasts give to those of the Roman communion on account of their adoring images, and addressing to them the worship only due to God.

*ICONOCLAST* and *IMAGE*.  
\* *ICONOLOGY*. n. s. (from *icon*, and *logos*, discourse.) The doctrine of picture or representation.

*ICONOMACHI*. See *ICONOCLAST*.

*ICOS*, an island near Euboea. See *ICUS*.

*ICOSAHEDRON*, in geometry, a solid, consisting of 20 triangular pyramids, whose vertices meet in the centre of a sphere which circumscribe it; and therefore have their sides and bases equal: wherefore the solidity of one of these pyramids multiplied by 20, the number of bases gives the solid contents of the *icosahedron*.

*ICONANDRIA*, (from *icon*, and *andros*, a husband), the name of the 11th chapter in the 1st book of the prophet Isaiah, containing the prophet's textual method, consisting of plants and hermaephrodite flowers, which are furnished



more stamina, inserted into the inner side of  
styx or petals. See BOTANY, *Index*.

**ICTERICAL**, *n. f.* [*icterique*, Fr. *icterus*, Lat.]  
Afflicted with the jaundice.—In the jaundice  
the liver is wanting, and the *icterical* have a  
scurvy, and gripes with windiness. *Floyer*.  
Good against the jaundice.

**ICTERUS**. See JAUNDICE.

**ICINUS**, a celebrated Greek architect who  
about 430 A. A. C. built several magnificent  
temples, and among others that of Minerva at  
Athens.

**ICLISMA**, an ancient town of Gaul, now  
called ANGOULEME.

**ICUNADA**, a town of Peru, on the Plata.

**ICY**, *adj.* [from *ice*] 1. Full of ice; covered  
with ice; made of ice; cold; frosty.—

But my poor heart first set free,  
Lured in those icy chains by thee. *Shak.*

Here feel we but the penalty of Adam,  
The season's difference; as, the icy phang,  
And churlish chiding of the Winter's wind.

*Shakespeare.*

He relates the excessive coldness of the water  
met with in Summer in that icy region, where  
they were forced to winter. *Boyle*.—

Bear Britain's thunder, and her cross display  
To the bright regions of the rising day;  
Empty icy seas, where scarce the waters roll,  
Where clearer flames glow round the frozen  
pole. *Pope.*

Cold; free from passion.—

Thou would'st have near learn'd  
The icy precepts of respect. *Shak. Timon.*

Rigid; backward.—

If thou do'st find him tractable to us,  
Encourage him, and tell him all our reasons;  
He be leaden, icy, cold unwilling,  
Or thou so too. *Shak. Richard III.*

**ICY CAPE**, the most N. Western head-land of  
America, opposite to Cape North in Asia.  
The opening into Bering's Straits runs between  
them.

**I'D**. Contracted for *I would*.

1.) **IDA**, in ancient geography, a mountain in  
the heart of Crete, the highest in the island; round,  
in compass 60 stadia; the nursing place of Ju-  
piter, and where his tomb was visited in Varro's  
time.

2.) **IDA**, a mountain of Mysia, or rather a chain  
of mountains, extending from Zeleia, on the S.  
to the territory of Cyzicus, to Lectum, the utmost  
promontory of Troas. (See *Homer*. and *Virg.*) The  
abundance of its waters became the source of  
many rivers, and particularly of the Simois,  
Scauder, Ætæopus, Granicus, &c. It was cov-  
ered with green wood, and the elevation of its  
top opened a fine extensive view of the Hellespont  
and the adjacent countries; for which reason it  
was frequented by the gods during the Trojan  
war, according to *Homer*. The top was called  
*Idæa*, and celebrated by the poets for the  
element of Paris. See PARIS, N° I.

**IDÆA**, an epithet of Cybele.

**IDÆUS**, a surname of Jupiter.

1.) **IDALIA**, an epithet of Venus.

2.) **IDALIA**, according to Bochart, denotes the  
place or spot of **IDALIUM**, sacred to the goddess.

**IDALIUM**, in ancient geography, a promontory  
on the E. side of Cyprus, now called *Capo di Griego*;  
with a high rugged eminence rising over it, in the  
form of a table: sacred to Venus. The eminence  
was covered with a grove; and in the grove was  
a little town, in Pliny's time extinct.

(1.) \* **IDEA**, *n. f.* [*idea*, Fr. *idea*, Lat.] Mental im-  
age.—Whatever the mind perceives in itself,  
or is the immediate object of perception, thought,  
or understanding, that I call *idea*. *Locke*.—The  
former under which these things appear to the  
mind, or the result of our apprehension, is called  
an *idea*. *Watts*.—

Happy you that may to the saint, your only *idea*,  
Although simply attired, your manly affection  
utter. *Sidney*.

—Our Saviour himself, being to set down the per-  
fect *idea* of that which we are to pray and wish  
for on earth, did not teach to pray or wish for  
more than only that here it might be with us, as  
with them it is in heaven. *Hooker*.—

Her sweet *idea* wander'd through his thoughts.  
*Fairfax*.

I did not infer your lineaments,  
Being the right *idea* of your father,  
Both in your form and nobleness of mind. *Shak.*  
How good, how fair,  
Answering his great *idea*? *Milton's Paradise Lost*.  
If Chaucer by the best *idea* wrought,  
The fairest nymph before his eyes he set. *Dryd.*

(2.) An **IDEA** is otherwise defined, the reflex  
perception of objects after the original perception  
or impression has been felt by the mind. See LO-  
GIC, Part I; and METAPHYSICS.

\* **IDEAL**, *adj.* [from *idea*.] Mental; intel-  
lectual; not perceived by the senses.—There is a  
two fold knowledge of material things; one real,  
when the thing, and the real impression thereof  
on our senses, is perceived; the other *ideal*, when  
the image or idea of a thing, absent in itself, is  
represented to and considered on the imagination.  
*Cheyne's Phil. Prin.*

\* **IDEALLY**, *adv.* [from *ideal*.] Intellectually;  
mentally.—A transmission is made materially  
from some parts, and *ideally* from every one.  
*Brown's Vulgar Errors*.

\* **IDENTICAL**. } *adj.* [*identique*, Fr.] The  
\* **IDENTICK**. } same; implying the same  
thing; comprising the same idea.—

The beard's th' *identick* beard you knew,  
The same numerically true. *Hudibras*.

—There majus is *identical* with magis. *Hale's*  
*Origin of Man*.—Those ridiculous *identical* propo-  
sitions, that faith is faith, and rule is a rule, are  
first principles in this controversy of the rule of  
faith, without which nothing can be solidly con-  
cluded either about rule or faith. *Tillotson's Ser-  
mons*.—If this pre-existent eternity is not compa-  
tible with a successive duration, as we clearly and  
distinctly perceive that it is not, then it remains,  
that some being, though infinitely above our fi-  
nite comprehensions, must have had an *identi-  
cal*, invariable continuance from all eternity, which  
being is no other than God. *Bentley's Sermons*.

(1.) \* **IDENTITY**, *n. f.* [*identite*, Fr. *identi-  
tas*, school Latin] Sameness; not diversity.—  
There is a fallacy of equivocation from a society  
in name, inferring an *identity* in nature: by this

fallacy

fallacy was he deceived that drank aqua-fortis for strong water. *Brown's Vulgar Errors*.—Certainly those actions must needs be regular, where there is an identity between the rule and the faculty. *Saunders's Sermon*.—Considering any thing as existing, at any determined time and place, we compare it with itself existing at another time, and thereon form the ideas of identity and diversity. *Locke*.—By cutting off the sense at the end of every first line, which must always rhyme to the next following, is produced too frequent an identity in sound, and brings every couplet to the point of an epigram. *Prior*.

(1.) IDENTITY denotes that by which a thing is itself, and not any thing else. See MATAPHYSICS.

IDEOT. See IDIOT.

(1.) \* IDES. *n. f.* [*ides*, Fr. *ides*, Lat.] A term anciently used among the Romans, and still retained in the Romish calendar. It is the 13th day of each month, except in the months of March, May, July, and October, in which it is the 15th day, because in these four months it was six days before the nones, and in the others four days.—

A soothsayer bids you beware the *ides* of March. *Shak.*

(2.) IDES, in the Roman calendar, were 8 days in each month. The origin of the word is contested. Some will have it formed from *ides*, *to see*; because the full moon was commonly seen on the days of the *ides*: others from *ides*, figure, from the image of the full moon then visible: others from *idulum* or *ovis idulus*, a name given by the Hetrurians to a victim offered on that day to Jupiter: others from the Hetrurian word *iduo*, i. e. *I divide*, because the *ides* divided the moon into two nearly equal parts. The *ides* came between the *Kalends* and the *Nones*; and, like them, were reckoned backwards. Thus they called the 14th day of March, May, July, and October, and the 14th of the other months, *præ idus*, or the day before the *ides*; the next preceding day they called the *tertia idus*; the next *quarta*, and so on, reckoning always backwards till they came to the *Nones*. This method of reckoning time is still retained in the chancery of Rome, and in the calendar of the Breviary.—The *ides* of May were consecrated to Mercury: the *ides* of March were esteemed unhappy, after the murder of Cæsar on that day: the time after the *ides* of June was reckoned fortunate for those who married; the *ides* of August were consecrated to Diana, and were observed as a feast day by the slaves. On the *ides* of September, anguries were taken for appointing the magistrates who formerly entered into their offices on the *ides* of May, afterwards on those of March.

\* IDIOCRACY. *n. f.* [*idiocrasy*, Fr. *idiot* and *crasy*.] Peculiarity of constitution.

\* IDIOCRITICAL. *adj.* [from *idiocrasy*.] Peculiar in constitution.

(1.) \* IDIOCY. *n. f.* [*idiotia*.] Want of understanding.—I stand not upon their *idiocy* in thinking that horses did eat their bits. *Bacon*.

(2.) IDIOCY, and LUNACY, in law, excuse from the guilt of crimes. See CRIME, § 4: "For the rule of law (says Blackstone) as to lunatics, which also may be easily adapted to idiots, is, that *fusus furor furiam puniunt*. In criminal cases,

therefore, idiots and lunatics are not charged for their own acts, if committed when under these incapacities: no, not even for treason or murder. By a late act however, (xxix. Geo. III.) it is not to be held an excuse for an attempt on his majesty's life. See LUNACY.

\* IDIOM. *n. f.* [*idiome*, Fr. *idiot*.] A way of speaking peculiar to a language or dialect, or particular cast of a tongue; a phrase, phraseology.—He did romanize our tongue, knew words translated as much Latin as he found them wherein he followed their language, but did not comply with the *idioms* of ours. *Dryden*.

So me that with care true eloquence had won,  
And to just *idioms* fix our doubtful speech.

\* IDIOMATICAL. } *adj.* [from *idiom*.]

\* IDIOMATICK. } peculiar to a language or phraseological.—Since phrases used in conversation contract meanings by passing through the mouths of the vulgar, a poet should guard himself against *idiomatick* ways of speaking. *Spenser*.

IDIOPATHIC, *adj.* peculiar to a certain part of the body; not arising from any preceding cause. See next article, § 2.

(1.) \* IDIOPATHY. *n. f.* [*idiopathy*, Fr. *idiot* and *pathos*.] A primary disease that depends on nor proceeds from another. *Samuel*.

(2.) IDIOPATHY, in medicine, is opposed to sympathy. Thus, an epilepsy is *idiopathic* if it happens merely through some fault in the brain, and *sympathetic* when it is the consequence of some other disorder.

\* IDIOSYNCRACY. *n. f.* [*idiosyncrasy*, Fr. *idiot*, *cris*, and *synon*.] A peculiar temper or disposition of body not common to another person.—Whether quails, from any *idiosyncrasy* or peculiarity of constitution, do innocently feed on belleure, or rather sometimes but because use the same. *Brown's Vulgar Errors*.—Understanding also hath its *idiosyncrasy*, as well as other faculties. *Glanville's Serp.*

(1.) \* IDIOT. *n. f.* [*idiot*, Fr. *idiot*, Lat. *idiotus*.] A fool; a natural; a changeling; one void of the powers of reason.—

Life is a tale,

Told by an *idiot*, full of sound and fury,  
Signifying nothing.

—What else doth he herein, than by a fine circumlocution tell his humble suppliant that he holds them *idiots*, or base wretches, not able to get relief? *Raleigh's Essays*.—

By idle boys and *idiots* vilify'd,  
Who me and my calamities deride.

—Many *idiots* will believe that they feel what only bear. *Dennis*.

(2.) IDIOT, or IDOT, in law, denotes a person who has understanding enough to make a yard of cloth, number 10 rightly, and to know the days of the week, &c. is not an *idiot* in the sense of the law. But a man who is born deaf, dumb, and blind, is considered by the law in the same manner as an *idiot*. Indeed it is doubted, if ever the unfortunate human being has existed. See ROMY, § 529, 530.

(3.) IDIOT is also used, by ancient writers, to denote a person ignorant or unlearned; as, *idiotus* is a

*ratuſ or imperitus.* In this ſenſe, Viſtor tells us, in his *Chronicon*, that in the conſulſhip of Meſſala, the Holy Gospels, by command of the emperor Maſſianus, were corrected and amended, as having been written by idiot evangelists: *Tanquam idiotis evangelistis composita.*

\* **IDIOTISM.** *n. s.* [*idiotisme*, Fr. *idiotisme*] 1. Peculiarity of expression; mode of expression peculiar to a language.—Scholars sometimes in common speech, or writing, in their native language, give terminations and *idiotisms* suitable to their native language unto words newly invented.

*Idle.* 1. Folly; natural imbecillity of mind.  
(1.) \* **IDLE.** *adj.* [*idel*, Saxon.] 1. Lazy; idle from labour.—For shame! so much to do, and yet *idle*. *Bull.* 2. Not engaged; affording leisure.—

For often have you writ to her; and she in modesty,  
Or else for want of *idle* time, could not again reply.

Unactive; not employed.—

No war or battle's sound  
Was heard the world around,  
The *idle* spear and shield were high up hung.

—Children generally hate to be *idle*; all the care taken is, that their busy humour should be constantly employed in something of use to them. *Locke.*—Supposing, among a multitude embarked in the same vessel, there are several that, in a tempest, will rather perish than work; would it not be madness in the rest to stand *idle*, and rather chuse to sink than do more than comes to their share? *Addison.* 4. Useless; vain; ineffectual.—

They astonish'd, all resistance lost,  
All courage; down their *idle* weapons dropp'd.

And threat'ning France, plac'd like a painted dove,

Held *idle* thunder in his lifted hand.

Where was then  
The power that guards the sacred lives of kings?  
Why slept the lightning and the thunderbolts,  
Or bent their *idle* rage on fields and trees,  
When vengeance call'd 'em here?

Unfruitful; barren; not productive of good.—

Of antres vast, and deserts *idle*,  
It was my bent to speak.

The murmuring surge,  
That on th' unnumber'd *idle* pebbles chafes,  
Cannot be heard so high.

He was met even now,  
Crown'd with rank fumiter, and furrow weeds,  
Darnel, and all the *idle* weeds that grow  
In our sustaining corn.

Trifling; of no importance: as, an *idle* story.

Suffice it then, thou money god, quoth he,  
That all thine *idle* offers I refuse;  
All that I need I have: what needeth me  
To covet more than I have cause to use?

—This answer is both *idle* in regard of us, and also repugnant to themselves. *Hooker.*—They are not, in our estimation, *idle* reprovers, when the authors of needless innovations are opposed with such negatives, as that of *Leo*: how are their new

devices brought in, which our fathers never knew? *Hooker.*—

His friend smil'd scornful, and, with proud contempt.

Rejects as *idle* what his fellow dreamt. *Dryden.*  
—An *idle* reason lessens the weight of the good ones you gave before. *Swift.*—He wishes to recal the precious hours he has spent in trifles, and loitered away in *idle* unprofitable diversions. *Rogers.*

(2.) **IDLE**, in geography, a river of Nottinghamshire, which rises in Sherwood Forest, near Mansfield, and joins the Trent near Yorkshire, a few miles above its conflux with the Ouse.

(3.) **IDLE**, a town of Yorksh. N. of Bradford.

\* **To IDLE.** *v. n.* [from the adjective.] To lose time in laziness and inactivity.—

Yet free from this poetick madness,  
Next page he says, in sober sadness,  
That she and all her fellow-gods  
Sit *idling* in their high abodes.

\* **IDLEHEADED.** *adj.* [*idle* and *head*.] 1. Foolish; unreasonable.—These *idleheaded* seekers resorted thither. *Carver.* 2. Delirious; infatuated.—Upon this loss she fell *idleheaded*, and to this very day stands near the place still. *L'Estrange.*

(1.) \* **IDLENESS.** *n. s.* [from *idle*] 1. Laziness; sloth; sluggishness; aversion from labour.—Nor is excess the only thing by which sin breaks men in their health, and the comfortable enjoyment of themselves; but many are also brought to a very ill and languishing habit of body by mere *idleness*, and *idleness* is both itself a great sin, and the cause of many more. *South's Sermons.* 2. Absence of employment.—All which yet could not make us accuse her, though it made us pine away for spite, to lose any of our time in so troublesome an *idleness*. *Sidney.*—

He, fearing *idleness*, the nurse of ill,  
In sculpture exercis'd his happy skill. *Dryden.*  
—Nature being liberal to all without labour, necessity imposing no industry or travel, *idleness* bringeth forth no other fruits than vain thoughts and licentious pleasures. *Raleigh.* 3. Omission of business.—

Ten thousand harms, more than the ill I know,

My *idleness* doth hatch.

4. Unimportance; trivialness.—

To the English court assemble now,  
From ev'ry region, apes of *idleness*.

5. Inefficacy; uselessness. 6. Barrenness; worthlessness. 7. Unreasonableness; want of judgment; foolishness; madness.—There is no heat of affection but is joined with some *idleness* of brain. *Baron's War with Spain.*

(2.) **IDLENESS**, in any person whomsoever, is a high offence against the public economy. In China it is a maxim, that if there be a man who does not work, or a woman that is idle, in the empire, somebody must suffer cold or hunger: the produce of the lands not being more than sufficient, with culture, to maintain the inhabitants; and therefore, though the idle person may shift off the want from himself, yet it must fall somewhere. The court of Arcopagns at Athens punished idleness, and examined every citizen how he spent his time. The intention was, that the

Athenians, knowing they were to give an account of their occupations, should follow only such as were laudable, and that there might be no room left for such as lived by unlawful arts. The civil law expelled all sturdy vagrants from the city: and, in the English law, all idle persons or vagabonds, whom our ancient statutes describe to be "such as wake on the night, and sleep on the day, and haunt customable taverns and ale-houses, and routs about; and no man wot from whence they come, ne whether they go;" or such as are more particularly described by stat. 17 Geo II. c. 5. and divided into three classes, *idle* and *disorderly* persons, *rogues* and *vagabonds*, and *incorrigible rogues*;—all these are offenders against the good order, and blemishes in the government, of any kingdom. They are therefore all punished, by the statute last mentioned; idle and disorderly persons with one month's imprisonment in the house of correction; rogues and vagabonds with whipping, and imprisonment not exceeding six months; and incorrigible rogues with the like discipline, and confinement not exceeding two years: the breach and escape from which confinement in one of an inferior class, ranks him among incorrigible rogues; and in a rogue (before incorrigible) makes him a felon, and liable to be transported for 7 years. Persons harbouring vagrants are liable to a fine of 40 sh. and to pay all expenses brought upon the parish thereby: in the same manner as, by the ancient laws, whoever harboured any stranger for more than two nights, was answerable to the public for any offence that such his inmate might commit.

\* **IDLER** *n. s.* [from *idle*.] A lazy person; a sluggard. Many of these poor fishermen and *idlers*, that are commonly presented to his majesty's ships, are so ignorant in sea service as that they know not the name of a rope. *Raleigh*.—

Thou sluggish *idler*, dilatory slave! *Irene*.

\* **IDLY** *adv.* [from *idle*.] 1. Lazily; without employment.—

I will slay myself,

For living *idly* here in pomp and ease. *Shak.*

2. Foolishly; in a trifling manner.—

And modern Aſpil, whose capricious thought  
Is yet with stores of wilder notions fraught,  
Too soon convinc'd, shall yield that fleeting  
breath,

Which play'd so *idly* with the darts of death.

3. Carelessly; without attention.—

But shall we take the muse abroad,  
To drop her *idly* on the road?

And leave our subject in the middle,

As Buttler did his bear and fiddle? *Prior*.

4. Ineffectually; vainly.—Let this and other allegations, suitable unto it, cease to bark any longer *idly* against the truth, the course and passage whereof it is not in them to hinder. *Hooker*.

(1.) \* **IDOL** *n. s.* [*idole*, Fr. *idol*; *idolum*, Lat.] 1. An image worshipped as God.—They did sacrifice upon the *idol* altar, which was upon the altar of God. 1 *Max*. i. 59.—

A nation from one faithful man to spring,

Him on this side Euphrates yet residing,  
Bred up in *idol* worship. *Milton*.

—The apostle is there arguing against the gnobblers who joined in the *idol* feasts, and whom he

therefore accuses of participating of the *idol* god. *Atterbury*. 2. A counterfeit.—Woe to the shepherd that leaveth the flock. *Zech*. ii. 17. An image.—

Never did art so well with nature strive,  
Nor ever *idol* seem'd so much alive;  
So like the man, so golden to the sight:  
So base within, so counterfeit and light. *Dryden*.

4. A representation not in use.—

Men beholding so great excellence,  
And rare perfection in mortality,  
Do her adore with sacred reverence,  
As th' *idol* of her maker's great magnificence. *Edm.*

5. One loved or honoured to adoration.—

He's honoured and lov'd by all;  
The soldier's god, and people's *idol*. *Dennis*.

(2.) **IDOL**, in pagan worship, a fancied representation of any of the heathen gods. The use, of whatever materials it consisted, was, by certain ceremonies, called *consecration*, converted into a god. While under the artificer's hands, it is only a mere statue. Three things were necessary to turn it into a god; proper ornaments, consecration, and oration. The ornaments were various and wholly designed to blind the eyes of the ignorant and stupid multitude, who were easily taken with show and pageantry. Then followed the consecration and oration, which were performed with great solemnity among the Romans. See **IMAGE**.

\* **IDOLATER** *n. s.* [*idolatre*, Fr. *idolator*, Lat.] One who pays divine honours to an idol. —The state of *idolaters* is two ways mischievous; first, in that which they worship they find no advantage; and secondly, at his hands, whom he ought to serve, there is no other thing to be expected for but the effects of most just displeasure, a withdrawing of grace, dereliction in this world, and in the world to come confusion. *Hooker*.—An astrologer may be no Christian; he may be an *idolater* or a pagan; but I would hardly think it philosophy to be compatible with rank atheism. *Southey's Sermons*.

\* **TO IDOLATRIZE** *v. a.* [from *idolater*.] To worship idols. *Disparis*.

\* **IDOLATROUS** *adj.* [from *idolater*.] Tending to idolatry; comprising idolatry, or the worship of false gods.—Neither may the pictures of our Saviour, the apostles, and martyrs of the church, be drawn to an *idolatrous* use, or be set up in churches to be worshipped. *Pastor's Drawing*.

\* **IDOLATROUSLY** *adv.* [from *idolater*.] In an idolatrous manner.—Not therefore whenever idolaters have either thought or done; but let whatsoever they have either thought or done *idolatrously*, be so far forth abhorred. *Hooker*.

(1.) \* **IDOLATRY** *n. s.* [*idolatrie*, Fr. *idolatria*, Lat.] The worship of images; the worship of any thing as God which is not God.—

Thou shalt be worshipp'd, kiss'd, lov'd, and ador'd;

And, were there sense in his *idolatry*,  
My substance should be statu'd in thy feet. *Shakspere*.

—*Idolatry* is not only an accounting or worshipping that for God which is not God, but it is a



a worshipping the true God in a way unsuitable to his nature; and particularly by the mediation of images and corporeal resemblances. *South*. The kings were distinguished by judgments or things, according as they promoted idolatry, or worship of the true God. *Addison's Spectator*.

(2.) IDOLATRY may be distinguished into two sorts. By the first, men adore the works of God, the sun, the moon, the stars, angels, demons, men, and animals: by the 2d, men worship the work of their own hands, as statues, pictures, and the like; and to these may be added a 3d, that by which men have worshipped the true God under sensible figures and representations. This second may have been the case with respect to each of the above kinds of idolatry; and thus the ancients adored God under the figure of a calf, or celestial bodies were the first objects of idolatrous worship. See HISTORY, PART II, Sect. I. Afterwards, as their sentiments became more corrupted, they began to form images, and to entertain the opinion, that by virtue of consecration, gods were called down to inhabit their statues; though it is certain, that the wiser heathens considered them only as figures designed to recall to their minds the memory of their gods. But the people in general were stupid enough to believe statues themselves to be gods, and to pay divine worship to stocks and stones. Soon after the birth of Christ, idolatry seems to have prevailed over all the world: for so early as the time of Abraham,

scarcely find any other worship. And it appears from Scripture, that Abraham's forefathers, and even Abraham himself, were for a time idolaters. The Hebrews were expressly forbidden to make any representation of God; they were not so much as to look upon an idol: and from the time of the Maccabees to the destruction of Jerusalem,

Jews extended this precept to the making the image of any man: by the law of Moses, they were commanded to destroy all the images they found, and were forbidden to apply any of the gold or silver to their own use, that no one might receive the least profit from any thing belonging to an idol. Thus the Jews, after they had smarted for their idolatry, were so sensible, that they thought it sinful to use any vessel that had been employed in sacrificing to a false god, to warm themselves with the wood of a grove after it was cut down, to shelter themselves under its shade. But the Christian religion, wherever it prevailed, entirely rooted out idolatry; as did also the Mahometan, which is built upon the worship of one God. Protestant Christians, however, still charge those of the church of Rome with paying an idolatrous worship to the pictures or images of saints and martyrs: before these they burn lamps, wax-candles, and incense; and, kneeling, offer up their prayers and petitions: they, like the Pagans, believe that the saint to whom the image is dedicated, presides in a particular manner about its shrine, and works miracles by the intervention of the image; and that if the image was destroyed or taken away, the saint would no longer perform any miracle in that place. See IMAGE.

\* IDOLIST. *s. f.* [from *idol*.] A worshipper of images. A poetical word.—

I to God have brought

Dishonour, obloquy, and op'd the mouths  
Of idolists, and atheists. *Milton's Agonistes*.

\* To IDOLIZE. *v. a.* [from *idol*.] To love or reverence to adoration.—

Those who are generous, humble, just and wise,  
Who not their gold, nor themselves idolize. *Demb.*  
—Parties, with the greatest violation of Christian unity, denominate themselves, not from the grand author and finisher of our faith, but from the first promulgator of their idolized opinions. *Decay of Party*.

IDOLKA, a town of Lithuania, in Troki.

IDOLSBERG, a town of Austria.

(1.) IDOMENEUS, in fabulous history, succeeded his father Deucalion on the throne of Crete. He accompanied the Greeks to the Trojan war with a fleet of 90 ships, behaved with great valour, and slaughtered many of the enemy. At his return from the Trojan war, he made a vow to Neptune in a dangerous tempest, that if he escaped from the fury of the seas and storms, he would offer to the god whatever living creature first presented itself to his eye on the Cretan shore. Unfortunately his son came to congratulate him upon his safe return. Idomeneus performed his vow, but the inhumanity of this sacrifice rendered him so odious in the eyes of his subjects, that he left Crete, and migrated in quest of a settlement. He came to Italy and founded a city on the coast of Calabria, which he called SALENTUM. He died in an extreme old age, after he had had the satisfaction of seeing his new kingdom flourish, and his subjects happy. According to the Greek scholiast of Lycophron, v. 1217, Idomeneus, during his absence in the Trojan war, entrusted the management of his kingdom to Leucos, to whom he promised his daughter Clithere in marriage at his return. Leucos at first governed with moderation, but he was persuaded by Nauplius king of Euboea to put to death Meda the wife of his master, with her daughter Clithere, and to seize the kingdom. After these violent measures he strengthened himself on the throne of Crete, and Idomeneus at his return found it impossible to expel the usurper.

(2.) IDOMENEUS, a Greek historian, a native of Lampascus, who flourished in the age of Epicurus. He wrote a history of Samothracia.

IDOMENI, a town of Turkey, in Macedonia.

\* IDONEOUS. *adj.* [from *idoneus*, Lat.] Fit; proper; convenient; adequate.—You entangle, and so fix their saline part, by making them corrode some idoneous body. *Boyle*—An ecclesiastical benefice is sometimes void *de jure & facto*, and then it ought to be conferred on an idoneous person *Apollonius*.

IDRIA, or HYDRIA. See HYDRIA, N° 1, 2.

(1.) IDRO, a lake of the Cisalpine republic, in the department of the Mella.

(2.) IDRO, a river of Naples, which gave name to a department, during the short-lived Neapolitan republic, in 1799.

IDSTEIN, a town of Germany, in Nassau Weiburg, 24 miles N. of Mentz.

IDSU, and } Two provinces of Japan.  
IDSUMO, }

IDUMEA. See EDOM, N° 2.

**IDUMÆANS**, or **EDOMITES**, the descendants of Esau.

**IDUS** See **IDES**.

\* **IDYL**. *n. f.* [*ιδύλλιον*; *idyllium*, Lat.] A small short poem.

**IDYLLION**, in ancient poetry, a diminutive of the diminutive word *εἶδος*, properly signifying any poem of moderate extent, without considering the subject. But as the collection of Theocritus's poems were called *idyllia*, and the pastoral pieces being by far the best in that collection, the term *idyllion* seems to be now appropriated to pastoral pieces.

\* **I. E.** for *id est*, or, *that is*.—That which raises the natural interest of money, is the same that raises the rent of land, *i. e.* its aptness to bring in yearly, to him that manages it, greater overplus of income above his rent, as a reward to his labour. *Locke*.

\* **JEALOUS**. *adj.* [*jaloux*, Fr.] 1. Suspicious in love.—

To both these sisters have I sworn my love:  
Each *jealous* of the other as the stung

Are of the adder. *Shakespeare's King Lear*.

Wear your eye thus; not *jealous*, nor lecherous:

I would not have your free and noble nature,

Out of self bounty, be abus'd: look to't. *Shak.*

—Mistress Ford, the honest woman, the virtuous creature, that hath the *jealous* fool to her husband! *Shakespeare*.—

A *jealous* empress lies within your arms,

Too haughty to endure neglected charms. *Dryd.*

2. Emulous; full competition.—I could not, without extreme reluctance, resign the theme of your beauty to another hand: give me leave to acquaint the world that I am *jealous* of this subject. *Dryd.*

3. Zealously cautious against dishonour.—I have been very *jealous* for the Lord God of hosts.

1 *Kings*. 4. Suspiciously vigilant.—I am *jealous*

over you with godly jealousy. 2 *Cor.* ii. 2.—His apprehensions, as his *jealous* nature had much of sagacity in it, or his restless and mutinous humour, transported him. *Clarendon*. 5. Suspiciously careful.—Although he were a prince in military virtue approved, and *jealous* of the honour of the English nation; yet his cruelties and parricides weighed down his virtues. *Bacon's Henry VII.*—

They *jealous* of their secrets, fiercely oppos'd

My journey strange, with clamorous uproar

Protesting fate supreme. *Milton*.

—How nicely *jealous* is every one of us of his own reputation, and yet how maliciously prodigal of other men's? *Deceit of Piety*. 6. Suspiciously fearful.—

'Tis doing wrong creates such doubts as these;

Renders us *jealous*, and destroys our peace. *Waller*.

—While the people are so *jealous* of the clergy's ambition. I do not see any other method left for them to reform the world, than by using all honest arts to make themselves acceptable to the laity. *Swift*.

\* **JEALOUSLY**. *adv.* [from *jealous*.] Suspiciously; emulously; with suspicious fear, vigilance, or caution.

\* **JEALOUSNESS**. *n. f.* [from *jealous*.] The state of being jealous; rivalry; suspicion; suspicious vigilance.—Nor is it hard for thee to preserve me amidst the unjust hatred and *jealousness* of too

many, which thou hast suffered to prevail upon *King Charles*.

(1.) \* **JEALOUSY**. *n. f.* [*jealousie*, Fr. from *jealous*.] 1. Suspicion in love.—

But gnawing *jealousy*, out of their sight  
Sitting alone, his bitter fangs did bite. *Pope*.

How all the other passions fleet to air,  
As doubtful thoughts, and rash embracing'd fears,  
And shudd'ring fear, and green-eyed jealousy:  
O love the moderate: allay thy ecstasy.

Why did you suffer Jachimo,  
Slight thing of Italy,

To taint his noble heart and brain

With needless *jealousy*? *Shakespeare's Cymbeline*

Small *jealousies*, 'tis true, inflame desire.

Too great, not fan, but quite blow out their

*Down*.

2. Suspicious fear.—The obstinacy in refusing to treat with the king proceeded only from his *jealousy*, that when the king had got him in his hands, he would take revenge upon *Clarendon*. 3. Suspicious caution, vigilance, rivalry.

(1.) **JEALOUSY**, in ethics, is that peculiar exactness which arises from the fear that love may rob us of the affection of one whom we dearly love, or suspicion that he has already done: The first sort of jealousy is inseparable from love, before it is in possession of its object: the second is often unjust, generally mischievous, and troublesome.

(1.) **JEAN, ST.** or **ST JOHN**, an island in the Helvetic republic, in the canton of Basle, near Bienne.

(2.) **JEAN, ST.** a town of Germany, in the circle of the Upper Rhine, and late principality of Nassau Saarbruck, annexed to the French republic by the treaty of Lunéville, in 1801. It used to be included in the new dep. of Mont Tonn, being seated on the R. side of the Sarre, opp. Saarbruck.

(3.) **JEAN, ST.** or **ANGELI**, a town of France, in the dep. of Lower Charente, and late prov. of Saintonge. Lewis XIII. took it from the Hugonots in 1613, and demolished its fortifications: it is famous for brandy, and has powder mills at Boutonne, 32 miles SE. of Rochelle. Lat. 46. 10. W. Lat. 45. 59. N.

(4.) **JEAN, ST.** or **AVERT**, a town of the French republic, in the dep. of Mont Blanc, and old duchy of Savoy, 3½ miles E. of Chambéry.

(5.) **JEAN, ST.** or **AYELA**, a town of France, in the dep. of Isère, 21 miles NNW of Grenoble.

(6.) **JEAN, ST.** or **BOURNAY**, a town of France, in the dep. of Isère, 12 miles E. of Yverdon.

(7.) **JEAN, ST.** or **BRAYE**, a town of France, in the dep. of Loiret, 3 miles E. of Loiré.

(8.) **JEAN, ST.** or **BEUVIL**, a town of France, in the dep. of Aveyron, 11 miles ESE. of Millau.

(9.) **JEAN, ST.** or **CARDONNET**, a town of France, in the dep. of Lower Seine, 6 m. NW of Rouen.

(10.) **JEAN, ST.** or **CHAZORNE**, a town of France, in the dep. of Lozère, 5 miles N. of T. lefort.

(11.) **JEAN, ST.** or **COUX**, a town of the French republic, in the dep. of Mont Blanc, (late Savoy) 6 miles SW. of Chambéry.

(12.) **JEAN**.

(12.) JEAN, ST, DE FOUILLOUXE, a town of France, in the dep. of LOZERE; 8 miles SW. of ANOGNE.

(13.) JEAN, ST, DE GARDONNEQUE, a town of France, in the dep. of Gard, 9 m. W. of Alais.

(14.) JEAN, ST, DE LOSNE, a town of France, in the dep. of Cote d'Or, and late prov. of Burgundy. In 1635, it stood a severe siege, against the united forces of Spain, Lorrain, and the emperor, who were at last obliged to raise it. It is situated on the Saone, 15 miles SE. of Dijon, and 15 SE. of Paris. Lon. 5. 19. E. Lat. 47. 8. N.

(15.) JEAN, ST, DE LUZ, a town of France, in the dep. of the Lower Pyrenees, and late province of Baskues. In Feb. 1794, the Spaniards were twice defeated by the French near this town. It is seated on a rivulet 10 miles NE. of Pontarabia, 1 SW. of Bayonne, and 315 S. by W. of Paris. Lon. 1. 40. E. Lat. 43. 23. N.

(16.) JEAN, ST, DE MAURIENNE, a town of the French republic, in the dep. of Mont Blanc, and the capital of the ci-devant county of Maurienne; near the junction of the Aral and Arve, 27 miles E. of Chambery, and 40 S. of Annecy. Lon. 6. 0. E. Lat. 45. 16. N.

(17.) JEAN, ST, DE MONT, a town of France, in the dep. of the Vendee, 7½ miles WSW. of Challans.

(18.) JEAN, ST, DE SAUVES, a town of France, in the dep. of Vienne, 4½ miles NE. of Mirebeau.

(19.) JEAN, ST, DE SOL, a town of France, in the dep. of Rhone and Loire, 7 miles S. of Montbrison.

(20.) JEAN, ST, DE VAUX, a town of France, in the dep. of Saone and Loire, 1½ miles N. of Chalons.

(21.) JEAN, ST, DE VERTUS, a town of France, in the dep. of Isere, 24 miles SE. of Grenoble.

(22.) JEAN, ST, DE ROMANS, a town of France, in the dep. of Drome, 9 miles E. of Romans.

(23.) JEAN, ST, LA MOTTE, a town of France, in the dep. of the Sarthe, 6 m. NE. of La Fleche.

(24.) JEAN, ST, PIED DE PORT, a town of France, in the Lower Pyrenees; at the foot of the defiles called *Ports*, whence the name. It has a fort on a rock seated on the Nive, on the borders of Spain, 20 miles SE. of Bayonne and 30 SE. of Pampeluna. Lon. 1. 38. E. Lat. 43. 12. N.

JEARS or GERS, in the sea-language, an assemblage of tackles, by which the lower yards of a ship are hoisted along the mast to their usual station, or lowered from thence as occasion requires; the former of which operations is called *swaying*, and the latter *striking*.

(1.) JEBB, Dr Samuel, a learned physician, born at Nottingham, and educated at Cambridge. He settled at Stratford le Bow, where he practised with great credit, till his death. He published, 1. *Justin Martyris cum Tryphone Dialogus*: 1729, 8vo. 2. *Bibliotheca Literaria*, a learned compilation of which only 10 numbers were published; in 1722. 3. *De vita et Rebus gestis Mariae Scotiæ reginæ*; 8vo. 4. The same work in English, 8vo, 1725. 5. An edition of Aristides with notes; vol 4to, 1728. 6. An elegant edition of *Cassiodori Comitus Britannicus*, &c. 8vo, 1729. 7. Another of *Baconi Opus Majus*; fol. 1733. 8. Annotation of *Hadri de Græcis illustribus, Lingua Græcæ*

*influatoribus*; 8vo, 1742. He died March 9, 1772, leaving several children, one of whom, Sir Richard Jebb, was physician to his Majesty.

(2.) JESS, John, M. D. nephew to the preceding, was born in Ireland, in 1735; educated at Trinity college, Dublin, and graduated at Cambridge. But previous to his studying physic, he took orders, and received several promotions in the church; all of which he resigned, from scruples of conscience, turned Unitarian, and published his *Reasons*, in a letter to the Bp. of Norwich; 8vo. He was a warm controversialist, an active member of the Constitutional Society, and a keen advocate for annual parliaments and universal suffrage. His miscellaneous works, consisting of various tracts published on different occasions, were collected and published in 3 vols 8vo, in 1787. He died at London, March 2, 1786.

JEBUS. See next article.

JEBUSÆI, } one of the 7 ancient nations of  
JEBUSITES, } Canaan, descendants of Jebusi, Canaan's son; so warlike and brave, as to have stood their ground, especially in JERUSA, afterwards called JERUSALEM, down to the time of David. Judges i. 21. 1 Sam. v. 6.

JECHONIAH, or J'K. of Judah, succeeded his father JECHONIAS, } father Jehoiakim, A. A. C. 599, when he was only 8 years old, and had reigned only 3 months and 10 days, when he was carried to Babylon by Nebuchadnezzar. He was afterwards promoted by Evil-Merodach, about A. A. C. 562.

JED, a river of Scotland, in Roxburghshire, which rises in the N. side of Carter Hill, 14 miles above Jedburgh, and runs into the Teviot 2 miles N. of it.

(1.) JEDBURGH, a parliament town of Scotland, capital of Roxburghshire, situated nearly in the middle of the county, on the banks of the river JED, whence its name. It is well built and populous, and has a good market for corn and cattle. On the W. side of the river, near its junction with the Teviot, stand the beautiful ruins of an abbey founded by David I. a part of which ancient pile still serves for a parish-church. Jedburgh is the seat of the sheriff's court and presbytery; and is a barony in the family of Lothian.

(2.) JEDBURGH, or GEDBURGH, a parish in Roxburghshire, 13 miles long, and nowhere above 7 broad. The original name *Gadborough* is said to be derived from the *Gadens*, a tribe who anciently inhabited the whole tract of country between Northumberland and the Teviot. In a charter granted by K. William the Lion in 1165, to the abbot and monks of Jedburgh, the name is often spelt *Jedwath*. The climate and soil are various. The latter is partly light loam, partly gravel, and some deep clay. The air is salubrious, and many of the people long-lived. A woman died in 1775 aged 105. The population in 1790, stated by the rev. Dr Thomas Somerville, in his report to Sir J. Sinclair, (which was the first return that was made to the worthy baronet,) was 3288; and had decreased 2328, in 35 years, owing to the union of farms, as well as to "the union of the kingdons." The number of sheep, whose wool is much improved, was above 8000, and that of horses 414. The chief crops are oats, barley,

Barley, wheat, turnips, and potatoes. The orchards produce fruit worth about L. 300 a-year.

**JEDDO**, **JENO**, or **YANNO**, the capital of the empire of Japan. It is open on all sides, having neither walls nor ramparts; and the houses are built with earth, and boarded on the outside to prevent the rain from destroying the walls. In every street there is an iron gate, which is shut up in the night; and a kind of custom house or magazine, to put merchandizes in. It is 9 miles in length and 6 in breadth, and contains 1,000,000 of inhabitants. A fire happened in 1658, which, in the space of 48 hours, burnt down 100,000 houses, and in which a vast number of inhabitants perished. The emperor's palace was reduced to ashes, but since rebuilt. It is in the middle of the town, and is defended with walls, ditches, towers, and bastions. Where the emperor resides, there are 3 towers, 9 stories high, each covered with plates of gold; and the hall of audience is supported by pillars of massy gold. Near the palace are several others, where the relations of the emperor live. The empress has a palace of her own, and there are 30 small ones for the concubines. All the vassal kings have each a palace in the city, with a handsome garden, and stables for 2000 horses. The houses of the citizens are only a ground floor, and the rooms are parted by folding screens; so that they can make the rooms larger or smaller at pleasure. It is seated in an agreeable plain, at the bottom of a fine bay; and the river which crosses it, is divided into several canals. Lon. 140. 0. E. Lat. 35. 32. N.

**JEDLINSKI**, a town of Poland.

**JEDNITZA**, a town of Hungary.

\* **JEER**. *n. s.* [from the verb] Scoff; taunt; biting jest; flout; jibe; mock.—

Midas, expos'd to all their jeers,

Had lost his art, and kept his ears.

*Swift.*

They nipt the forehead in a jeer,

As who should say—she wants it here;

She may be handsome, young and rich;

But none will burn her for a witch.

*Swift.*

(1.) \* **To JEER**. *v. a.* [of uncertain etymology.]

To treat with scoffs.—My children abroad are driven to disavow me, for fear of being jeered. *Howel's England's Tears.*

(2.) \* **To JEER**. *v. n.* To scoff; to flout; to make mock.—

The merry world did on a day,

With his trainbands and mates, agree

To meet together where I lay,

And all in sport to jeer at me.

*Herbert.*

—Abstain from dissolute laughter, petulant uncomely jests, loud talking, and *jeering*, which are called indecencies and incivilities. *Taylor.*

\* **JEERER**. *n. s.* [from the verb.] A scoffer; a scorner; a mocker.

\* **JEERINGLY**. *adv.* [from *jeering*.] Scornfully; contemptuously; in mock; in scoff.—He jeeringly demandeth, whether the sonorous rays are refracted? *Derham.*

(1.) **JEFFERSON**, a county of Kentucky, named after the present President of the United States. It is bounded on the E. and SE. by Shelby county; S. by Nelson; W. and N. by the Ohio. It contained 2,689 citizens, and 876 slaves, in 1795.

(2.) **JEFFERSON**, a county of Tennessee, in Ha-

milton district, containing 7,064 citizens, and 71 slaves, in 1795.

(3.) **JEFFERSON**, a town of Virginia, on the S. side of the Roanoke; 19 miles below the Onanahy Isles. Lat. 36. 32. N.

(4.) **JEFFERSON**, a fort of Kentucky, on the bank of the Mississippi, near the Tennessee.

(5.) **JEFFERSON**, a fort in the N. Western Territory, 21 miles N. of Fort St Clair. Lat. 36. 32. N.

**JEFFERSONIA**, a new plant lately discovered in Georgia by Dr Brickel of Savannah, and named by him in compliment to the president of the United States. In the *Monthly Magazine* for Jan. 1798, the following description is given of **JEFFERSONIA**, pentandria monogynia. Caps. below, composed of 5 short oval imbricated leaves, corolla, monophyllous, funnel-shaped, on the receptacle, sub-pentangular, bearing the stamens near the base, its margin hypocrateriform, divided into 5 round ducts nearly equal; style, petiole, shorter than the petal, but longer than the filament; stigma, quadrifid; antherae, erect, linear, 5-lobed; fruit, two univalved, carinated, polychymous capsules, united at the base, opening at the tops and contiguous sides, having flat seeds, and a marginal wing. Only one species is as yet discovered; viz.

**JEFFERSONIA SEMPERVIRENS**. It is a shrub with round polished twining stems, which creep up on bushes and small trees; the petioles, opposite; leaves oblong, narrow, entire, evergreen, acute; flowers axillary, yellow, having a sweet odour. The woods are full of this delightful shrub, which is covered with blossoms for many months in the year.

(1.) **JEFFERY**, John, D. D. an English divine, born at Ipswich in 1647, and educated at Cambridge. After some inferior benefices, he was made Archdeacon of Norwich in 1694. He published editions of Sir T. Brown's Christian Morals, Dr Whichcote's Sermons, and a volume of his own. He died in 1720.

(2.) **JEFFERY** **AR ARTHUR**, or } See GEOG.

(2.) **JEFFERY** **OF MONMOUTH**. } *FAIR.*

(1.) **JEFFREYS**, Sir George, baron Wren, commonly called *Judge Jeffreys*, was the fifth son of John Jeffreys, Esq. of Acton in Denbighshire, and was educated at Westminster; whence he removed to the Inner Temple, where he applied himself to the study of the law. Alderman Jeffreys introduced him among the citizens of London; and he being a merry bottle companion, soon came into great business, and was chosen their recorder. He was afterwards chosen solicitor to the duke of York; and in 1682, was kept, and made chief justice of Chester. At length, resigning the recordership, he obtained the post of chief justice of the King's Bench, and, soon after the accession of James II. the great seal. During the reign of king Charles II. he showed himself a bitter enemy to those dissenting ministers, who, at that time of persecution, were tried by him. He was one of the greatest advisers and promoters of all the oppressions and arbitrary measures carried on in the reign of James II.; and his sanguinary and inhuman proceedings against Monmouth's adherents in the west will ever render his name odious. (See ENGLAND, § 60.) Whenever the



oper, was of a different party, or he could use the court by condemning him, instead of earning, according to the duty of his office, as counsel, he would scarce allow him to speak himself; but would load him with the grossest most vulgar abuse, browbeating, insulting, ridiculing the witnesses that spoke in his behalf; and even threatening the jury with fines and imprisonment, if they made the least hesitation at bringing in the prisoner guilty. Yet it is, that when he was under no state influence, was inclined to protect the natural and civil rights of mankind; of which the following instance been given:—The mayor and aldermen of Bristol had been used to transport convicted criminals to the American plantations, and sell them their own private emolument, privately threatening to hang petty thieves, if they did not petition for transportation. This infamous trade, which had been carried on many years, coming to the knowledge of the lord chief justice, he made the mayor stand at the bar in his scarlet and with his guilty brethren the aldermen, and used as common criminals. He then obliged them to give securities to answer informations; but the proceedings were stopped by the Revolution. On the arrival of the prince of Orange, the lord chancellor, dreading the public resentment, disguised himself in a seaman's dress, in order to leave the kingdom; and was drinking in a cellar, when he was recognized by a scrivener, who gave notice that he was there; and the mob rushing in seized him, and carried him before the lord mayor; who sent him with a strong guard to the lords of council, by whom he was committed to the Tower, where he died April 18, 1689.

2.) JEFFREYS, George, an English dramatic writer, born at Weldon in Northamptonshire, in 1698, and educated at Westminster and Cambridge. He studied the law, but never practised. He published a volume of Miscellanies in prose and verse, 4to, 1754; containing among other pieces, two tragedies, entitled *Edwin*, and *Merlin*; both acted at Lincoln's Inn Fields theatre. He died in 1755, aged 77.

JEGGET. *n. f.* A kind of sausage. *Ainsw.*  
EGNI-BASAR, a town of Asiatic Turkey, in Asia Minor, 18 miles N. of Merga.

1.) JEGNI-KAVI, a town of Turkey, in Natolia.

2.) JEGNI-KEVI, a town of Turkey, in Romania.

EGNI-PANGOLA, a town of European Turkey, in Bulgaria, 70 miles ESE. of Driftra.

EGNISHEHR, a town of Turkey, in Natolia.

EGUN, a town of France, in the dep. of Gers, 18 miles S. of Condom.

1.) JEHOVAH. *n. f.* [יְהוָה] The proper name of God in the Hebrew language.

2.) JEHOVAN, or JAN, signifies the BRINGER who gives existence and gives existence to others. The Jews had so great a veneration for this name, that they left off the custom of pronouncing it, wherefore its true pronunciation was forgotten. They call it *tetragrammaton*, or the name with four letters; and believe, that whoever knows the true pronunciation of it cannot fail to be heard by God. EHUD, or Joud, mountains in the NW. part of Hindooistan Proper, extending from Attuck E.

to Bember. They are part of the territory of the mountaineers, called Gickers, Gehkers, or Kakares. After Timur had passed the Indus, in 1398, the chiefs of these mountains came to make their submission to him; as Ambisares, the king of the same country, did to Alexander about 1730 years before.

\* JEJUNE. *adj.* [*jejunus*, Lat.] 1. Wanting; empty; vacant.—Gold is the only substance which hath nothing in it volatile, and yet melteth without much difficulty; the melting sheweth that it is not *jejunus*, or scarce in spirit. *Bacon.* 2. Hungry; not saturated.—In gross and turbid streams there might be contained nutriment, and not in *jejunus* or limpid water. *Brown.* 3. Dry; unaffectionate; deficient in matter.—You may look upon an inquiry made up of mere narratives, as somewhat *jejunus*. *Boyle.*

\* JEJUNENESS. *n. f.* [from *jejunus*.] 1. Penny; poverty.—Causes of fixation are, the even spreading both parts, and the *jejuneness* or extreme comminution of spirits. *Bacon.* 2. Dryness; want of matter that can engage the attention.

JEJUNUM, the 2d of the small guts, so called from *jejunus*, hungry; because generally found empty. See ANATOMY, Index.

JEKYL, a small island of N. America, at the mouth of Alalamaha, in Georgia. Lon. 81. 40. W. Lat. 31. 3. N.

JELENY, a town of Bohemia.

JELLALÆAN CALENDAR. See KALENDAR.

JELLALÆAN EPOCH, or the *Epoch of the Sultans*, began in the year of the Julian period 5792, on the 14th March, at the equinox, and was established by Jellalædan, for finding the vernal equinox, at which time the Persians celebrate their great feast of *Neuruz*.

JELLALÆAN YEAR. See YEAR.

\* JELLIED. *adj.* [See GELLY.] Glutinous; brought to a state of viscosity.—

The kiss that tips

The *jellied* philtre of her lips. *Cleaveland.*

JELLING, a town of Denmark, in Jutland.

JELLOULAH, a town of Tunis.

(1.) \* JELLY. *n. f.* [*gelatinum*, Lat. See GELLY, which is the proper orthography.] 1. Any thing brought to a state of glutinousness and viscosity.—

They, distill'd

Almost to *jelly* with th' effect of fear,  
Stand dumb, and speak not to him. *Shak.*

2. Sweetmeat made by boiling sugar in the gelly.

The dessert came on, and *jellies* brought. *King.*  
That *jelly's* rich, this malmsey healing;

Pray dip your whiskers. *Pope.*

(3.) JELLY is a form of food, or medicine, prepared from the juices of ripe fruits, boiled to a proper consistence with sugar; or the strong decoctions of the horns, bones or extremities of animals, boiled to such a height as to be stiff and firm when cold, without the addition of sugar. The jellies of fruits are cooling, saponaceous, and acedent, and therefore are good in all disorders of the primæ viæ, arising from alkalescent juices. Jellies made from animal substances are all alkalescent, and therefore good in all cases in which an acidity of the humours prevails; the alkalescent quality

quality is, however, in a great measure taken off, by the addition of lemon juice and sugar. A sort of jellies were formerly much in use, called *compound jellies*; these had the restorative medicinal drugs added to them, but they are now seldom prescribed.

(3.) **JELLY, OAT**, a preparation of common oats, recommended by many of the German physicians in all hectic disorders, to be taken with broth of snails or cray fish. It is made by boiling a large quantity of oats, after the husk is taken off, with some hartshorn and currants, together with a leg of veal cut in pieces, and with the bones all broken. These are to be set over the fire with a large quantity of water, till the whole is reduced to a jelly; which when strained and cold will be very firm. A few spoonfuls are to be taken every morning, diluted with a basin of either of the abovementioned broths, or any other warm liquor.

**JELNA**, a town of Lithuania, in Wilna.

**JELSO**, a town of Norway, in Bergen.

**JELVADI**, a town of Turkey in Natolia.

**JEMAPPES**. See **GEMAPPES**, N° 1 and 2.

**JEMARROW**, a kingdom of Africa, on the S. side of the Gambia, 120 miles from the sea. The people are Mahometans.

**JEMME**, a town of Tunis, anciently called **TISDRA**, which has several Roman antiquities, particularly an amphitheatre. The emperor Gordian was crowned in it. It is 90 miles S. of Tunis.

**JEMMINGHEN**, or **JAMGUM**, a town of E. Friesland, 8 miles SE. of Emden.

**JEMPTERLAND**, **HIEMTLAND**, or **JAMT-LAND**, a mountainous province of Sweden, bounded on the N. by Angermania, E. by Medelpadia, S. by Helsingia, and W. by Norway. The principal towns are Resundt, Lich, and Docra. See **JAMT-LAND**.

**JENA**, a strong town of Germany, in the circle of Upper Saxony, and in Thuringia, with an university; seated on the Sala. Lon. 1. 59. E. Lat. 51. 0. N.

**JENAUB**, or **CHUNAUB**, a river of Hindoostan Proper, one of the 5 Eastern head-waters of the Indus. It runs through Cashmere and Lahore, between the Chelum and the Ranvee, and unites with both these rivers at some distance above Moultan. At their confluence with the Indus 30 miles W. of Moultan, they form a stream as large as that river. The ancient name of the Jenaub, in the time of Alexander the Great, was *Arifines*.

**JENCAPORE**, a town of Indoſtan, in the dominions of the Great Mogul, capital of a territory so named, seated on the Chaul. Lon. 76. 35. E. Lat. 30. 30. N.

**JENCOPING**, or **JONKOPING**, a town of Sweden, in the province of Smaland, on the S. side of the lake of Werter, with a strong citadel. The houses are all built with wood. Lon. 14. 20. E. Lat. 57. 32. N.

**JENGHIZ**, or **JENGHIZ KHAN**, khan or emperor of the Moguls, the most bloody conqueror that ever existed, was born in 1193, and began to reign when he was only 13 years of age. He conquered Cathay, Corea, the greatest part of China, and

almost all Asia. He was the most bloody conqueror that ever existed. He murdered above 14 millions of the human race, under pretence of extirpating superstition and establishing the unity of one God. See **CHINA**, § 9. 10; **HISTORY**, Part I, Sect. XI; **INDIA**, and **MOGULS**. He died A. D. 1227.

**JENHAT**, a province of Hindoostan, between the Behat and the Chumamb.

**JENI-BASAR**, a town of European Turkey, in Bulgaria, on the Ibar, inhabited by Christian and Turks. It was anciently the capital of the Illyrians. It is 175 miles W. of Nicopolis.

**JENISA**, a river of the Russian empire, it runs from N. to S. through Siberia, and falls into the Frozen Ocean.

**JENISKOL**, a town of the Russian empire, in Siberia, seated on the Jenisa. It is large, populous, and pretty strong; and there are villages several miles round it. It is subject to the Tungusians, who are pagans, and chiefly live on the above river. They pay a tribute to the emperor for every bow, reckoning a man and a woman for one. The climate is extremely cold; yet it produces black and red currants, strawberries, gooseberries. Corn, butcher's meat, and wild fowls, are very cheap. Lon. 86. 25. E. Lat. 40. N.

**JENKIN**, Robert, a learned English lawyer, the 18th century, who was bred at Cambridge, became master of St John's college, and wrote several books much esteemed; viz. 1. An historical examination of the authority of General Councils: 2. The reasonableness and certainty of Christian religion; 3 vols 8vo: 3. *De jure legumini*; written against M. Le Clerc: 4. Remarks on some books lately published, viz. Mr Watson's eight sermons, Locke's paraphrase, &c. A translation from the French of the life of Apollonius Tyaneus.

(1.) **JENKINS**, Henry, a native of York, remarkable for having lived to the extraordinary age of 169. He died in 1670. See **LONGEVITY**.

(2.) **JENKINS**, Sir Leoline, a learned civil and able statesman of the 18th century, born in Glamorganshire about 1623. Being obnoxious to the parliament during the civil war by adhering to the king's cause, he went abroad; but returning on the restoration, he was admitted an advocate at the court of arches, and succeeded Dr Eaton as judge. When the queen-mother Henrietta died in 1669 at Paris, her whole estate, real and personal was claimed by her nephew Lewis XIV: upon which Dr Jenkins's opinion being called for and approved, he went to Paris, with three others in a commission, and recovered her estate for which he received the honour of knighthood. He officiated as one of the mediators at the treaty of Nimeguen, in which tedious negotiation he was engaged about 4½ years; and was afterwards made a privy counsellor and secretary of state. He died in 1685; and as he never married, bequeathed his whole estate to charitable uses: he was a great benefactor to Jesus College Oxford, where he is generally looked on as the second founder. All his letters and papers were collected and printed in 1714, in 2 vols folio.

**JENKINTOWN**, a town of Pennsylvania,

Montgomery county 10 miles N. of Philadelphia.

JENLIS, a town of France, in the dep. of Cote d'Or, 9 miles SE. of Dijon.

JENNE, a town of Japan, in Kaga.

JENNERIAN INOCULATION, a name given to the inoculation with the *Cow-pox*, to prevent infection with the Small Pox, from its discoverer, Dr Jenner. See VACCINE INOCULATION.

JENNERIAN INSTITUTION, an hospital instituted in 1800, in Malta, for inoculating the poor with the Cow-pox, to prevent the infection of the small-pox, so named from Dr Jenner, the discoverer of the VACCINE INOCULATION. This institution was patronized by Capt. Ball the governor, and was very successful in stopping the progress of the small-pox in January 1801, under doctors Walker and Marshall at Valetta.

\* JENNET. *n. f.* [See GENNET.] A Spanish word.—

The Spanish king presents a *jennet*,

To shew his love.

*Prior.*

\* JENNETING. *n. f.* [corrupted from *Jennet*—*ing*, an apple ripe in June.] A species of apple soon ripe, and of a pleasant taste. *Mortimer.*

JENNY WREN. See MOTACILLA, N° 18.

JENSON, or JANSONIUS, Nicolas, a French printer and type-founder, who flourished at Venice in the 15th century. He was the first who fixed the form and proportions of the Roman character, and his editions are still valued for the beauty of the printing. The first book he printed was *Decor Puellarum*, in 4to, 1471. He died about 1481.

JENTACULUM, among the ancient Romans, morning refreshment like our breakfast. It was exceedingly simple, consisting, for the most part, of bread alone; labouring people indeed had something more substantial, to enable them to support the fatigues of their employment. The same may be said of the Jews and Greeks. The latter distinguished this meal by the names of *aspen*, *aspen*, or *aspen*, though *aspen* is generally applied to dinner. See DINNER, § 3.

JENTILINO, a town of Naples, in Calabria Ultra, 12 miles NW. of Bisignano.

JENYNS, Soame, Esq. a late celebrated English writer, born at London in 1704, says Dr Vathna, but according to the editors of the *New Eng. Dict.* in 1705, at Bottisham in Cambridgeshire. He was the only son of Sir Roger Jenyns, of Bottisham, Kt. He was entered a fellow at St John's college, Cambridge, where his genius soon appeared in juvenile essays and poetical effusions, many of which last were published in Doddsley's Collection. He was married to Miss Soame, a lady of great fortune to whom his father was guardian, but in this union, young Jenyns's inclination was made to yield to the supposed advantages of wealth: the consequences were felicity on both sides, and a separation, which the lady did not long survive. After this he married Miss Grey, a cousin of his own, who survived him. He was elected M. P. for Cambridge in 1742, and being repeatedly re-elected, continued to sit in Parliament till 1780. In 1775, he was appointed a lord of trade, which he held till the Board was abolished in 1780. In his youth he was religious; he afterwards turned Deist; but upon a closer inquiry into the evidences of Christianity, his faith and piety returned, in which he continued steadfast till his death. He published 1. a poem on *the Art of Drawing*; 1738: 2. *Poems* in 2 vols 12mo. 3. Various Essays in the periodical paper entitled *The World*; 1753: 4. *An Enquiry into the Nature and Origin of Evil*; 12mo, 1757: 5. *Political Essays and Poems*; 2 vols 12mo, 1761: 6. *Thoughts on the Causes and Consequences of the present High Price of Provisions*; 1767: 7. *A View of the Internal Evidence of the Christian Religion*; 1776: and, 8. *Disquisitions on Several Subjects*: which last produced several anonymous criticisms. He died at London, Dec. 18th, 1787. The intellectual powers of Soame Jenyns, were of a superior order. His life had been very active and diversified. He had read much; he had seen more. He was rich in the experience of 83 years. He conversed as well as he wrote. His thoughts were sprightly; his expression neat. Mr Burke said, Soame Jenyns was one of those who wrote the purest English, that is, the simplest and most aboriginal language, the least qualified with foreign impregnation. As he was laid on his death bed, it seemed to be that which religion alone can make for a man: he was unruffled, much at ease, and full of hope! He reviewed his life. But on the gulph he had passed, he needed not such bubbles, as literary fame. He spoke indeed a few words of his little book on Christianity; and with a visible gleam of joy, "he gloried, he said, in the belief, it had been useful." It was received perhaps, where greater works could not make their way, and so might have aided the ardour of virtue, the confidence of truth. He did not shrink from death as an evil, nor as a punishment; but met it with decent firmness, as the kind release from what was worse; the more kind summons, to all that is better.

JEOFAILE. [from *J'ay faille*, I have failed,] a term, in law, used for an oversight in pleading or other proceedings at law. The showing of these defects or oversights was formerly often practised by the counsel; and when the jury came into court to try the issue, they said, This inquest you ought not to take; and after verdict they would say to the court, To judgment you ought not to go. But several statutes have been made to avoid the delays occasioned by such suggestions and a judgment is not to be stayed after verdict for mistaking the Christian or surname of either of the parties, or in a sum of money, or in the day, month, year, &c. where the same are rightly named in any preceding record.

JEOJERY, a town of Africa, in Jagra.

\* To JEOPARD. *v. a.* [See JEOPARDY.] To hazard; to put in danger. Obsolete.—He had been accused of Judaism, and did boldly jeopard his body and life for the religion of the Jews. 2 Mac.

\* JEOPARDOUS. *adj.* [from *jeopardy*.] Hazardous; dangerous.

\* JEOPARDY. *n. f.* [This word is supposed to be derived from *j'ai perdu*, or *jeu perdu*. Skinner and Junius.] Hazard; danger; peril. A word not now in use —

And would ye not poor fellowship expel,

But

Myself

Myself would offer you to accompany,

In this adventure's chanceful jeopardy. *Hubbard.*

Thy rage shall burn thee up, and thou shalt turn

To ashes ere our blood shall quench that fire:

Look to thyself, thou art in jeopardy. *Shak.*

—We may impute to all excellencies in compositions a kind of poverty, or at least a casualty or jeopardy. *Boon.*

**JEQUASET**, a town of Turkey, in Arabian Irak on the Tigris, 110 miles W. of Bassora.

**JEPHTHAH**, judge of Israel, and successor to Jair, in the government of the Hebrew republic, was a native of Mispeh, and the son of one Gilead by a harlot. The unkindness of his brethren, his promotion to the command of the army, his message to the king of the Ammonites, his rash vow, and its melancholy consequences, with his important victories over the Ammonites and Ephraimites, are recorded in Judges xi. and xii. These events happened about A. M. 1217. Jephthah after judging Israel six years, died and was buried in the city of Gilead. St Paul (Heb. xi. 32.) places Jephthah among the saints of the Old Testament, whose faith distinguished them. But there is something so extraordinary in Jephthah's vow, and such difficulties arise concerning it, that commentators, have been not a little puzzled to solve them. Some maintain, that this daughter of Jephthah was not sacrificed, as that would have been a violation of the law of Moses; and especially, when by the same law he might have redeemed his daughter for ten shekels of silver; therefore they contend, that it was something else Jephthah did to his daughter, such as devoting her to a state of celibacy, or dedicating her to the service of God.—On the other hand, those who maintain the affirmative, or that Jephthah's daughter was actually sacrificed, urge, that the times wherein Jephthah lived were sadly addicted to idolatry; also the manner wherein he lived before he was called to the assistance of his country; but above all, the clear, evident, and express meaning of the text. They observe, that vows of perpetual virginity are institutions of a modern date; and had there been no more in it, there would have been little occasion for rending his clothes, and bemoaning himself as he did; besides the bitter lamentations made by herself, and by the daughters of Israel in succeeding times. But in answer to this, it is observed, 1. That these lamentations are expressly recorded to have been made (Jud. xi. 37, 38. not for her untimely death, but on account of her virginity; which, though no nunnery were instituted by the law of Moses, might (not in all probability was) the alternative of Jephthah's vow. 2. That Jephthah's vow must have had some such alternative is highly probable from the consideration, that a dog, a sow, or any other unclean beast might have met him, and in such a case he could not, without impiety, have offered such animals in sacrifice. 3. That as such sacrifices were expressly prohibited, so were also human sacrifices. But, 4. As a decisive evidence, that there was an alternative, the Hebrew word *qam*, rendered *and* in our translation, likewise signifies *or*; and therefore the vow ran in these terms—"Whate'er cometh forth of the doors of my house to meet me, shall surely be the Lord's,

or I will offer it up for a burnt offering," as provided it be proper for being sacrificed. 5. That the reason of the grief of Jephthah, his daughters, and all concerned, arose from the consideration, that "she was his only child," and devoting to perpetual virginity was killing the hope of a family, because all the Israelites reckoned themselves the greatest of blessings, from the hope they entertained of being progenitors of the Messiah. 6. The last and perhaps the strongest argument drawn from the radical meaning of the Hebrew word in the 40th verse; which in our version is translated *lament*, but which, Hebraists ought to be translated *give gifts of law*, as therefore the verse should be read thus: "The daughters of Israel went yearly to give gifts of love to the daughter of Jephthah for a year." The Hebrew word translated *lament* in the 37th verse is right, but it is a very different word from that translated *lament*, in the 40th. This last word occurs and is more properly translated in Psal. lxxviii. 18; and Hosea, vii. 9; though the former of these texts is still interpreted in Ephes. iv. 8. where it is quoted by Paul. These arguments seem decisive, that Jephthah's daughter was not sacrificed.

**JERAADO**, a town of Tunis, 16 m. S. of Taz.

**JERAAN**, a town of Persia, in Sepehan.

**JARBA**, or **GERBA**, an isle near Tripoli.

**JERBOA**. See **DIPUS**.

**JERBOSAJA**, a town of Africa in Ques.

**JERDECKER**, a river of Indostan, which flows into the Burampooter.

**JERFJA**, a town of Africa, in Fouta.

(1.) **JEREMIAH**, an inspired writer, of the tribe of the priests, the son of Hilkiah of Anathoth. He was called to the prophetic office when very young, about the 13th year of Josiah, and continued in the discharge of it about 40 years. He was not carried captive to Babylon with the other Jews, but remained in Judah to lament the desolation of his country. He was afterwards a prisoner in Egypt with the prince Baruch, where it is supposed he died in a very advanced age. Some of the Christians say, he was stoned to death by the Jews for preaching against their idolatry; others that he was put to death by Pharaoh Hophrah, because of his prophecy against him.

(2.) **JEREMIAH**, THE PROPHECY OF, a canonical book of the Old Testament. Part of the prophecy relates to the time after the captivity of Israel, and before that of Judah, from the 1st chapter to the 44th; part of it to that of the latter captivity, from the 44th chapter to the end. Jeremiah predicts the grievous calamities then approaching, particularly the 70 years captivity in Chaldea. He also foretells their deliverance and happy return, and the recompence which Babylon, Moab, and other enemies of the Jews should meet with in due time. There are likewise several intimations in this prophecy concerning the kingdom of the Messiah; also several remarkable visions, and types, and numerous prophecies relating to those times. The 36th chapter does not belong to the prophecy of Jeremiah, but probably was added by Ezra, and contains a narrative of the taking of Jerusalem, and of the



unopened during the captivity, to the death of Sennacherib. St Jerom has observed, that Jeremiah's style is more easy than that of Isaiah and Hosea; but he retains something of the rusticity of the village where he was born; but that he is very learned and majestic, and equal to those two prophets in the sense of his prophecy.

**JEREMIE**, or **GRAND ANSE**, a town of Hispaniola, 5 miles W. of St Domingo.

**JEREMYSQUAM**, an Island of the United States, in the District of Maine, at the mouth of Deepscot river.

**JERF**, a town of Norwegian Lapland.

(1.) **JERICHO**, or **HIXATHUS**, in ancient geography, a city of Judea, between Jordan and Jerusalem, 150 stadia from the latter and 60 from the former. Josephus says, "the whole space from Jerusalem is desert and rocky, and equally barren and uncultivated from Jericho to the lake Tiberias; yet the places near the town and above it are extremely fertile and delicious, so that it may be justly called a *divine plain*, surpassing the rest of the land of Canaan, no fruitful country, and surrounded by hills in the manner of an amphitheatre." It produces opobalsamum myrrour, and dates; from the last of which it is called the *city of palm-trees*, by Moses. It is now called **RAMA**; and is situated, M. Volney informs us, "in a plain 6 or 7 leagues long, by 3 wide, around which are a number of barren mountains, that render it extremely hot. Here formerly was cultivated the balm of Mecca. From the description of the Hadjes, this is a shrub similar to the pomegranate tree, with leaves like those of rue; it bears a pulpy nut, in which is contained a kernel that yields the resinous juice we call *balus* or *sulaim*. At present there is not a plant of it remaining at Rahe; but another species is found there, called **ZAKKOUN**, which produces a sweet oil, celebrated for healing wounds. The Arabs sell it very high. It is the sole commerce of **Rama**, which is now a ruinous village.

(2.) **JERICHO**, a division of the duchy of Magdeburg, in Saxony, on the E. side of the Elbe, including the towns of Jericho, (N<sup>o</sup> 3.) Burg, Sandau, and several villages.

(3.) **JERICHO**, a town in the above district, (N<sup>o</sup> 2.) seated on the Elbe, 35 miles NNE. of Magdeburg.

(4.) **JERICHO**, a town of New York, in Tioga county, between the Chenango, a Susquehanna.

(5.) **JERICHO**, a township of Vermont, in Chittenden county, SE. of Essex and NE. of Williston.

**JERIM**, a town of Arabia, in Yemen, containing about 3000 houses, 80 miles NE. of Mocha. Lat. 44. 33 E. Lat. 14. 17. N.

**JERIMOTH**. See **JARIMOTH**.

\* **JERK**. *v.* (from the verb.) 1. A smart quick lash.—Contemns the silly taunts of steering buffoonery; and the *jerks* of that wit, that is but a kind of confident folly. *Gloss*.—Wit is not the *perk* or *king* of an epigram, nor the seeming contradiction of a poor antithesis: neither is it so much the morality of a grave sentence, affected by Lucan, but more sparingly used by Virgil. *Dryden*. 2. A sudden spring; a quick jolt that shocks or starts.—

Well run Tawney, the abbot's churl;  
His jade gave him a *perk*,

As he would have his rider hurt

His hood after the kirk. *Ben Jonson Underwoods*.  
—Lobsters use their tails as fins, wherewith they commonly swim backwards by *jerks* or springs, reaching ten yards at once. *Grew*.

(3.) \* **To JERK**. *v. n.* [*gercean*, Sax.] To strike with a quick smart blow; to lash. It is sometimes written *perk*.—

I lack iniquity

Sometimes to do me service: nine or ten times  
I thought to've *perk'd* him here under the ribs.

*Shakespeare.*

Bastings heavy, dry, obtuse,

Only dulness can produce;

While a little gentle *perk*ing

Sets the spirits all a-working.

*Swift.*

(2.) \* **To JERK**. *v. n.* To strike up; to accost eagerly. This seems to be the meaning in this place, but is mere cant.—

Nor blush, should he some grave acquaintance meet;

But, proud of being known, will *perk* and greet.

*Dryden.*

(1.) \* **JERKIN**. *n. s.* [*gyrtelkin*, Sax.] A jacket; a short coat; a close waistcoat.—A man may wear it on both sides, like a leather *perk*in. *Shakspeare*.—Unless we should expect that nature should make *perk*ins and stockings grow out of the ground, what could she do better than afford us wool? *Merrill's Antidote against Atheism*.—Imagine an ambassador presenting himself in a poor frize *perk*in, and tattered clothes, certainly he would have but small audience. *South's Sermons*.—

Then strip thee of thy carnal *perk*in,

And give thy outward fellow a harking. *Hudibras*.

—I walked into the sea, in my leathern *perk*in, about an hour before high water. *Gulliver's Travels*.

(2.) \* **JERKIN**. *n. s.* A kind of hawk. *Amfco*. This should be written *gyrtin*.

(1.) **JEROME**, or **HIERONYMUS**, B<sup>p</sup>, a famous doctor of the church, and the most learned of all the Latin fathers, was the son of Eusebius; and was born at Stridon, a city of ancient Pannonia, about A. D. 340. He studied at Rome under Donatus, the learned grammarian. After being baptized, he went into Gaul, and transcribed St Hilary's book *de Synodis*. He then went into Aquileia, where he contracted a friendship with Heliodorus, who prevailed on him to travel with him into Thrace, Pontus, Bithynia, Galatia, and Cappadocia. In 375, he retired into a desert in Syria, where he was persecuted by the orthodox of Meletius's party, for being a Sabellian, because he made use of the word *hypostasis*, as used by the council of Rome in 369. This obliged him to go to Jerusalem; where he studied the Hebrew language, to acquire a more perfect knowledge of the Holy Scriptures; and consented to be ordained, provided he should not be confined to any particular church. In 381, he went to Constantinople to hear St Gregory of Nazianzen; and in 385, returned to Rome, where he was made secretary to pope Damasus. He then instructed many Roman ladies in piety and the sciences, which exposed him to the calumnies of those whom he zealously reprov'd for their irregularities; and Pope Siricius, not having all the esteem for him which his learning and virtue justly en-

stilled him to, he returned to the monastery of Bethlehem, where he wrote against *heretics*. He had a quarrel with John of Jerusalem and Rufinus about the Origenists; and was the first who wrote against Pelagius. He died on the 30th Sept. 430, about 80 years of age. The last edition of his works is that of Verona, in 35 vols. folio. His principal works are, 1. A Latin version of the Scriptures, commonly called the *Vulgate*. 2. Commentaries on the Prophets, Ecclesiastes, St Matthew, and the Epistles to the Galatians, Ephesians, Titus, and Philemon. 3. Polemical treatises against Montanus, Helvidius, Jovinianus, Vigilantius, and Pelagius. 4. Several letters. 5. A treatise on the lives and writings of the ecclesiastical authors who had flourished before his time. His style is lively and animated, and sometimes sublime.

(3.) JEROME OF PRAGUE, so called from the place of his birth, in Bohemia. Though neither a monk nor clergyman, he had a learned education. Having embraced the opinions of John Hus, he began to propagate them in 1410. The council of Nice cited him to appear before them, and give an account of his faith. In obedience to this citation, he went to Constance; but on his arrival, in 1415, finding Hus in prison, he set out for his own country. Being seized, however, on the way, imprisoned, and examined, he was so intimidated, that he retracted, and pretended to approve of the condemnation of the opinions of Wickliffe and Hus; but on the 26th May, 1416, he condemned that recantation in these terms: "I am not ashamed to confess here publicly my weakness. Yes, with horror I confess my base cowardice. It was only the dread of the punishment by fire which drew me to consent, against my conscience, to the condemnation of the doctrine of Wickliffe and Hus." Accordingly sentence was passed on him; in pursuance of which he was burnt in 1416. He was a person of great parts, learning, and elocution.

JERONYMILES, or HIERONYMITES, a name given to several orders of religious; otherwise called HERMITS OF ST JEROME.

JERRARALISA, a town of Africa, in Quoja.

JERKAND, a town of France, in the dep. of Pay de Dome, 6 miles E. of Clermont.

(1.) JERSEY, an island in the English channel, believed to be the island called in the Iliad *Caforus*, in after times *Argia*, by us *Gerry*, or *Jerry*. It is situated in the English channel, 18 miles W. of Normandy, and 84 S. of Portland, in Dorsetshire. It is about 15 miles long, and 6 broad, where broadest, which is at the two extremities. It is defended by rocks and dangerous quicksands. On the N. side the cliffs rise 40 or 50 fathoms high, which render it inaccessible on that side; but on the S. the shore is almost level with the water. In the W. part of the island is a large tract of land, once cultivated and very fertile, but now a barren desert, caused by the westerly winds throwing up sand from the bottom to the top of the highest cliffs. The higher lands are diversified by gritty, gravelly, stony, and fine mould; the lower by a deep, rich, and heavy soil. The middle part of the island is somewhat mountainous, and so thick planted with trees, that at a distance it resembles one entire forest, though in walking through it there is hardly a thicket or

any other thing to be seen but hedge-row and orchards of apple-trees. The valleys under the hills are finely watered by brooks, and have plenty of cattle and small sheep, with very fine wool; who afford excellent mutton. The horses are good in draught; but few fit for the saddle. The soil produces variety of trees, roots, and herbs; but not corn enough for the inhabitants, who therefore import it from England, France, and Dutch. The fields are inclosed by great mounds of earth, raised from 6 to 10 feet high, proportionally thick and solid, planted with quicksets and oaks. The air is very salubrious, many of the inhabitants live to a great age: but the coast is very subject to storms by westerly winds, from which they have no land to shelter them nearer than North America; and there is a vast chain of rocks that lie inland, among which the tides and currents are so strong and rapid, that the navigation is dangerous to those who are not perfectly acquainted with the coast. The buildings are generally of red stone; but some of the wealthy inhabitants have their houses fronted with a reddish white lime, capable of being polished like marble, and in which there is a rich quarry on a hill called *Marmaro*. The ordinary dwellings are thatched. The churches are very plain, most of them with square steeples; and the communion tables at the E. end, but placed just under the pulpit. The staple manufacture is knit stockings and many thousand pairs of which are sold every year at St Helier; also cyder, of which 25,000 bottles have been made here in one year. Their principal foreign trade is to Newfoundland; and particularly in 1738, they sent 24 ships; they proceed to the Mediterranean to dispose of their fish. On the south of the island the sea seems to have encroached upon the land, and to have fallen upwards of 6 square miles, making a very beautiful bay of about 3 miles broad, and nearly 3 deep. In the E. corner of this bay stands the town of St Helier. The principal haven is in the W. corner of the bay, which is named from it, *St Aubin*. St Brelade's Bay is at the back of St Aubin's; the great bay of St Owen takes in the greater part of the W. side of the island, where the largest ships may ride in 22 and 25 fathoms, safe from all E. winds. La Crevasse is a port only for boats. Greve de Lecq, Port St John, and Bannock, are also small havens on the N. side. On the E. side bay of St Catharine, and the harbour of St. To the S.W. lies the haven of the Channel; and Port de Pas lies a little to the E. of St Aubin's Bay. The towns of St Helier and St Aubin are about 3 miles asunder. St Helier was greatly improved and enlarged in the 17th century, and contains about 400 houses with shops. See *ILLUSTRATION*, ST. N° 2. The market place in the town is spacious, surrounded with handsome buildings, among which is the *Chambre Royale* or court of justice. The market is held on Sat. and much frequented. St Aubin is principally inhabited by merchants and ship masters. It is not above half the size of St Helier though greatly increased within that time. It has a good stone pier, carried out into the sea, where ships of considerable burden are safe under the guns of the adjoining fort. The isle of St Helier, more to the E. in the bay,

near a mile in circuit, surrounded by the sea at about every half flood. On the site of the abbey before mentioned is Elisabeth Castle, one of the largest and strongest fortresses in Britain. Queen Elisabeth began it; King Charles I. enlarged, and Charles II. who was twice here, completed it. It was the last fortress that held out for the king. It is the residence of the governor and garrison, and occupies the whole isle, from whence at low water is a passage called the *bridge*, half a mile long, formed of sand and stones. A citadel was built in the American war on a hill, whence the castle might be bombarded, but after the peace was thrown off. Mount OQUILL castle, called also *Gourville* from the neighbouring village, lies S. of Roselbourg in the bay of St Catharine. It was a place of strength before Henry V's time, and baffled the attempts of the French under De Guéscelin in 1374, in the reign of Edward III. It was repaired by Elisabeth, but is now neglected, yet preserves an air of grandeur answering its name even in ruin. The ascent to its top is by near 200 steps; from thence by a telescope may be seen the front towers of the cathedral of Coutances. The famous William Pryne was confined in it 13 years. Jersey is divided into 12 parishes, which so laid out that each has a communication to the sea; these are subdivided into *vicars* called from the number of 20 houses, which is supposed to have formerly contained. The old number of inhabitants is computed at about 10,000, of which 3000 are able to bear arms, and are formed into regiments. Their general rendezvous is on the sandy bay between the two towns, when they were attended with a train of above 100 brass field pieces and two small bodies of horse in the wings. The chief officer is the governor, who has the custody of the castle, with the command of the garrison and militia. The civil government is administered by a bailiff and 12 jurats. They have also an assembly, convened by the governor or his deputy. There were formerly many druidical temples in Jersey, of which relics are still to be seen. The cromlechs are here called *peleys*, and there are some tumuli. Roman remains have also been dug up, and there are remains of a Roman camp in Dillamant. Christianity was first planted here in the 6th century, and the island made part of the see of Dol in Bretagne. It is now governed by a dean. Besides the abbey of Helier, there were 4 priories, *Nairmont*, *St Omer*, *Bonneville*, and *de Leek*, and above 20 peleys now mostly in ruins. During the American war this island was invaded by the French. The first attempt was made in 1779. About 1000 men were embarked in flat-bottomed boats, and endeavoured to land in the bay of St Omer, the 1st of May, supported by 5 frigates and other armed vessels; but they met with such a vigorous resistance, that they were compelled to retire without having landed a single person. Another attempt was resolved on. The troops and men were equally desirous of retrieving their honour; but they were for some time prevented from making any attempt by bad weather; and, when another opportunity offered, the squadron engaged to cover their descent was attacked by James Wallace, who drove them ashore on

the coast of Normandy, silenced a battery under whose guns they had taken shelter, captured a frigate of 34 guns, with 3 rich prizes, burnt 2 other large frigates, and a considerable number of smaller vessels. The scheme, though thus totally disconcerted, was resumed in 1781. The conduct of this expedition was given to Baron Rullecourt, a man of courage, but violent in his disposition, and deficient in the prudence requisite for bringing such an enterprise to a successful issue. His force consisted of 1000 men; with whom he embarked in very tempestuous weather, hoping that he might thus be able to surprise the garrison. Many of his transports, however, were dispersed, and he himself, with the remainder, obliged to take shelter in some islands in the neighbourhood of Jersey. As soon as the weather grew calm, he landed, in a dark night, at Grosville, where he made prisoners of a party of militia. Hence he proceeded with the utmost expedition to St Helier's. His arrival was so unexpected, that he seized on a party of men who guarded it, together with the commanding officer, and the magistrates. Rullecourt then drew up a capitulation, the terms of which were, that the island should be instantly surrendered to the French, and the garrison be sent to England; threatening the town with immediate destruction in case of non-compliance. This point being gained, he summoned Elisabeth Castle to surrender in virtue of the capitulation just concluded. To this a peremptory refusal was given, and followed by such a vigorous discharge of artillery, that he was obliged to retire into the town. In the mean time the British troops stationed in the island began to assemble from every quarter under the command of Major Pierlon; who, on being required by the French commander to submit, replied, that if the French themselves did not, within 20 minutes, lay down their arms, he would attack them. This being refused, an attack was instantly made with such impetuosity, that the French were totally routed in less than half an hour, and driven into the market place, where they endeavoured to make a stand. Their commander, exasperated at this unexpected change of affairs, endeavoured to wreak his vengeance on the captive governor, whom he obliged to stand by his side during the whole time of the conflict. This, however, was quickly over; the French were broken on all sides, the baron himself mortally wounded, and the next in command obliged to surrender himself and the whole party prisoners of war; while the captive governor escaped without a wound. This last disaster put an end to all hopes of the French ministry of being able to reduce the island, and was indeed no small mortification to them; 800 troops having been landed at that time, of which not one escaped. A monument was erected at the public expence in the church of St Helier, to the memory of Major Pierlon, to whom the deliverance of the island was owing; but who unhappily fell in the moment of victory, when only 24 years of age. All the landing places and creeks about the island are now fortified with batteries, and 17 or 18 watch houses are erected on the headlands. These are round towers with embrasures for small cannon and loop-holes for small mus-

musketry; the entrance by a door in the wall out of the reach of man, and to be ascended by a ladder afterwards drawn up. This island, with those of Guernsey, Sark, Alderney, and their appendages, were part of the duchy of Normandy, and were united to the crown of England by the first princes of the Norman line. The language of the pulpit and the bar is the French, which is also generally spoken by the people. They are governed by their own laws, which are for the most part the ducal customs of Normandy, being collected in an ancient book of customs, entitled *Le grand rousseau*. The king's writ, or process from the courts of Westminster, is here of no force; but his commission is. They are not bound by any acts of the imperial parliament, unless particularly named. All causes are originally determined by the bailiff and jurats. But an appeal lies from them to the king and council is the last resort.

(2.) \* *JERSEY*. *n. f.* (from the island of *Jersey*, where much yarn is spun.) Fine yarn of wool.

(3.) *JERSEY*, among wool-combers, the finest wool, taken from the rest, by dressing it with a Jersey comb.

(4.) *JERSEY*, *nsw*, or as it is commonly called *THE JERSAYS*, (being two provinces united into one government), one of the United States of N. America, lying from  $39^{\circ}$  to  $41^{\circ}$  Lat. N. and from  $74^{\circ}$  to  $75^{\circ} 30'$  Lon. W. from London. It is 160 miles long, from N. to S. and 60 broad, or according to Mr Scott, 78, where broadest. It is bounded on the E. by Hudson's river and the sea; on the S. by the sea; on the W. by Delaware bay and river, which divide it from the states of Delaware and Pennsylvania; and on the N. by a line drawn from the mouth of the Mahakkamak, in 41° 24', to a point on Hudson's river, in Lat. 41°; containing about 8,310 square miles, equal to 5,312,800 acres. It is divided into 13 counties, which are subdivided into 94 townships. The total population is 1790, according to the census taken by order of the legislature, amounted to 172,596 citizens, and 11,423 slaves. The counties of Sussex, Morris, and the northern part of Bergen, are mountainous. Five 8ths of most of the southern counties, or one 4th of the whole state, is sandy and barren. The soil is generally a light sand; but on digging, at an average, about 50 feet below the surface (which can be done, even at the distance of 40 or 50 miles from the sea, without any impediment from rocks or stones), we come to salt marsh. This state has all the varieties of soil from the worst to the best kind. The barren grounds produce little else but shrub oaks and white and yellow pines. The hilly and mountainous parts, which are not too rocky for cultivation, have a stronger soil, naturally covered with stately oaks, hickories, chestnuts, &c. &c. and, when cultivated, produce wheat, rye, Indian corn, buck wheat, oats, barley, flax, and fruits of all kinds. The lands in this hilly country is good for grazing, and the farmers feed great numbers of cattle for New York and Philadelphia markets, and many of them keep large dairies. The great number of navigable rivers and creeks renders it very easy to export the produce, which besides cattle, fruits, and vegetables, con-

sists of cyder in large quantities, and of the best quality, butter, cheese, beef, pork, mutton, veal, flour, hams, (which are celebrated as the best in the world,) lumber, flax, seed, leather, and so on in great quantities. Formerly copper ore was reckoned among their most valuable exports, but the iron manufacture is the greatest source of wealth. Iron works are erected in Gloucester, Burlington, Morris, and other counties. The mountains of Morris give rise to a number of streams necessary for these works, and furnish a copious supply of wood and ore. In this state alone are no less than seven rich iron mines, which might be taken ore sufficient to supply the United States; and to work it, there are two furnaces, two rolling and fitting mills, and about 50 forges, containing from 2 to 4 fires each. These works produce annually about 540 tons of bar iron, 800 tons of pigs, besides large quantities of hollow ware, sheet iron, and nail rods. In the whole state, it is supposed there is yearly made about 1200 tons of bar iron, 1200 do. of pig iron, 1200 do. of nail rods, exclusive of hollow ware, and other castings, of which vast quantities are made. The character, manners, and customs of the people are various in different parts of the state, the inhabitants being a collection of Dutch, German, English, Scots, Irish, and New Englanders—their descendants. National attachments and mutual convenience have generally induced several kinds of people to settle in separate colonies, and thus their peculiar national manners, customs, and characters, are still preserved; especially among such as have little intercourse with any of those of their own nation. Religion, though a tendency is to unite people in their efforts for their happiness, also occasions differences. The Presbyterian, the Quaker, the Episcopalian, the Baptist, the German and Dutch Calvinist, the Methodist, and Moravian, have each their distinguishing characteristics, in their worship, discipline, and dress. Another perceptible characteristic difference, arises from the intercourse of the inhabitants with different states. The people who trade to Philadelphia, and of course wear their fashions, and imbibe their manners. The inhabitants of E. Jersey trade to New York, and regulate their fashions and manners according to those of New York. The people in general are industrious, frugal, and hospitable. There are about 50 Presbyterian congregations, 40 of Friends; 30 of the Baptists; 25 of Episcopians; 18 of Dutch, besides Moravians and Methodists. There are two colleges, one at Princeton, called *Nassau Hall*; the other at Brunswick, called *Queen's college*. See BAUNSWICK, N° III. PRINCETOWN. The charter for Queen's college at Brunswick was granted just before the war. Its funds, raised by donations, amounted to 4,000; but they were diminished by the war. This college has since increased in numbers and reputation. There is also a number of flourishing academies in the state; at Trenton, Hibernia, Orangeburg, Hold, Elizabeth-town, Burlington, Newark, &c. There are a number of towns in this state, as



qual size and importance, and none that has more than 100 houses, compactly built. TRENTON is the largest. Here the legislature meets, the supreme court sits, and the public offices are kept, except the secretary's, which is at Burlington. On these accounts it is considered as the vital. See BURLINGTON, N° 4; and TRENTON: with the other towns in their order. The government of this state is vested in a governor, legislative council, and general assembly. The governor is chosen annually by the council and assembly. The legislative council is composed of one member from each county, chosen annually by the people. The general assembly is composed of three members from each county, chosen by the freemen. The council choose one of their members to be vice president, who, when the governor is absent from the state, possesses the supreme executive power. The council may originate any bills, excepting preparing and altering any money bill, which is the sole prerogative of the assembly. The first settlers of New Jersey were a number of Dutch emigrants from New York, who came over between 1614 and 1620, and settled in the county of Bergen. In 1627, there came over a colony of Swedes and Finns, and settled in the Delaware. The Dutch and Swedes, though at first in harmony, kept possession of the country many years. In March, 1634, Charles II. granted the territory called by the Dutch *New Netherland*, to his brother the duke of York. And in June, 1664, the duke granted that part now called *New Jersey* to Lord Berkeley of Stratton, and Sir George Carteret, jointly; who in 1665 agreed upon certain concessions with the people for the government of the province, and appointed Philip Carteret, Esq; their governor.—The Dutch reduced the country in 1672; but it was restored by the peace of Westminster, Feb. 9, 1674. This state was the seat of war for several years, during the bloody contest between Great Britain and America; and her losses, both of men and property, in proportion to her population and wealth, was greater than of any other of the 13 states.

(S.) JERSEY TEA. See CEANOTHUS.

JERVAS, Charles, a portrait-painter, and translator, born in Ireland, and educated under Sir Josseph Kneller. He visited France and Italy, and on his return, was much employed, being patronized by Mr Pope and his friends. He translated Don Quixotte into English; and died in 1740.

JERVENLAND, a canton of Livonia, in the district of Estonia, subject to Russia.

JERVEUX, a town of York'sh. NW. of Mafham.

JERVISTOWN, a town of Ireland, in Clare.

(1.) JERUSALEM, (Heb. from *yr*, *thy* *shall see*, and *shalom*, *Peace*) a famous and ancient city, capital of Judea, now a province of Turkey in Asia. According to Manetho, an Egyptian historian, it was founded by the Shepherds who invaded Egypt in an unknown period of antiquity. See EGYPT, § 8.) According to Josephus, it was the capital of Melchisedek's kingdom, called *Salem* in the book of Genesis; and the Arabians assert, that it was built in honour of Melchisedek by 12 neighbouring kings. We know nothing of it with certainty, however, till the time of king David, who took it from the Jebu-

sites, and made it the capital of his kingdom, which it ever after continued to be. It was first taken in the days of Joash, by Hazael, king of Syria, who slew all the nobility, but did not destroy the city. It was afterwards taken by Nebuchadnezzar king of Babylon, who destroyed it, and carried away the inhabitants. Seventy years after, it was rebuilt, by permission of Cyrus king of Persia, and it continued to be the capital of Judea (though frequently suffering much from the Grecian monarchs of Syria and Egypt), till the time of Vespasian emperor of Rome, by whose son Titus it was totally destroyed. See JEW, § 13. It was, however, rebuilt by Adrian; and seemed likely to have recovered its former grandeur, being surrounded with walls, and adorned with several noble buildings; the Christians also being permitted to settle in it. But this was a short-lived change; for when the empress Helena, mother of Constantine the Great, visited this city, she found it in the most ruinous situation. Having formed a design of restoring it to its ancient lustre, she caused, with a great deal of cost and labour, all the rubbish that had been thrown upon those places where our Saviour had suffered, been buried, &c. to be removed. In doing this, they found the cross on which he died, as well as those of the two malefactors who suffered with him; and, (as the writers of those times relate,) discovered by a miracle that which had born the Saviour of mankind. She then caused a magnificent church to be built, which inclosed as many of the scenes of our Saviour's sufferings as could conveniently be done, and adorned the city with several other buildings. The emperor Julian is said to have formed a design of rebuilding the temple of Jerusalem, and of restoring the Jewish worship, on purpose to give the lie to our Saviour's prophecy concerning the temple and city of Jerusalem; namely, that the temple should be totally destroyed, without one stone being left upon another; and that the city should be trodden down of the Gentiles till the times of the Gentiles were fulfilled. In this attempt, however, according to the accounts of the Christian writers of that age, the emperor was frustrated by an earthquake and fiery eruption from the earth, which totally destroyed the work, consumed the materials which had been collected, and killed a great number of the workmen. This event has been the subject of much dispute. Bp. Warburton published a treatise expressly on the truth of this fact, and collected testimonies in favour of it, from Ammianus Marcellinus, and Gregory of Nazianzum; for which we shall refer our readers to the Bishop and the original authors. But it is a matter of very little consequence, whether this event happened with the circumstances related by these authors, and quoted by the bishop, or not. If Julian *did* make any attempt to rebuild the temple, it is certain that *something* obstructed his attempt, because the temple was never rebuilt. If he made no such attempt, the prophecy of our Saviour still holds good; and it surely cannot detract from the merit of a prophecy, that nobody ever attempted to elude it, or prove it to be a falshood. Jerusalem continued in the hands of the eastern emperors till the reign of the Caliph Omar, who reduced

ed it under his subjection. The Saracens continued in possession of it till 1099, when it was taken by the Crusaders. They founded a new kingdom, of which Jerusalem was the capital, and Godfrey the first king. (See GODFREY, N° 1.) The Christian kingdom of Jerusalem lasted 88 years under 9 kings, when it was taken by Saladin, sultan of Egypt in 1187. (See EGYPT, § 18.) In 1217, the Saracens were expelled by the Turks, who have ever since continued in possession of it. Jerusalem, in its most flourishing state, was divided into 4 parts, each inclosed with its own walls; viz. 1. The old city of JARUS, which stood on mount Zion, where the prophets dwelt, and where David built a magnificent castle and palace, which became the residence both of himself and successors; on which account it was emphatically called, *the City of David*. 2. The lower city, called also *the Daughter of Zion*, being built after it; on which stood the two magnificent palaces which Solomon built for himself and his queen; that of the Maccabean princes; and the stately amphitheatre built by Herod, capable of containing 80,000 spectators; the strong citadel, built by Antiochus, to command and overtop the temple, but afterwards razed by Simon the Maccabee, who recovered the city from the Syrians; and lastly, a second citadel, built by Herod, upon a high and craggy rock, and called by him *Antonias*. 3. The new city, mostly inhabited by tradesmen, artificers, and merchants; and, 4. Mount Moriah, on which was built the famed temple of Solomon, described in 1. Kings ch. vi. and vii. and, since then, that rebuilt by the Jews on their return from Babylon, and afterwards built almost anew, and greatly adorned and enriched by Herod. Some idea of the magnificence of this temple may be had from the following considerations: 1. That there were no less than 163,300 men employed in the work: 2. That notwithstanding that prodigious number of hands, it took up 7 years in building: 3. That the height of this building was 120 cubits, or 84 yards; and the courts round it about half as high: 4. That the front, on the E. side, was sustained by ramparts of square stone, of vast bulk, and built up from the valley below; which last was 100 cubits high, and being added to that of the edifice amounted to 420 cubits; to which, if we add, 5. The height of the principal tower above all the rest, viz. 60, will bring it to 480 cubits, which, reckoning at two feet to a cubit, will amount to 960 feet; but, according to the length of that measure, as others reckon it, viz. at two feet and an half, it will amount to 1200 feet; a prodigious height from the ground, and such as might well make Josephus say, that the very design of it was sufficient to have turned the brain of any but Solomon. 6. These ramparts, which were raised in this manner, to fill up the prodigious chasm made by the deep valley below, and to make the area of a sufficient breadth and length for the edifice, were 1000 cubits in length at the bottom, and 800 at the top, and the breadth of them 100 more. 7. The huge buttresses which supported the ramparts were of the same height, square at the top, and 50 cubits broad, and jutted out 150 cubits at the bottom. 8. The stones, of which they were built, were

according to Josephus, 40 cubits long, 12 feet and 8 high, all of marble, and so equalized, that they seemed one continued piece of other polished rock. 9. According to the Jewish historian, there were 1453 columns of rian marble, and 9906 pilasters; of such a size, that three men could hardly encircle them with height and capitals proportionable, of the Corinthian order. But it is probable, that Josephus has given us these two last articles from the temple of Herod, there being nothing like them mentioned by the sacred historians, but a great deal about the prodigious cedars of Lebanon in that noble edifice, the excellent workmanship, them adapted to their several ends; together with their gildings and other ornaments. At present Jerusalem is called by the Turks *Casimier*, *Constantinople*, and *Hilands*, or the Holy City. It is reduced to a poor thinly inhabited town, but 3 miles in circumference, situated on a mountain, surrounded on all sides, except the N. with steep ascents and deep valleys; and is environed with other hills, at some distance the neighbourhood grow corn, vines, olive, &c. The stately church erected by the emperor Constantine on mount Calvary, is called the church of *the Resurrection*; and is kept in good repair by the offerings of pilgrims, who annually resort to it, as well as by the contributions of Christian princes. The walls are of stone, and the roof of the E. end incloses Mount Calvary, and the holy sepulchre: the former is covered with a noble cupola, open at top, and supported by massive columns. Over the high altar, at the E. end, is another stately dome. The nave of the church constitutes the choir; and in the apse within are shown the places where the most remarkable circumstances of our Saviour's passion were transacted, together with the tombs of Godfrey and Baldwin, the two first Christian kings of Jerusalem. In the chapel of the crucifixion is shown the hole in the rock in which the rock is said to have been fixed. The altar in the chapel has 3 crosses, and is richly adorned; surrounded with 4 lamps of immense value that burn continually, and are kept constantly burning. At the E. end is that of the sepulchre, which is built of that form out of the solid rock, and has the dome supported by pillars of porphyry. The cloister round it is divided into sundry chapels appropriated to the several sorts of Christians who reside there; as Greeks, Armenians, Maronites, Jacobites, Copts, Abyssinians, Georgians, &c. and on the NW. side are the apartments of the Latins who have the care of the church, and reside constantly in it; the Turks keeping the keys of it, and not suffering any of them to go out, but obliging them to receive their provisions at a wicket. At Easter some grand ceremonies are performed in the church, representing our Lord's passion, crucifixion, death, and resurrection, in which a vast concourse of pilgrims commonly assemble. For a particular account of these, we refer the reader to Doctors Shaw and Pococke. On Mount MORIAH, on the SE. part of the city, was the temple called Solomon's Temple, standing on or near the same spot as the ancient; but when or by whom erected is uncertain. In the midst of it was the

h mosque, where the Jewish *sanctum sanctorum* is supposed to have stood. The building, which Pococke thinks must have been formerly a Christian church, is held in the utmost veneration by the Turks. The city is under the government of a sangiac, who resides in a house said to have been that of Pontius Pilate, over against the castle Antonia built by Herod the Great. Many of the churches erected in memory of some remarkable gospel transaction, have been since converted into mosques; into some of which money will secure admittance, but not into others. Both friars and other Christians are kept so poor by the tyranny of the government, that the chief support and trade of the place consists in providing ingers with food and lodgings, and selling them idols, relics, and other trinkets, for which they are obliged to pay considerable sums to the sangiac, as well as to his officers; and those are seldom so well contented with their usual duties, that they frequently extort fresh ones, especially from the Franciscans, whose convent is the common receptacle for all pilgrims, and for which they receive considerable allowances from the pope, and their crowned heads, besides the presents which strangers generally make them at their departure. The most remarkable antiquities in the neighbourhood of Jerusalem are, 1. The pools of Bethesda and Siloam; the former 150 paces long, 40 broad, and 8 deep, but now without water: the other, which is about a quarter of a mile without Bethesda gate, is 106 paces long, and 60 broad, lined with a wall and plaster, and well stored with water. 2. The tomb of the Virgin Mary, in the valley of Jehoshaphat, into which one descends by a magnificent flight of 47 steps. On the right hand, also the sepulchre of St Ann the mother, and on the left that of Joseph the husband, of the Virgin Mary: some add likewise that of Jehoiakim her father. In all these are erected altars, and the whole is cut into the solid rock. 3. The tomb of king Jehoshaphat, cut likewise into the rock, and divided into several apartments; adorned with stately portico and entablature. 4. Absalom's tomb or place, generally supposed to have been erected by him. There is a great heap of stones about it, which is continually increasing; the superstitious Jews and Turks always throwing some as they pass, in token of their abhorrence of his natural rebellion. The structure is about 30 cubits square, and 60 high, rising in a lofty square, turned below with 4 columns of the Ionic order. From the height of 30 to 40 cubits, it is somewhat less, and quite plain, excepting a small fillet at the upper end; and from 40 to the top it ranges into a round, which grows gradually into a point, the whole cut out of the solid rock. There is a room within, considerably higher than the level of the ground without, on the sides of which are niches, probably to receive coffins. 5. A little E. of this is the tomb of Zechariah, the father of Baruchiah. This fabric is all cut out of the natural rock, 18 feet high, and as many square; and adorned with Ionic columns on each front, cut out likewise of the same rock, and supporting a cornice. The whole ends in a pointed top, like a diamond. But the most curious, grand, and elaborate pieces, in this kind, are the grotto without the walls of Jerusalem, styled the royal sepulchres; but of what kings is not agreed on. They consist of a great number of apartments, some of them spacious, all cut out of the solid marble rock; and may justly be pronounced a royal work, and one of the most noble, surprising, and magnificent. For a particular account of them we must refer the reader, for want of room, to Pococke's *Travels*. In the neighbourhood of Jerusalem is a plot of ground 30 yards long and 15 broad, now the burying place of the Armenians, which is shown as the *Aceldama*, or *Field of Blood*, since styled *Campo Sancto*, or the *Holy Field*. See ACELDAMA. It is walled round, to prevent the Turks from shuffling the bones of Christians; and one half of it is taken up by a building in the nature of a charnel house. Jerusalem is 112 miles SW. of Damascus, and 45 from the Mediterranean. Lon. 35. 25. E. Lat. 32. 55. N.

(1.) JERUSALEM, a town of Courland, 44 miles SSE. of Seelburg.

(2.) JERUSALEM, a town of Germany, in the duchy of Stiria; 4 miles SSE. of Pridau.

(4.) JERUSALEM, a town of Maryland, in Washington county, 2½ miles SW. of Elizabethtown.

(5.) JERUSALEM, a town of New York, in Ontario county, on lake Seneca; 16 miles SSW. of Geneva, and 30 NE. by N. of Bath.

(1.) \* JERUSALEM ARTICHOKE. *s. f.* Sunflower, of which they are a species.—*Jerusalem Artichokes* are increased by small off-sets, and by quartering the roots. *Mortimer's Husbandry*.

(2.) JERUSALEM ARTICHOKE, a species of Helianthus.

JERUSALEM, OAK OF. See CHENOPodium, § 3.

JERUSALEM SAGE. See PHLOMIS.

JERUZO, a mountain of Mexico, in the valley of Urecho, which is a great natural curiosity. Before 1760, it was only a small hill, and had a sugar plantation upon it. But on the 19th Sept. 1760, it became a volcano, burst with furious shocks, and entirely ruined the sugar works and adjacent village of Omacana. From that period it has continued to throw out fire, ashes, and burning rocks, which have formed 3 high mountains, whose circumference was nearly 6 miles in 1766. The ashes at its first eruption were thrown to the distance of 10 miles. Part of its ashes even reached Valladolid, which is 60 miles distant.

JESBNI TZA, a town of Hungary, in Croatia.

JESERNICO, a town of Maritime Austria, in the prov. of Friuli, 12 m. W. of Palma Nuova.

JESHAVA, a river of Servia, which runs into the Danube, near Semendria.

JESI, an ancient town of Italy, in the territory of the church, and march of Ancona, with a bishop's see. It is seated on a mountain, near the river Jesi. Lon. 12. 20. E. Lat. 43. 50. N.

JESIORO, and } two towns of Poland, in the  
JESIOUKOV, } palatinate of Kiow.

(1.) JESO. See JESSE.

(2.) JESO, a group of the Kurile Islands. The name is applied by the Japanese to the whole chain of islands between Kamtschaka and Japan.

JESOLO, a harbour of Maritime Austria, near the mouth of the Piave.

(1.) \* **JESS**. *n. f.* [*gette*, fr. *getta*, Italian.] Short straps of leather tied about the legs of a hawk, with which she is held on the fist. *Hammer*.—

If I prove her haggard,

Though that my *jesses* were her dear heartstrings,  
I'd whistle her off, and let her down the wind,  
To prey at fortune. *Shakespeare's Othello*.

(2.) **JESSES**. See **HAWKING**, § 4.

(1.) \* **JESSAMINE**. *n. f.* [See **JASMINE**.] A fragrant flower.—

Her goodly bosom, like a strawberry bed;  
Her neck, like to a bunch of cullambines;  
Her breast like lillies, ere their leaves be shed;  
Her nipples, like young blossom'd *jeffamines*.  
*Spenser*.

(2.) **JESSAMINE**. See **JASMINE**.

**JESSELMERE**. See **JASSELMERE**.

**JESSEN**, a town of Upper Saxony.

**JESSIMA**, an island of Japan.

**JESSO**, **JEDSO**, or **YADSO**, a large island of Asia, N. of Nippon, governed by a prince tributary to the emperor of Japan.

**JESSORE**, a town of Indostan, in Bengal.

\* **JEST**. *n. f.* [from the verb.] 1. Any thing ludicrous, or meant only to raise laughter.—

But is this true, or is it else your pleasure,  
Like pleasant travellers to, break a *jest*  
Upon the company you overtake? *Shakespeare*.

—As for *jest*, there be certain things which ought to be privileged from it; namely, religion, matters of state, and great persons. *Baron*.—No man ought to have the less reverence for the principles of religion, or for the holy Scriptures, because idle and profane wits can break *jests* upon them. *Tillotson*.—

He had torn'd all tragedy to *jest*. *Prior*.  
When you the dullest of dull things have said,  
And then ask pardon for the *jest* you made.  
*Young*.

2. The object of jests; laughing-stock.—If I suspect without cause, why then make sport at me; then let me be your *jest*, I deserve it. *Shakespeare*.

3. Manner of doing or speaking feigned, not real; ludicrous, not serious; game, not earnest.—

That high All-seer, which I dallied with,

Hath turn'd my feigned prayer on my head,

And giv'n in earnest what I begg'd in *jest*. *Shak.*

—When his play-fellows chose him their king, he spoke and did those things in *jest*, which would have become a king in earnest. *Grew*.

\* **To JEST**. *v. n.* [*jesticular*, Lat.] To divert or make merry by words or actions.—*Jest* not with a rude man, lest thy ancestors be disgraced. *Beclay*, viii. 4.—

Fear you the boar, and go so unprovided?

—You may *jest* on; but I do not like these several councils. *Shak. Richard III.*

\* **JESTER**. *n. f.* [from *jest*.] 1. One given to merriment and pranks.—

The skipping king, he rambled up and down  
With shallow *jesters*, and rash bavin wits;

Soon kindled, and soon burnt. *Shak. Henry IV.*

2. One given to sarcasm.—

Now, as a *jest*er, I accost you,

Which never yet one friend has lost you. *Swift*.

3. Buffoon; jackpudding.—A *jest*er, or licensed scuffer was kept at court to the time of Charles the First.—Another sort of like loose fellows do

pass up and down, amongst gentlemen, by the name of *jesters*; but are, indeed, notable rascals, and partakers not only of many realities, but privy to many traitorous practices. *Spenser*.

**JESTING**, or *convivise quest*, as distinguished from continued wit or humour, lies either in the matter, or the language, or both. In the first case, it does not depend upon any particular words or turns of the expression. But the greatest fund of jests is in the language, i. e. in tropes or verbal signs, those afforded by tropes consist in the metaphorical sense of the words, and those of verbal signs principally turn upon a double sense of the word, or a similitude of sound in different words. This is commonly called **PUNNING**. The second kind of jokes, which lie both in the sense and language, arise from figures of sentences, where the figure itself consists in the sense, but the turn is upon the choice of the words.

**JESUA LEVITA**, a learned Spanish Rabbi, of the 15th century, who wrote a curious work, entitled *Halichot Olam*, or *the Ways of Sanctity*, a very useful book for understanding the Talmud. It was reprinted in Hebrew and Latin, at Amsterdam, in 1714, 4to.

(1.) **JESUITS**, or **THE SOCIETY OF JESU**, a famous religious order of the Roman church, founded by Ignatius Loyola. See **LOYOLA**. The plan which this fanatic formed of its constitution and laws was suggested, as he gave out, by the immediate inspiration of heaven. But standing this high pretension, his design met first with violent opposition. Pope Paul III., to whom Loyola had applied for his authority to confirm the institution, referred his petition to a committee of the cardinals. They reported the establishment to be unnecessary as well as dangerous, and Paul refused to grant his sanction. At last, Loyola removed all his scruples, and offered which it was impossible for any pope to resist. He proposed, that besides the three vows of poverty, of chastity, and of monastic obedience common to all the orders of regulars, the members of this society should take a 4th vow of obedience to the pope, binding themselves to follow him wherever he should command for the service of religion, and without requiring any thing for the holy see for their support. At a time when the papal authority had received such a shock by the revolt of so many nations from the Roman church; at a time when every part of the papal system was attacked with so much violence and success, the acquisition of a body of men, so peculiarly devoted to the see of Rome, and whom it might set in opposition to all its enemies, was an object of the highest consequence. Providently perceiving this, confirmed the institution of the Jesuits by his bull, granted the most extensive privileges to the members of the society, and appointed Loyola to be the first general of the order. The event fully justified Paul's discernment. In less than half a century, the society obtained establishments in every country that acknowledged the Roman catholic church: its power and influence increased amazingly; the number of its members became great; their character as well as accomplishments were still greater; and the Jesuits were celebrated by the friends and dreaded by the enemies.



ies of the Romish faith, as the most able and compelling order in the church

(2.) **JESUITS, CONSTITUTION OF THE ORDER.** The constitution and laws of the society are perfected by Laynez and Aquaviva, the two disciples who succeeded Loyola, men far superior to their master in abilities, and in the science of government. They framed that system of profound and artful policy which distinguished the order. The large infusion of fanaticism mingled with its regulation should be imputed to Loyola the founder. Many circumstances concurred in giving a peculiarity of character to the order of Jesuits, and in forming the members of it not only to take the greater part in the affairs of the world than any other body of monks, but to acquire superior influence in the conduct of them. The primary object of almost all the monastic orders is to separate men from the world, and from any concern with its affairs. In the solitude and silence of the cloister, the monk is called to work out his own salvation by extraordinary acts of mortification and duty. He is dead to the world, and ought not to mingle in its transactions. He can be of no benefit to mankind but by his example and by his prayers. See **MONK**. On the contrary, the Jesuits were taught to consider themselves as called for action. They were chosen soldiers, and to exert themselves continually in the service of God, and of the pope his vicar on earth. They never tends to instruct the ignorant, or can be called to reclaim or to oppose the enemies of the holy see, was their object. That they might be prepared for this active service, they were totally exempted from those functions the performance of which is the chief business of other orders. They appeared in no processions; they observed no rigorous austerities; they did not waste their time in the repetition of tedious prayers; but attended to all the transactions of the world, with a view to their influence upon religion. They were directed to study the dispositions of persons in high rank, and to cultivate their friendship; and by the very constitution as well as laws of the order, a spirit of action and intrigue infused into all its members. As the object of the society of Jesuits differed from that of the other monastic orders, the diversity was no less in the nature of its government. The other orders are merely associations, in which whatever affects the whole body is regulated by the common suffrages of all its members. The executive power is vested in the head of each society; the legislative authority resides in the community. Affairs of moment, relating to particular convents, are determined in conventual chapters; such as relate to the whole are considered in general consultations. But Loyola, full of the idea of implicit obedience, which he had derived from his military profession, appointed that the government of the order should be purely monarchical. A general, chosen for life by deputies from the several provinces, possessed power supreme and independent, according to every person and case. He nominated provincials, rectors, and every other officer employed in the government of the society, and could remove them at pleasure. In him was vested

the sovereign administration of the revenues and funds of the order. Every member belonging to it was at his disposal; and by his uncontrollable mandate he could impose on them any task, or employ them as he pleased. To his commands they were required to yield not only outward obedience, but to resign to him their inclinations and sentiments. They were to listen to his injunctions as if they had been uttered by Christ himself. Under his direction they were to be mere passive instruments, like clay in the hands of the potter. Such a singular form of policy could not fail to impress its character on all the members of the order, and to give a peculiar force to all its operations. There is not, in the annals of mankind any example of such a perfect despotism exercised, not over monks shut up in a convent, but over men dispersed among all the nations of the earth. As the constitution of the order vested in the general such absolute dominion, it carefully provided for his being perfectly informed with respect to the character and abilities of his subjects. Every novice who offered himself a candidate was obliged to lay open his conscience to the superior, or a person appointed by him; and not only to confess his sins, but to discover the inclinations, the passions, and the bent of his soul. This was to be renewed every six months. The society, not satisfied with thus penetrating into the innermost recesses of the heart, directed each member to observe the words and actions of the novices: they were constituted spies upon their conduct, and were bound to disclose every thing of importance concerning them to the superior. That this scrutiny into their character might be as complete as possible, the noviciate was long, during which they passed through the several gradations of ranks in the society; and they must have attained the full age of 33 years before they could be admitted to take the final vows, by which they became members. By these methods, the superiors, under whose immediate inspection the novices were placed, acquired a thorough knowledge of their dispositions and talents. That the general, who was the soul that animated and moved the whole society, might have under his eye every thing necessary to direct him, the provincials and heads of houses were obliged to transmit to him regular and frequent reports of the members under their inspection. In these they descended into minute details with respect to the character, abilities, temper, and experience of each person, and the particular department for which he was best fitted. These reports were entered into registers kept on purpose, that the general might at one view, survey the state of the society all over the globe; observe the talents of its members; and thus choose the instruments which his absolute power could employ in any service for which he thought proper to define them.

(3.) **JESUITS, PROGRESS OF THE POWER AND INFLUENCE OF THE.** As it was the professed intention of the Jesuits to promote the salvation of men, this engaged them in many active functions. They considered the education of youth as their peculiar province; they aimed at being spiritual

guides and confessors; they preached frequently in order to instruct the people; they set out as missionaries to convert unbelieving nations. The novelty of the institution, as well as the singularity of its objects, procured the order many admirers and patrons. The governors of the society availed themselves of every favourable circumstance; and the number and influence of its members increased rapidly. Before the expiration of the 16th century, they had obtained the chief direction of the education of youth in every catholic country in Europe. They had become the confessors of all its catholic monarchs; a function of importance in any reign, but, under a weak prince, superior even to that of minister. They were the spiritual guides of almost every person eminent for rank or power. They possessed the highest interest with the papal court, as the most zealous and able champions for its authority. The advantages which they derived from all these circumstances are obvious. They formed the minds of men in their youth, and retained an ascendancy over them to their advanced years. They possessed the direction of the most considerable courts in Europe. They mingled in all affairs. They took part in every intrigue and revolution. The general, by the extensive intelligence he received, regulated the operations of the order with perfect discernment; and, by means of his absolute power, carried them on with vigour and effect. Along with the power of the order, its wealth increased. Various expedients were devised for eluding the obligation of the vow of poverty. The order acquired ample possessions in every catholic country; and by the number and magnificence of its public buildings, with the value of its property, it vied with the most opulent of the monastic fraternities. Besides the sources of wealth common to the regular clergy, the Jesuits possessed one peculiar to themselves. Under pretext of promoting the success of their missions, and of facilitating the support of their missionaries, they obtained a special licence from the court of Rome to trade with the nations which they laboured to convert. In consequence of this, they engaged in extensive and lucrative commerce both in the E. and W. Indies, and opened warehouses in Europe, for vending their commodities. They imitated the example of other commercial societies; obtained settlements; and acquired possession of a large and fertile province in S. America, and reigned as sovereigns over some hundred thousand subjects. Unhappily the vast influence which the Jesuits acquired by all these different means, was often exerted with the most pernicious effect. Such was the tendency of that discipline observed by the society in forming its members, and such the fundamental maxims in its constitution, that every Jesuit was taught to regard the interest of the order as the capital object to which every consideration was to be sacrificed. This attachment to their order, the most ardent perhaps that ever influenced any body of men, was the characteristic principle of the Jesuits, and serves as a key to the genius of their policy, as well as the regularities of their conduct. As it was for the advantage of the society that its members should possess an ascendancy over persons in high rank or of great power; the desire of acquiring and preserving

such an ascendancy led the Jesuits to propagate a system of relaxed and pliant morality, which accommodates itself to the passions of men, justifies their vices, tolerates their imperfections, and authorises almost every action that the most ambitious or crafty politician would wish to perpetrate. The prosperity of the order was intimately connected with the preservation of the papal authority. The Jesuits, influenced by the same principle, attachment to the interests of their society, have been the most zealous patrons of those doctrines which tend to exalt ecclesiastical power at the ruin of civil government. They attributed to the court of Rome a jurisdiction as extensive and absolute as was claimed by the most presumptuous pontiffs in the dark ages. They contended for the entire independence of ecclesiastical jurisdiction over the civil magistrates. They published such tenets concerning the duty of opposing princes who were enemies of the Catholic faith, as countenanced the most atrocious crimes, and tended to dissolve the ties which connect subjects with their rulers. The order derived both reputation and authority from the zeal with which it stood forth in defence of the Romish church, its members considered as their peculiar duty to combat the opinions which checked the progress of the Protestants. They employed every art, and employed every weapon against them. They opposed every gentle and moderate measure in their favour. They incessantly set up against them all the rage of ecclesiastical and civil persecution. Monks of other orders indeed ventured to teach the same pernicious doctrines, and held opinions equally inconsistent with the order and happiness of civil society. But either delivered such opinions with greater authority, or propagated them with less success. We never consider the events which happened in Europe during the 16th and 17th centuries, as if the Jesuits were responsible for most of the pernicious effects arising from that corrupt century; those extravagant tenets, and that intolerance which disgraced the church of Rome during that period, and which brought so many calamities upon civil society.

(4.) JESUITS, SERVICES DONE TO SOCIETY. Amidst the many bad consequences arising from the institution of this order, we may derive from it considerable advantages. The Jesuits, in their first attempts to establish themselves in foreign countries, it became necessary for them in order to acquire the public favour, to be their rivals in science and industry. This obliged them to cultivate the study of ancient literature with extraordinary ardour, and put them upon various methods for facilitating the education of youth. By the improvements they made in it, they contributed so much towards the progress of polite learning, that on this account they have merited well of society. Nor has this been successful only in teaching literature, it produced likewise eminent masters in all the branches of science, and can boast of a greater number of ingenious authors than all the other religious fraternities taken together. But it is in the new world, that the Jesuits exhibited the most wonderful display of their abilities, and contri-

d most effectually to the benefit of the human species. The conquerors of that unfortunate quarter of the globe had nothing in view but to plunder, enslave, and exterminate its inhabitants. The Jesuits alone made humanity the object of their settling there. About the beginning of the 17th century, they obtained admission into the fertile province of Paraguay. They found the inhabitants strangers to the arts, subsisting precariously by hunting or fishing, and hardly acquainted with the first principles of government. The Jesuits instructed and civilized these savages. They taught them to cultivate the ground, to rear tame animals, and to build houses. They brought them to live together in villages; trained them to arts and manufactures; made them taste the sweets of society, and accustomed them to the blessings of security and order. These people became the subjects of their benefactors, who governed them with a tender and paternal attention. Respected and beloved almost to adoration, a few Jesuits presided over several hundred thousand Indians. They maintained a perfect equality among all the members of the community. Each of them was obliged to labour, not for himself alone, but for the public. The produce of their fields, with the fruits of their industry, were deposited in storehouses, from which each individual received every necessary supply. By this institution almost all the passions which disturb the peace of society, and render the members of it unhappy, were restrained. A few magistrates, chosen by the Indians themselves, watched over the public tranquillity, and secured obedience to the laws. The sanguinary punishments frequent under other governments were unknown. An admonition from a Jesuit, a slight mark of infamy, or, on some particular occasion, a few lashes with a whip, were quite sufficient to maintain good order among these innocent and happy people. But even in this meritorious effort of the Jesuits, for the good of mankind, the genius and spirit of their order appeared. They aimed at establishing in Paraguay an independent empire, subject to the society alone, and which, by the superior excellence of its constitution and police, could scarcely have failed to extend its dominions over all the southern continent of America. With this view, to prevent the Spaniards or Portuguese in the adjacent settlements from acquiring any dangerous influence over the people within the limits of the province subject to the society, the Jesuits endeavoured to inspire the Indians with hatred and contempt of these nations. They cut off all intercourse between their subjects and the Spanish or Portuguese settlements. They prohibited any private trader of either nation from entering their territories. When they were obliged to admit any person in a public character from the neighbouring governments, they did not permit him to have any conversation with their subjects; and no Indian was allowed even to enter the house where these strangers resided, unless in the presence of a Jesuit. To render any communication between them as difficult as possible, they industriously avoided giving the Indians any knowledge of the Spanish or any other European language; but encouraged the different tribes which they

had civilized to acquire a certain dialect of the Indian tongue, and laboured to make that the universal language throughout their dominions. To render their empire secure and permanent, they instructed their subjects in the European arts of war. They formed them into bodies of cavalry and infantry, completely armed, and regularly disciplined. They provided a great train of artillery, as well as magazines stored with all the implements of war. Thus they established an army so numerous and well appointed, as to be formidable in a country where a few sickly and ill disciplined battalions composed all the military force kept up by the Spaniards or Portuguese. Such were the laws, policy, and genius of this formidable order.

(5.) JESUITS, SUPPRESSION OF THE ORDER OF. The courts of Europe had observed, for a centuries, the ambition and power of the order. But while they felt many fatal effects of these, they could not fully discern the causes to which they were to be imputed. They were unacquainted with many of the singular regulations in the political constitution of the Jesuits, which formed the enterprising spirit of intrigue that distinguished its members, and elevated the society to such a height of power. It was a fundamental maxim with the Jesuits, from their institution, not to publish the rules of their order. These they kept concealed as an impenetrable mystery. They never communicated them to strangers, nor even to the greater part of their own members. They refused to produce them when required by courts of justice; and, by a strange solecism in policy, the civil power in different countries authorized or connived at the establishment of an order of men, whose constitution and laws were concealed with a solicitude which alone was a good reason for having excluded them. During the prosecutions carried on against them in Portugal and France, the Jesuits imprudently produced the mysterious volumes of their institute. By these authentic records, the principles of their government were discovered, and the sources of their power investigated with a degree of certainty, which, previous to that event, it was impossible to attain. The pernicious effects of the constitution of this order, had rendered it early obnoxious to some of the principal powers in Europe, and gradually brought on its downfall. The emperor Charles V. saw it expedient to check its progress in his dominions; it was expelled England, by proclamation; James I. in 1604; Venice, in 1606; Portugal, in 1759; France, in 1764; Spain and Sicily, in 1767; and totally suppressed and abolished by pope Clement XIV. in 1773. See FRANCE, § 49.

(11.) JESUIT'S BARK. See CINCHONA, and PARUVIAN BARK.

JESUPOL, (from *Jesus*, and *Pol*, *q. d.* Jesus's City,) a town of Poland, in Red Russia, 5 miles S. of Halitch.

JESUS CHRIST, (*Ἰησοῦς Χριστός*, Gr. *i. e.* the Saviour Anointed,) the Son of God, and Saviour of mankind. He descended from heaven, and took upon him the human nature in Judæa, towards the conclusion of the reign of Herod the Great. The place of his birth was Bethlehem, a flourishing city of Judah; but the year in which he was born is not precisely ascertained. The most general

general opinion is, that it happened in the year of Rome 748 or 749, and about 18 months before the death of Herod. Four inspired writers have transmitted us an account of the life of Jesus Christ. They mention particularly his birth, lineage and family; but say very little concerning his infancy and youth. Herod being informed that the Messiah, the king of the Jews, so much spoken of by the prophets, was now born, being afraid that his kingdom should now be taken away, contrived how to destroy his supposed rival; but Christ, being carried, while very young, into Egypt, escaped the cruelty of the tyrant; who, to make sure work, made a general massacre of the infants of Bethlehem, from the age of 2 years and under. After the death of Herod, our Saviour was brought back to Judea; but we are totally ignorant of what his employment was during the interval between his return thither and the time of his entering upon his ministry. We know only, that when he was but 12 years of age, he disputed in the temple with the most learned of the Jewish doctors; whom he surprised with his knowledge, and the answers he gave to their questions. After this, he continued with his parents, and was subject to them, till he entered upon his ministry. It is said, indeed, though upon no sure foundation, that during this period he followed the trade of Joseph, who was a carpenter. In the 30th year of his age, he began his public ministry; to which the attention of the people was drawn by the preaching of John, a prophet miraculously inspired of God to proclaim the existence of the Saviour, as now descended upon earth, and visible to the eyes of all; and by this prophet Christ himself was baptized in the waters of Jordan, that he might not, in any point, neglect to answer the demands of the Jewish law. It is not necessary here to enter into a particular detail of the life and actions of Jesus Christ. Every one knows, that his life was one continued scene of the most perfect sanctity, and the purest and most active virtue, not only without spot, but also beyond suspicion. By miracles of the most stupendous kind, and not more stupendous than beneficent, he displayed to the universe the truth of that religion which he brought with him from above, and demonstrated the reality of his divine mission in the most illustrious manner. For the propagation of his religion through the country of Judea, our Saviour chose 12 apostles; whom, however, he sent out only once, and after their return, kept them constantly about his person. But, besides these, he chose other 70, whom he dispersed throughout the country. There have been many conjectures, why the number of apostles was fixed at 12, and that of the other teachers at 70. The first, however, was, according to our Saviour's own words, (Matt. xix. 28.) in allusion to the 12 tribes of Israel, thereby intimating that he was the king of these 12 tribes; and as the number of his other messengers answers evidently to that of the senators who composed the SANHEDRIM, there is a high degree of probability in the conjecture of those who think, that Christ by this number designed to admonish the Jews, that the authority of their Sanhedrim was now at an end, and that all power with respect to religious

matters was vested in him alone. His ministry, however, was confined to the Jews; nor, while he remained upon earth, did he permit his apostles or disciples to extend their labours beyond this favoured nation. But if we consider the illustrious acts of mercy and benevolence that were performed by Christ, we may conclude, that his fame must soon have spread abroad in other countries. This seems probable from a passage in scripture, where we are told that some Greeks applied to the apostle Philip to see Jesus. We learn also from authors of no small note, that Marcus king of Edessa, being seized with a violent and dangerous illness, wrote to our Lord, requesting his assistance: and that Jesus not only sent him a gracious answer, but also accompanied him with his picture, as a mark of his esteem for the pious prince. See ARCANUS. These letters are extant: but by the judicious are considered apocryphous; and the late Mr Jones, in his treatise entitled *A new and full method of settling the canonical authority of the New Testament*, has offered reasons which seem almost unanswerable, against the authenticity of the whole transaction. In preaching of our Saviour, and the number of miracles he performed, made such an impression on the body of the Jewish nation, that the chief priests and leading men, jealous of his authority, and provoked at his reproaching them with their hardened lives, formed a conspiracy against him. For a considerable time their designs had proved abortive; but at last Jesus, knowing that he had fulfilled every purpose for which he came into the world, suffered himself to be taken through the treachery of Judas Iscariot, and was brought before the Sanhedrim, who accused him of blasphemy, and being afterwards brought before Pilate, a Roman governor, where he was accused of sedition, Pilate was no sooner sat down to judge in this cause, than he received a message from his wife, desiring him to have nothing to do with the affair, having that very day had a frightful dream on account of our Saviour, whom she called *an innocent man*. The governor, intimidated by the message, and still more by the majesty of our Saviour himself, and the evident falsehood of the accusations brought against him, was determined if possible to save him. But the clamours of an enraged populace, who at last threatened to accuse Pilate himself as a traitor to the Roman empire, got the better of his love of justice, which indeed on other occasions was not very fervent. Our Saviour being condemned by his judge, though contrary to the plainest dictates of reason and justice, was crucified between two thieves, and very soon expired. Having continued three days in a state of death, he rose from the dead, and made himself visible to his disciples as formerly. He conversed with them 40 days after his resurrection, instructing them more fully concerning the nature of his kingdom, and having manifested the certainty of his resurrection to chosen witnesses, he was, in the presence of many of his disciples, taken up into heaven, there to remain till the end of the world. See CHRISTIANITY.

JESUS DE CUYBA, a town of S. America, in Brazil, in the government of Matto Grosso.

JESUS ISLAND, an island of N. America, in the



St Lawrence, near the island of Montreal, 24 m. long, and 6 broad.

**JESUS ISLE DE**, an island in the S. Pacific Ocean, 8 degrees N. of the New Hebrides, and 1450 W. of Peru, discovered by Medana, Jan. 10, 1567. The inhabitants are copper-coloured. Lon. 165. 3. E. of Paris. Lat. 6. 50. S.

**JESUS, THE SON OF SIRACH**, a native of Jerusalem, composed, about 200 B. C. the book of Ecclesiasticus, called by the Greeks Παναγιος, "replenished with virtue;" who also quote it under the title of *the Wisdom of Solomon the son of Sirach*. His grandson, who was also of the same name, and a native of Jerusalem, translated it from the Hebrew into Greek about 121 B. C. This Greek version is extant, but the Hebrew original is lost.

(1.) \* **JET**. *n. f.* [*gagat*, Sax. *get*, Dutch; *gagates*, Lat.] 1. *Jet* is a very beautiful fossil, of a firm and very even structure, and of a smooth surface; found in masses, seldom of a great size, lodged in clay. It is of a fine deep black colour, having a grain resembling that of wood. It is confounded with cannel-coal, which has no grain, and is extremely hard; and the *jet* is but moderately so.

Black, forsooth; coal-black, as *jet*. *Shak.*  
—There is more difference between thy flesh and hers, than between *jet* and ivory. *Shak.*—

The bottom clear,

Now laid with many a *jet*,

Of seed pearl, ere she bath'd her there,

Was known as black as *jet*. *Drayton.*

One of us in glass is *jet*,

One of us you'll find in *jet*. *Swift.*

Under flowing *jet*,

The neck slight shaded. *Thomson.*

1. [*Jet*, Fr.] A spout or shoot of water.—

Prodigious 'tis, that one attractive ray  
Should this way bend, the next an adverse way!  
For should th' unseen magnetick *jets* descend  
All the same way, they could not gain their end.

*Blackmore.*

Thus the small *jet*, which hasty hands unlock,  
Sports in the gard'ner's eyes who turns the cock.

*Pope.*

2. A yard. Obsolete.—

What orchard unrobbed escapes,

Or pullet dare walk in their *jet*? *Tusser.*

(2.) **JET**, (*§ 1. def. 1.*) is a black inflammable substance of the bituminous kind, harder than asphaltum, and susceptible of a good polish. It becomes electrical by rubbing, attracting light bodies like yellow amber. It swims on water, so that its specific gravity must be less than 1000; notwithstanding which it has been frequently confounded with the *LAPIS OBSIDIANUS*, the specific gravity of which, according to Kirwan, is no less than 1744. It also resembles cannel coal externally in its hardness, receiving a polish, not only on the fingers, &c. so that it has also been confounded with this. The distinction, however, is easily made, for cannel coal wants the electrical properties of jet, and is likewise so heavy as to sink in water; its specific gravity being no less than 1273. M. Magellan is of opinion that jet is true amber, differing from the yellow kind only in the mere circumstance of colour, and being lighter on account of the greater quantity of bi-

uminous matter which enters into its composition. When burning, it emits a bituminous smell. It is never found in strata or continued masses like fossil stones: but always in separate and unconnected heaps like the true amber. Great quantities of it have been dug up in the Pyrenean mountains; also near *Batalba*, a small town of Portugal; and in Galicia in Spain. It is found also in Ireland, Sweden, Prussia, Germany and Italy. It is used in making small boxes, buttons, bracelets, mourning jewels, &c. Sometimes it is also employed in conjunction with proper oils in making varnishes. When mixed with lime in powder, it is said to make an extraordinary hard and durable cement.

(3.) **JET D'EAU**, a French term, adopted into the English language, for a fountain that casts up water to a considerable height in the air. See *HYDRAULICS*, and *HYDROSTATICS*, Part II. *§ 8. IV.*

\* **To JET**. *v. n.* [*jetter*, Fr.] 1. To shoot forward; to shoot out; to intrude; to jet out.—

Think you not how dangerous

It is to *jet* upon a prince's right? *Shak.*

2. To strut; to agitate the body by a proud gait.—Contemplation makes a rare turkey cock of him, how he *jets* under his advanced plumes. *Shak.* 3. To jolt; to be shaken. [*Jetter*, Fr.] Upon the *jetting* of a hackney-coach she was thrown out of the hinder seat against a bar of iron in the forepart. *Hiseman.*

**JETÆ**, an ancient town of Sicily.

**JETSINGO**, the name of a provin. in Japan.

**JETSISSEN**, a province of Japan.

\* **JETSOM**. *n. f.* [*jetter*, Fr.] Goods or other

\* **JETSON**. *n. f.* things which, having been cast over board in a storm, or after shipwreck, are thrown upon the shore, and belong to the lord admiral, *Bailey.*

**JETTE**, *n. f.* the border made round the sills under a pier in old bridges; the same with *STRANLING*. It consists of a strong framing of timber, filled with stones, chalk, &c. to defend the foundations of the pier from injury.

**JETTSTORF**, a town of Austria.

1. \* **JETTY**. *adj.* [*from jet*.] 1. Made of jet. 2. Black as jet.—The people about Capo Negro Cefala, and Madagascar, are of a *jetty* black. *Brown.*—

Her hair

Adown her shoulders loosely lay display'd,  
And in her *jetty* curls ten thousand Cupids play'd.

*Prior.*

Nigra black, and Merdamente brown,  
Vied for his love in *jetty* bow'rs below. *Pope.*

**JETTY HEAD**, a name usually given in the royal dock yards to that part of a wharf which projects beyond the rest; but more particularly the front of a wharf, whose side forms one of the cheeks of a dry or wet dock.

**JETZ**, a town of Japan, in the prov. of Oomi.

**JETZE**, a river of Germany, which rises 6 miles S. of Dilsdorf, and runs into the Elbe, near Hitzacker, in Lüneburg.

**JEVER**, a town of Germany, in the circle of Westphalia, and capital of Jeverland, with a citadel; 17 miles NE. of Aurick, and 18 NE. of Embden. Lon. 7 41. E. Lat. 53. 33. N.

**JEVERLAND**, a territory of Germany, in West-

Westphalia, belonging to the house of Anhalt Zerbst.

JEUMAILLOCHE, a town of France, in the dept. of Indre, 12 miles E. of Chatillon, and 7½ SSE of Valençay.

JEW. See Jaws.

Jaw Bill, in law, is the famous statute of the 26 Geo. II. cap. 26. which enabled all Jews to prefer bills of naturalization in parliament, without receiving the sacrament, as ordained by Stat. 7 Jac. 1. This act was repealed by 27 Geo. II. c. 5.

(1.) \* JEWEL. *n. s.* [*jouaux*, French; *jewelen*, Dutch.] 1. Any ornament of great value, used commonly of such as are adorned with precious stones.—

Here, wear this *jewel* for me; 'tis my picture. *Shakspeare.*

They found him dead, and cast into the streets,  
An empty casket, where the *jewel*, life,  
By some damn'd hand was robb'd and ta'en a way. *Shakspeare.*

—The pleasure of the religious man is an easy and a portable pleasure, such an one as he carries about in his bosom, without alarming either the eye or envy of the world: a man putting all his pleasures into this one, is like a traveller's putting all his goods into one *jewel*. *South.* 2. A precious stone; a gem.—

*Jewels* too, stones, rich and precious stones,  
Stol'n by my daughter! *Shakspeare. Merchant of Venice.*  
Proud fame's imperial seat

With *jewels* blaz'd, magnificently great. *Pope.*

3. A name of fondness; an appellation of tender regard.—

Bid farewell to your sisters.

—Ye *jewels* of our father, with wash'd eyes,  
Cordelia leaves you. *Shakspeare. King Lear.*

(2.) JEWEL, (*§ 1, def. 1, 2.*) See DIAMOND, RUBY, &c. Jewels made a part of the ornaments with which the Jews, Greeks, and Romans, especially their ladies of distinction, adorned themselves. So prodigious was the extravagance of the Roman ladies, that Pliny the elder says he saw Lollia Paulina with an equipage of this kind, amounting, according to Dr Arbuthnot's calculation, to 322,916l. 13s. 4d. of our money. Precious stones, amongst the Romans and all the ancients, were much scarcer, and consequently in higher esteem, than they are amongst us, since a commerce has been opened with the Indies. The ancients did not know how to cut and polish them to much perfection; but coloured stones were not scarce, and they cut them very well either hollow or in relief. When luxury had gained ground amongst them, the Romans hung pendants and pearls in their ears; and for this purpose the ears of both sexes were frequently bored. See EAR, § 2.

(3.) JEWEL, John, a learned English writer and bishop, born in 1522, and educated at Oxford. In 1540, he proceeded A. B. became a noted tutor, and was soon after chosen rhetoric lecturer in his college. In Feb. 1544, he commenced A. M. He had early imbibed Protestant principles, and inculcated them to his pupils; but this was done privately till the accession of King Edward VI. in 1546, when he made a public declaration of his faith, and entered into a close friendship with Pe-

ter Martyr. In 1550, he took the degree of D. D. and preached before the university with great applause. He also preached and catechized every other Sunday at Sunningwell in Berkshire, of which church he was rector. Upon the accession of Q. Mary, in 1553, he was one of the first who in the rage of the storm then raised against the reformation; for before any law was made, or given by the queen, he was expelled Corpus Christi college by the fellows, by their own private authority; but he continued in Oxford; he was called upon to subscribe to some of the Popish doctrines, under the severest penalties, which he submitted to. But this did not procure his safety; for he was obliged to fly, and, encountering many difficulties, arrived at Frankfurt, in the 2d year of Q. Mary's reign, where he made a public recantation of his subscription to the Popish doctrines. Thence he went to Strasburg, and afterwards to Zurich, where he resided with Peter Martyr. He returned to England in 1558, after Mary's death; and in 1559, was consecrated Bp. of Salisbury, as a reward for his piety and learning. Another attestation of this was given him by the university of Oxford, who, in 1565, conferred on him in his absence the degree of D. D. In this character he attended Q. Elizabeth to Oxford in 1566, and presided at the disputations held before her on that occasion. He had greatly distinguished himself by a treatise preached at St Paul's cross, when he was minister; wherein he gave a public challenge to the Roman catholics in the world, to produce one clear testimony out of any father or ancient writer, who flourished within 600 years of Christ, for any one of the articles which the Romanists maintain against the church of England; and, two years afterwards, he published his famous *Apology* for this church. In the mean time he gave a particular attention to his diocese: where he began and perfected such a reformation, not only in his cathedral and parochial churches, but in all the churches of his jurisdiction, and did honour to him and the whole order. But his watchful and laborious life impaired his health, and brought him quickly to his grave. He died at Monkton-Farley, in 1571, in the 50th year of his age. He wrote, 1. A view of a sedition brought into England by Pope Pius V. in 1569. 2. A treatise on the Holy Scriptures. 3. An exposition of St Paul's two epistles to the Thessalonians. 4. A treatise on the sacrament. 5. An apology for the national church. 6. Several sermons, controversial treatises, and other works. "This excellent prelate (says the Rev. Mr Granger) was one of the greatest champions of the reformed religion. He was to the church of England what Bellarmine was to that of Rome. His admirable *Apology* was translated from the Latin by Anne, the eldest of the 4 learned daughters of Sir Anthony Coke, and mother of Sir Francis Bacon. It was published, as it came from her pen, in 1564, with the approbation of the queen and the prelates. It was printed in Greek at Constantinople, under the direction of St Cyril the patriarch. His *Defense* of it, against Harding and other Popish divines, was in such esteem, that Q. Elizabeth, E. James, and E. Charles

Charles I. and 4 successive archbishops, ordered it to be kept chained in all parish-churches for public use."

**JEWEL-BLOCKS**, in sea language, two small blocks suspended at the extremity of the main and fore-top sail yards, by an eye-bolt driven from without into the middle of the yard-arm, parallel to its axis. Their use is, to retain the upper part of the top-mast fudding sails beyond the skirts of the top-sails, so that each of those sails may have a full force of action, which would be diminished by the encroachment of the other over its surface. The *Andards*, by which those fudding sails are hoisted, are accordingly passed through the *wet-blocks*; whence, communicating with a lock on the top-mast head, they lead downwards to the top or decks, where they may be conveniently hoisted. See *SAIL*.

**JEWEL-HOUSE**, or *OFFICE*. *s. f.* The place where the regal ornaments are deposited.—The king has made him master of the *jewel-house*. *Shak.*

**JEWELLER**. *s. f.* (from *jewel*) One who trafficks in precious stones.—These grains were as like little dice as if they had been made by a *jeweller*. *Boyle*—The price of the market to a *jeweller* in his trade is one thing; but the intrinsic worth of a thing to a man of sense is another. *L'Estrange*.—I will turn *jeweller*: I shall then deal in diamonds, and all sorts of rich stones. *Addison*.

**JEWESS**, *s. f.* a female Jew.

**JEWISH**, *adj.* belonging to the Jew.

**JEW, MARKET**. See *MERAZION*.

**JEWRY**, *s. f.* the country of the Jews. See *JUDAEA*, and *PALISTINE*.

(1.) **JEW**, a name derived from the patriarch Judah, and given to the descendants of Abraham by his eldest son Isaac, who for a long time possessed the land of Palestine in Asia, and are now dispersed through all nations in the world.

(2.) **JEW**, GENERAL HISTORY OF THE. The history of this people, as it is the most singular, so it is also the most ancient in the world; and the greatest part, being before the beginning of profane history, depends entirely on the authenticity of the Old Testament, where it is only to be found; except in the writings of Josephus, which seem to be chiefly copied from it. To repeat here what is said in the sacred writings would be superfluous, as these are in every persons hands. It seems most proper therefore to commence the history of the Jews from their return to Jerusalem from Babylon, and the rebuilding of their city and temple under Ezra and Nehemiah, when the scripture leaves off any farther accounts, and profane historians begin to take notice of them. Here, however, we might premise a chronological list of their judges and kings down to the captivity. But the list of their judges, during the commonwealth of Israel, as well as of their kings to the capture of Samaria by Shalmaneser, belongs properly to the article *ISRAEL*; and that of the kings of Judah, from the death of Solomon to the Babylonish captivity, will appear with more propriety under the article *JUDAH*. Referring therefore to these articles for those chronological lists, we proceed to give a brief history of the Jews, from the time they were first so named to their total overthrow and dispersion.

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(3.) **JEW**, HISTORY OF THE, FROM CYRUS'S DECREE TO THE TIME OF ALEXANDER THE GREAT. Cyrus the Great, king of Persia, having conquered Babylon and almost all the western parts of Asia, perceiving the desolate and ruinous condition in which the province of Palestine lay, formed a design of restoring the Jews to their native country, and permitting them to rebuild Jerusalem and re-establish their worship. For this purpose he issued out a decree in the first year of his reign, about 536 B. C. by which they were allowed not only to return and rebuild their city, but to carry along with them all the sacred vessels which Nebuchadnezzar had carried off; and Cyrus engaged to defray the expence of building the temple himself. This offer was gladly embraced by the more zealous Jews of the tribes of Judah, Benjamin, and Levi; but many others, being less sanguine about their religion, chose to stay where they were. In the year 534 B. C. the foundations of the temple were laid, and matters seemed to go on prosperously, when the undertaking was suddenly obstructed by the Samaritans. These came at first expressing an earnest desire to assist in the work, as they worshipped the same God with the Jews; but the latter refused their assistance, as they knew they were not true Israelites, but the descendants of those heathens who had been transplanted into the country of the ten tribes after their captivity by Shalmaneser. This refusal proved the source of all that bitter enmity, which afterwards took place between the Jews and Samaritans; and the immediate consequence was, that the latter made all the opposition in their power to the going on of the work. At last, however, all obstacles were surmounted, and the temple finished as related in the books of Ezra and Nehemiah. The last of these chiefs died about 409 B. C. after having restored the Jewish worship to its original purity, and reformed a number of abuses which took place immediately on its commencement. But though the Jews were now restored to the free exercise of religion, they were neither a free nor a powerful people. They were few in number, and their country only a province of Syria, subject to the kings of Persia. The Syrian governors conferred the administration of affairs upon the high priests; and their accepting this office, and thus deviating from the law of Moses, must be considered as one of the chief causes of the misfortunes which immediately befel the people; because it made room for a set of men who aspired at this high office merely through ambition or avarice, without either zeal for religion or love for their country. It besides made the high priesthood capable of being disposed of at the pleasure of the governors, whereas the Mosaic institution had fixed it undeniably in the family of Aaron. Of the bad effects of this practice a fatal instance happened in 373 B. C. Bagaces, governor of Syria, having contracted an intimate friendship with Jeshua, the brother of Jathanan the high priest, promised to raise him to the pontifical office a few years after his brother had been invested with it. Their interview happened in the inner court of the temple; and a scuffle ensuing, Jeshua was killed by his brother, and the temple thus polluted in the most scandalous manner.

lous manner. The sentence was, that a heavy fine was laid on the temple, which was not taken off for 7 years. The first public calamity which befel the Jewish nation after their restoration from Babel, happened in the year 100 B. C.; for having disoblged Darius Ochus king of Persia, he besieged and took Jericho, and carried off all the inhabitants captives. From this time they continued faithful to the Persians, inasmuch that they had almost drawn upon themselves the displeasure of Alexander the Great. That monarch having resolved upon the siege of Tyre, and being informed that the city was wholly supplied with provisions from Judea, Samaria, and Galilee, sent to Jaddus, then high priest, to demand of him that supply which he had been accustomed to pay to the Persians. The Jewish pontiff excused himself on account of his oath of fidelity to Darius; which so provoked Alexander, that he had no sooner completed the reduction of Tyre than he marched against Jerusalem. The inhabitants, being thrown into the utmost consternation, had recourse to prayers; and Jaddus is said, by a divine revelation, to have been commanded to go and meet Alexander. He accordingly set out, dressed in his pontifical robes, at the head of all his priests in their proper habits, and attended by the rest of the people dressed in white garments. Alexander is said to have been seized with such awful respect on seeing this venerable procession, that he embraced the high priest, and paid a kind of religious adoration to the name of God engraven on the front of his mitre. His followers being surprised at this unexpected behaviour, the Macedonian monarch informed them, that he paid that respect not to the priest, but to his God, as an acknowledgement for a vision which he had been favoured with at Delphi: where he had been promised the conquest of Persia, and encouraged in his expedition, by a person of the same aspect, and dressed in the same habit with the pontiff before him. He afterwards accompanied Jaddus into Jerusalem, where he offered sacrifices in the temple. The high priest showed him also the prophecies of Daniel, wherein the destruction of the Persian empire by himself as plainly set forth; in consequence of which the king went away highly satisfied, and at his departure asked Jaddus if there was nothing in which he could gratify him or his people. Jaddus then told him, that, according to the Mosaic law, they neither sowed nor ploughed on the 7th year, and therefore would esteem it a high favour, if the king would remit their tribute that year. To this request Alexander readily yielded; and having confirmed all their privileges, particularly that of living under their own laws, he departed.

(4.) JEWS. HISTORY OF THE, FROM THE TIME OF ALEXANDER TO THAT OF ANTIUCHUS THE GREAT. Whether the above story deserves full credit or not (for the whole transaction is called in question by some), it is certain that the Jews were much favoured by Alexander; but with him their good fortune seems also to expire. The country of Judea, situated between Syria and Egypt, became subject to all the wars and revolutions, which the ambitious successors of A-

lexander waged against each other. Antiochus, given, together with Syria and Phoenicia, to Lysimachus the Mitylenian, one of Alexander's generals; but he being soon after slain by the two by Ptolemy. Judea was next submitted to yield to the conqueror. The Jews first broke their oath to Lysimachus; and were afterwards invaded by Ptolemy at the head of a powerful army. The open country was subdued; but the city being strongly fortified by nature and art threatened a strong resistance. A superstitious fear for breaking the sabbath, however, prevented the besieged from making any defence on that day; of which Ptolemy being informed, he caused an assault to be made on the sabbath, and easily carried the place. Antiochus treated them with great severity, and carried 100,000 men of them into captivity; but returning soon after on their known fidelity to their conquerors, he restored them to all the privileges enjoyed under the Macedonians. Of the city he put some into garrisons, and others he sent in the countries of Libya and Cyrene. From those who settled in the latter of these countries descended the Cyrenean Jews mentioned in the New Testament. Five years after Ptolemy had invaded Judea, he was forced to yield it to Antiochus, reserving to himself only the cities of Azotus, Tyre, Joppa, and Gaza; and carrying off a immense booty, together with a great number of captives, whom he settled at Alexandria, endowing with considerable privileges and immunities. Antiochus behaved so tyrannically to the numbers of his Jewish subjects fled into Egypt, and others put themselves under the protection of Seleucus, who also granted them considerable privileges. Hence this nation came gradually to spread over Syria and Asia Minor; where they seemed to be in danger of being depopulated; it was recovered by Ptolemy in 192. The Jews then took a more prosperous turn, and continued thriving till the reign of Ptolemy Philopater, when they were oppressed by the oppressions of the Samaritans, at the same time that Antiochus Theos king of Syria invaded Galilee. Ptolemy, however, marched against Antiochus, and defeated him; after which, having gone to Jerusalem to offer sacrifices, he ventured to pass the temple itself by going into it. He perceived through the two outer courts; but as he was about to enter the sanctuary, he was struck with such dread and terror that he fell down dead. A dreadful persecution was then raised against the Jews, who had attempted to hinder him in his impious attempt; but this persecution was stopped by a still more extraordinary event, recorded under the article EGYPT, § 13, and the Jews again received into favour. About the year 170 B. C. the country of Judea was subdued by Antiochus the Great; and on this occasion the fidelity of the Jews to the Egyptians raised them in the whole nation readily submitted to the king of Syria. This attachment so pleased the Syrian monarch, that he sent a letter to his general, wherein he acquainted him that he designed to restore Jerusalem to its ancient splendor, and to recall the Jews that had been driven out of it; that the



his singular respect to the temple of God, he wanted them 10,000 pieces of silver, towards the charges of the victims, frankincense, wine, and oil; 1400 measures of fine wheat, and 375 measures of salt, towards their usual oblations; that the temple should be thoroughly repaired at his cost; that they should enjoy the free exercise of their religion; and restore the public service to the temple, and the priests, Levites, singers, &c. to their usual functions: that no stranger, Jew that was unpurified, should enter farther to the temple than was allowed by their law; and that no flesh of unclean beasts should be brought into Jerusalem; not even their skins: and all these under the penalty of paying 1000 pieces of silver into the treasury of the temple. He further granted an exemption of taxes for three years to all the dispersed Jews that should come within a limited time to settle in the metropolis; and that all who had been sold for slaves within a dominion should be immediately set free.

(5.) **JAWS, HISTORY OF THE, FROM THE TIME OF ANTIOCHUS THE GREAT, TO THE PERSECUTION BY ANTIOCHUS EPIPHANES.** This Jewish prosperity proved of no long duration. About the year 176, a quarrel happened between Onias the high priest, and Simon, governor of the temple, which was attended with the most fatal consequences. The causes of this quarrel are unknown. The event, however, was, that Simon alleging he could not get the better of Onias, informed Apollonius governor of Cypræa and Palestine, that there was at that time in the temple a immense treasure, which at his pleasure might be seized upon for the use of the king of Syria. If this the governor instantly sent intelligence to the king, who dispatched one Heliodorus to take possession of the supposed treasure. This person, through a miraculous interposition, as the Jews pretend, failed in his attempt of entering the temple; upon which Simon accused the high priest to the people, as the person who had invited Heliodorus to Jerusalem. This produced a kind of civil war, in which many fell on both sides. At last Onias having complained to the king, Simon was banished; but soon after, Antiochus Epiphanes having ascended the throne of Syria, Jason, the high priest's brother, taking advantage of the necessities of Antiochus, purchased from him the high priesthood at the price of 350 talents, and obtained an order that his brother should be sent to Antioch, there to be confined for life. Jason's next step was to purchase liberty, at the price of 50 talents more, to build a gymnasium at Jerusalem similar to those used in the Grecian cities; and to make as many Jews as he pleased free citizens of Antioch. By means of these powers he became very soon able to form a strong party in Judea; for his countrymen were exceedingly fond of the Grecian customs, and the freedom of the city of Antioch was a very valuable privilege. From this time therefore a general apostacy took place; the service of the temple was neglected, and Jason abandoned himself without remorse to all the impieties and absurdities of paganism. He did not, however, long enjoy his ill acquired dignity. Having sent his brother Menelaus with the usual tribute to Antiochus, the former took the

opportunity of supplanting Jason in the same manner that he had supplanted Onias. Having offered for the high priesthood 300 talents more than his brother had given, he easily obtained it, and returned with his new commission to Jerusalem. He soon got himself a strong party; but Jason proving too powerful, forced Menelaus and his adherents to retire to Antioch. Here, the better to gain their point, they acquainted Antiochus that they were resolved to renounce their old religion, and conform themselves to that of the Greeks; which so pleased the tyrant, that he instantly gave them sufficient force to drive Jason out of Jerusalem; who thereupon took refuge among the Ammonites. Menelaus being thus freed from his rival, fulfilled his promise with regard to the apostacy, but forgot to pay the money he had promised. At last he was summoned to Antioch; and finding nothing but the payment of the promised sum would do, sent orders to his brother Lyfimachus to convey to him as many of the sacred utensils belonging to the temple as could be spared. As these were all of gold, the apostate soon raised a sufficient sum from them, not only to satisfy the king, but also to bribe the courtiers in his favour. But his brother Onias, who had been all this time confined at Antioch, getting intelligence of the sacrilege, made such bitter complaints, that an insurrection was ready to take place among the Jews at Antioch. Menelaus, to avoid the impending danger bribed Andronicus, governor of the city, to murder Onias. This produced the most vehement complaints as soon as Antiochus returned to the capital (he having been absent for some time quelling an insurrection in Cilicia) which at last ended in the death of Andronicus, who was executed by the king's order. By dint of money, however, Menelaus still found means to keep up his credit; but was obliged to send large sums from Jerusalem, that he might massacre his brother Lyfimachus, left governor in his absence. He took a journey to Tyre; sent deputies to him, both to Lyfimachus, and to accuse him as the author of all the troubles. The apostate, however, was unable to procure money. By a false argument he pleaded that the deputies were not only east, but put to death; and his unjust sentence gave the traitor such a complete victory over all his enemies, that from thenceforth he commenced a downright tyrant. Jerusalem was destitute of protectors, and the sanhedrim, if there were any zealous men left among them, were so much terrified, that they durst not oppose him, though they evidently saw that his design was finally to eradicate the religion and liberties of his country. In the mean time, Antiochus was taken up with the conquest of Egypt, and a report was spread that he had been killed at the siege of Alexandria. At this news the Jews imprudently showed some signs of joy; and Jason thinking this a proper opportunity to regain his lost dignity, appeared before Jerusalem at the head of about 1000 private men. The gates were quickly opened to him by some of his friends.

friends in the city: upon which Menelaus retired into the citadel, and Jason, minding nothing but his resentment, committed the most horrid butcheries. At last he was obliged to leave both the city and country, on the news that Antiochus was coming with a powerful army against him; for that prince, highly provoked at this rebellion, and especially at the rejoicings the Jews had made on the report of his death, had actually resolved to punish the city in the severest manner. Accordingly, about 170 B. C. having made himself master of the city, he behaved with such cruelty, that within three days they reckoned no fewer than 40,000 killed, and as many sold for slaves. In the midst of this dreadful calamity, the apostate Menelaus found means not only to preserve himself from the general slaughter, but even to regain the good graces of the king, who, having by his means plundered the temple of every thing valuable, returned to Antioch in a kind of triumph. Before he departed, however, he put Judea under the government of one Philip, a barbarous Phrygian; Samaria under that of Andronicus, a person of a similar disposition; and left Menelaus, the most hateful of all the three, in possession of the high priesthood. Though the Jews suffered exceedingly under these tyrannical governors, they were still reserved for greater calamities. About 168 B. C. Antiochus having been most severely mortified by the Romans, took it into his head to wreak his vengeance on the unhappy Jews. For this purpose he dispatched Apollonius at the head of 12,000 men, with orders to plunder all the cities of Judea, to murder all the men, and sell the women and children for slaves. Apollonius accordingly came with his army, and to outward appearance with a peaceable intention; so that they were not suspected by the Jews, as he was superintendent of the tribute in Palestine. He kept himself inactive till the next sabbath, when they were all in a profound quiet; and then, on a sudden, commanded his men to arms. Some of them he sent to the temple and synagogues, with orders to cut in pieces all whom they found there; whilst the rest going through the streets of the city massacred all that came in their way; the superstitious Jews not attempting to make the least resistance for fear of breaking the sabbath. He next ordered the city to be plundered and set on fire, pulled down all their stately buildings, caused the walls to be demolished, and carried away captive about 20,000 of those who had escaped the slaughter. From that time the service of the temple was totally abandoned; that place having been quite polluted, both with the blood of multitudes who had been killed, and in various other ways. The Syrian troops built a large fortress on an eminence in the city of David; fortified it with a strong wall and stately towers, and put a garrison in it to command the temple over against which it was built, so that the soldiers could easily see and sally out upon such as attempted to come into the temple; so many of whom were continually plundered by them, that the rest, not daring to stay any longer in Jerusalem, fled for refuge to the neighbouring nations. Antiochus, not yet satiated with the blood of the Jews, resolved either totally to abolish their religion, or destroy

their whole race. He therefore issued a decree that all nations within his dominions should forsake their old religion and gods, and only those of the king under the most severe pains. To make his orders effectual, he sent orders to every province to fix them strictly in execution; and as he knew the Jews were that people who would disobey them, special orders were given to have them treated with the most severity. Athenias, an old and cruel man, well versed in all the pagan rites, was sent to Judea. He began by dedicating the temple to Jupiter Olympius, and setting up his image on the altar of burnt-offerings. Another idol was raised before it, on which they offered sacrifices to that false deity. All who refused to put to some cruel tortures till they either complied or expired under the hands of the executioners. At the same time, altars, groves, and bushes, were raised every where through the country, and the inhabitants compelled to worship them under the same severe penalties; and it was instant death to observe the sabbath, circumcision, or any other institution of Moses.

(6.) JEWS, HISTORY OF THE, FROM THE PERSECUTION BY ANTIOCHUS TO THE DEATH OF JUDAS MACCABEUS. At last, when numbers had been put to cruel deaths, many more had saved their lives by apostasy, a priest, named MATTHATHIAS, began to make himself by his bravery and zeal. He had for some time been obliged to leave his native place, to avoid the persecution which raged at Jerusalem. During his absence there, Apelles, one of the king's officers, came to oblige the inhabitants to comply with Antiochus's orders. By him Mattathias and his sons were addressed in the most cruel manner, and had the most ample promises made them of the king's favour and protection if they would renounce their religion. But Mattathias answered that though the whole Jewish nation, and the whole world, were to conform to the king's will, yet he and his sons would continue faithful to their God to their last minute. At the same time perceiving one of his countrymen just going to sacrifice to an idol, he fell upon him and instantly killed him. Upon this his sons, fired with the same zeal, killed the officer and his men; and threw the altar and idol; and running about the city, cried out, that those who were true to the law of God should follow them; by which means they quickly saw themselves at the head of a numerous troop, with whom they soon withdrew into some of the deserts of Judea. They were followed by many others, so that in a short time they found themselves in a condition to resist their enemies; and having considered the danger to which they were exposed by their religious observance of the sabbath, they resolved to defend themselves, in case of an attack, upon the sabbath as well as upon any other. In the year 167 B. C. Mattathias, finding that his followers increased, began to try his strength by attacking the Syrians and apostate Jews. As many of them as he took he put to death, but forced a greater number to fly for refuge into the

with terror, he marched from city to city, overthrown the idolatrous altars, opened the Jewish synagogues, made a diligent search after all the sacred books, and caused fresh copies of them to be written; he also caused the reading of the scriptures to be resumed, and all the males born since the persecution to be circumcised. In all this he was attended with such success, that he had extended his reformation through a considerable part of Judea within the space of one year; and would probably have completed it, had he not been prevented by death. Mattathias was succeeded by his son JUDAS, surnamed MACCABEUS, the greatest uninspired hero of whom the Jews can boast. With only 6000 men he quickly made himself master of some of the strongest fortresses in Judea, and became terrible to the Syrians, Samaritans, and apostate Jews. In one year he defeated the Syrians in 3 pitched battles, and drove them quite out of the country; after which he purified the temple, and restored the true worship, which had been interrupted for three years and a half. Only one obstacle now remained, viz. the Syrian garrison above mentioned, which had been placed over against the temple, and which Judas could not at this time reduce. To prevent them from interrupting the worship, however, he fortified the mountain on which the temple stood, with a high wall and strong towers, leaving a garrison to defend it; making some additional fortifications at the same time to Bethsur, a fortress about 20 miles distant. In the mean time Antiochus, in his return from an unsuccessful expedition into Persia, was told, that the Jews had to a man revolted, defeated his generals, driven their armies out of Judea, and restored their ancient worship. This threw him into such a fury, that he commanded his chariotmen to drive with the utmost speed, threatening utterly to exterminate the Jewish race, without leaving a single person alive. These words were scarce uttered, when he was seized with a violent pain in his bowels, which no remedy could cure or abate. Notwithstanding this violent shock, in the transport of his fury, he gave orders to proceed with the same precipitation in his journey. But while he was thus hastening forward, he fell from his chariot, and was so bruised by the fall, that his attendants were forced to put him into a litter. Unable to bear even the motion of the litter, he was forced to halt at a town called Tadmor on the confines of Persia and Babylonia. Here he kept his bed, suffering inexpressible torments, occasioned chiefly by the vermin which bred in his body, and the stench, which made him insupportable even to himself. But the torments of his mind, occasioned by reflecting on the bloody actions of his life, surpassed by many degrees those of his body. Polybius, who in his account of this tyrant's death, agrees with the Jewish historians, tell us, that the vexations of his mind grew at last to a constant delirium, by reason of several spectres and apparitions of evil geni which he imagined were continually reproaching him with the many wicked actions of which he had been guilty. At last, having languished for some time in this miserable condition, he expired, and

by his death freed the Jews from the most inveterate enemy they had ever known. Notwithstanding his death, however, the war was still carried on against the Jews; but through the valour and good conduct of Judas, the Syrians were constantly defeated; and in 163 B. C. a peace was concluded upon terms very advantageous to the Jewish nation. This tranquillity, however, was of no long continuance; the Syrian generals renewed their hostilities, and were attended with the same ill success as before. Judas defeated them in five engagements; but in the 6th was abandoned by all his men except 800, who, together with their chief, were slain in the year 161 B. C.

(7.) JUDAS, HISTORY OF THE, TILL THE DEATH OF ALEXANDER JANNÆUS. The news of Judas's death threw his countrymen into the utmost consternation, and seemed to give new life to all their enemies. He was succeeded, however, by his brother Jonathan; who conducted matters with no less prudence and success than Judas had done, till he was treacherously seized and put to death by Tryphon, a Syrian usurper, who shortly after murdered his own sovereign. The traitor immediately prepared to invade Judea; but found all his projects frustrated by Simon, Jonathan's brother. This pontiff repaired all the fortresses of Judea, and placed fresh garrisons in them, took Joppe, and Gaza, and drove out the Syrian garrison from the fortress of Jerusalem; but was at last treacherously murdered by his son-in-law Ptolemy, about 135 B. C. Simon was succeeded by his son HYRCANUS I. who not only shook off the yoke of Syria, but conquered the Samaritans, demolished their capital, and became master of all Palestine, to which he added the provinces of Samaria and Galilee; all which he enjoyed till within a year of his death, without the least external disturbance or internal discord. His reign was no less remarkable on account of his great wisdom and piety at home, than his conquests abroad. He was the first since the captivity who had assumed the royal title; and he raised the Jewish nation to a greater degree of splendor than it had enjoyed since that time. The author of the iv. book of the Maccabees also informs us, that in him three dignities were centered which never met in any other person, namely, the royal dignity, the high-priesthood, and the gift of prophecy. But the instances given of this last are very equivocal. The last year of his reign, however, was unblemished by a quarrel with the Pharisees; which proceeded such a length as to shorten his days. Hyrcanus had always been a great friend to that sect, and they had hitherto enjoyed the most honourable employments in the state; but at length one of them, named *Blasphemer*, took it into his head to question Hyrcanus's legitimacy, alleging, that his mother had formerly been a slave, and consequently that he was incapable of enjoying the high-priesthood. This report was credited, or pretended to be so, by the whole sect; which irritated the high-priest to such a degree, that he joined the Sadducees, and could never afterwards be reconciled to the Pharisees, who therefore raised all the troubles and seditions they could during the short time he lived. Hyrcanus died in 107 B. C. and was succeeded by his eldest son Aristobulus.

bulus, who conquered Hurra, but proved a most cruel and barbarous tyrant, murdering one of his brothers, and even his mother, and keeping the rest closely confined during his reign, which, however, was but short. He was succeeded in 103 by ALEXANDER JANNÆUS, the greatest conqueror, next to David, that ever sat on the Jewish throne. He was hated, however, by the Pharisees, and once in danger of being killed in a tumult excited by them; but having caused his guards to fall upon the mutinous mob, they killed 6000 of them, and dispersed the rest. After this, finding it impossible to remain in quiet in his own kingdom, he left Jerusalem, designing to apply himself wholly to the extending of his conquests; but while he was busied in subduing his foreign enemies, the Pharisees raised a rebellion at home. This was quashed in the year 86 B. C. and the rebels were treated in the most inhuman manner. The faction, however, was by these means so thoroughly quelled, that they never dared to lift up their heads as long as he lived; and Alexander having made several conquests in Syria, died about 79 B. C.

(X) JEWS, HISTORY OF THE, TO THE CAPTURE OF JERUSALEM BY POMPEY THE GREAT. Alexander left two sons, Hyrcanus and Aristobulus; but bequeathed the government to his wife ALEXANDRA as long as she lived; but as he saw her greatly afraid, and not without reason, of the resentment of the Pharisees, he desired his queen, just before his death, to send for the principal leaders of that party, and pretended to be entirely devoted to them; in which case, he assured her, that they would support her and her sons after her in the peaceable possession of the government. With this advice the queen complied; but found herself much embarrassed by the turbulent Pharisees, who, after several exorbitant demands, would at last be contented with nothing less than the total extermination of their adversaries the Sadducees. As the queen was unable to resist the strength of the pharisaic faction, a most cruel persecution immediately took place against the Sadducees, which continued for 4 years; until at last, upon their earnest petition, they were dispersed among the several garrisons of the kingdom, in order to secure them from the violence of their enemies. A few years after this, being seized with a dangerous sickness, her youngest son Aristobulus collected a strong party to secure the crown to himself; but the queen, being displeased with his conduct, appointed her other son Hyrcanus, whom she had before made high priest, to succeed her also in the royal dignity. Soon after this she expired, and left her two sons competitors for the crown. The Pharisees raised an army against Aristobulus, which almost instantly deserted to him, so that Hyrcanus found himself obliged to accept of peace upon any terms; which, however, was not granted, till the latter had abandoned all title both to the royal and pontifical dignity, and contented himself with the enjoyment of his peculiar patrimony as a private person. But this deposit on did not extinguish the party of Hyrcanus. A new civil war was raised by Antipater an Idumean proselyte, and father of Herod the Great; who carried off Hyrcanus into Arabia,

under pretence that his life was in danger if he remained in Judea. Here he applied to Aretas, king of that country, who undertook to restore the deposed monarch; and for that purpose invaded Judea, defeated Aristobulus, and kept him besieged in Jerusalem. The latter had recourse to the Romans; and having bribed Scarcus, one of their generals, he defeated Aretas, with the loss of 1000 of his men, and drove him quite out of the country. The two brothers next sent presents to Pompey, at that time commander in chief of all the Roman forces in the east, and when they made the arbitrator of their differences. But he, fearing that Aristobulus, against whom he intended to declare, might obstruct his intended expedition against the Nabatheans, dismissed them with a promise, that as soon as he had subdued Aretas, he would come into Judea and decide their controversy. This delay gave such offence to Aristobulus, that he departed for Judea without even taking leave of the Roman general, who on his part was no less offended at this want of respect. The consequence was, that Pompey entered Judea with those troops with which he had designed to act against the Nabatheans, and summoned Aristobulus to appear before him. The Jewish prince would gladly have been excused, but was forced by his own people to comply with Pompey's summons, to avoid a war with the general. He came accordingly more than once twice to him, and was dismissed with great promises and marks of friendship. But at last Pompey insisting that he should deliver into him all the fortified places he possessed, Aristobulus plainly saw that he was in the interest of his brother; upon which he fled to Jerusalem with design to oppose the Romans to the utmost of his power. He was quickly followed by Pompey; and to prevent hostilities was at last forced to throw himself at the feet of the haughty Roman, and to promise him a considerable sum of money as the reward of his forbearance. This condition was accepted; but Gabinius, being sent with some troops to receive the stipulated sum, was repulsed by the garrison of Jerusalem, who shut the gates against him, and refused to fulfil the agreement. This disappointment so exasperated Pompey, that he immediately marched with his whole army against the city, and began the siege in force. As the city was strongly fortified, he might have found it very difficult to accomplish his design, had not the Jews been suddenly seized with a qualm of conscience respecting the observance of the sabbath day. From the time of the Maccabees they had made no scruple of taking up arms against an offending enemy on the sabbath; but now they discovered, that though it was lawful on that day to stand on their defence when they were attacked, yet it was unlawful to do any thing towards the preventing of those preparations which the enemy made towards such assaults. As therefore they never attempted to hinder the erection of batteries, or the making of breaches in their walls on the sabbath, the besiegers at last made so great a breach on that day, that the garrison could no longer resist them. The city was therefore taken in the year 63 B. C. 11,000 of the inhabitants were slaughtered, and many more



ed by their own hands; while the priests, who were offering up the usual prayers and sacrifices at the temple, chose rather to be butchered with their brethren, than suffer divine service to be momentarily interrupted. At last, after the Romans had satiated their cruelty with the slaughter of a great number of the inhabitants, Hyrcanus was restored to the pontifical dignity with the title of *king*; but forbid to assume that of *king*, to wear a diadem, or to extend his territories beyond the limits of Judea. To prevent future revolts, the walls were pulled down; and Scaurus was left governor with a sufficient force. But before he departed, Pompey gave the Jews a still greater offence than almost any thing he had hitherto done; and that was by entering into the most sacred recesses of the temple, where he took a view of the golden table, candlestick, censers, lamps, and all the other sacred vessels; but, out of respect to the city, forbore to touch any of them, and when he came out commanded the priests immediately to purify the temple according to custom.

(9.) **Jews, HISTORY OF THE, TO THE CREATION OF HEROD KING.** Pompey having thus subdued the Jewish nation, set out for Rome, carrying along with him Aristobulus and his two sons Alexander and Antigonus, as captives to adorn his future triumph. Aristobulus himself and his son Antigonus were led in triumph; but Alexander escaped into Judea, where he raised an army of 10,000 foot and 1500 horse, and began to fortify several strong holds, from whence he made incursions into the neighbouring country. As for Hyrcanus, he no sooner found himself freed from his rival brother, than he relapsed into his former indolence, leaving the care of all his affairs to Antipater who failed not turn his weakness to his own advantage. He foresaw, however, that he could not easily compass his ends, unless he ingratiated himself with the Romans; and therefore spared neither pains nor cost to gain their favour. Scaurus soon after received from him a supply of corn and other provisions, without which his army, which he had led against the metropolis of Judaea, would have been in danger of perishing; and after this, he prevailed on the king to pay 300 talents to the Romans, to prevent them from ravaging his country. Hyrcanus was now in no condition to face his enemy Alexander; and therefore had again recourse to the Romans, Antipater at the same time sending as many troops as he could spare to join them. Alexander ventured a battle; but was defeated with considerable loss, and besieged in a strong fortress named *Alexandria*. Here he would have been forced to surrender; but his mother, partly by her address, and partly by the services she did to the Roman general, prevailed upon him to grant her son a pardon for what was past. The fortresses were then demolished, that they might not give occasion to future revolts; Hyrcanus was again restored to the pontifical dignity; and the province was divided into five several districts, in each of which a separate court of judicature was erected. The first of these was at Jerusalem, the 2d at Gadara, the 3d at Amath, the 4th at Jericho, and the 5th at Sebon in Galilee. Thus was the government

changed from a monarchy to an aristocracy, and the Jews now fell under a set of domineering tyrants. Soon after this, Aristobulus escaped from his confinement at Rome, and raised new troubles in Judea, but was again defeated and taken prisoner; his son also renewed his attempts; but was in like manner defeated, with the loss of near 10,000 of his followers; after which Gabinius, having settled the affairs of Judea to Antipater's mind, resigned the government of his province to Crassus. The only transaction during his government was his plundering the temple of all its money and sacred utensils, amounting in the whole to 10,000 Attic talents, or above two millions sterling. After this sacrilege, Crassus set out on his expedition against Parthia, where he perished; and his death was by the Jews considered as a divine judgment for his impiety. The war between Cæsar and Pompey afforded the Jews some respite, and likewise an opportunity of ingratiating themselves with the former, which the politic Antipater readily embraced. His services were rewarded by Cæsar. He confirmed Hyrcanus in his priesthood; added to it the principality of Judea to be entailed on his posterity for ever; restored the Jewish nation to their ancient rights and privileges; and ordered a pillar to be erected, whereon all these grants, and his own decree, should be engraved, which was accordingly done; and soon after, when Cæsar himself came into Judea, he granted liberty to fortify the city, and rebuild the wall which had been demolished by Pompey. During the lifetime of Cæsar, the Jews were so highly favoured, that they could scarcely be said to feel the Roman yoke. After his death, however, the nation fell into great disorders; which were not finally quelled till Herod, who was created king of Judea by Marc Anthony in 40 B. C. was fully established on the throne, by the taking of Jerusalem by his allies the Romans in 37 B. C. The immediate consequence of this was another cruel pillage and massacre: then followed the death of Antigonus the son of Aristobulus, who had for three years maintained his ground against Herod, put to death his brother Phasael, and cut off Hyrcanus's ears, to incapacitate him for the high priesthood.

(10.) **JEWS HISTORY OF THE, TO THE DEATH OF HEROD THE GREAT.** The Jews gained but little by this change of masters. Herod proved one of the greatest tyrants mentioned in history. He began his reign with a cruel persecution of those who had sided with his rival Antigonus; great numbers of whom he put to death, seizing and confiscating their effects for his own use. Nay, such was his jealousy in this last respect, that he caused guards to be placed at the city gates to watch the bodies of those of the Antigonian faction who were carried out to be buried, lest some of their riches should be carried along with them. His jealousy next prompted him to decoy Hyrcanus, the banished pontiff from Parthia, where he had taken refuge, that he might put him to death, though contrary to his most solemn promises. His cruelty then fell upon his own family. He had married Mariamne, the daughter of Hyrcanus; whose brother, Aristobulus, a young prince of

of great hopes, was made high priest at the intercession of his mother Alexandra. But the tyrant, conscious that Aristobulus had a better right to the kingdom than himself, caused him soon after to be drowned in a bath. The next victim was his beloved queen Mariamne herself. Herod had been summoned to appear before Marc Anthony, and then before Augustus, to clear himself from some crimes laid to his charge. As he was, however doubtful of the event, he left orders, that in case he was condemned, Mariamne should be put to death. This, together with the death of her father and brother, gave her such an aversion for him, that she showed it on all occasions. By this conduct the tyrant's resentment was at last so much inflamed, that having got her falsely accused of infidelity, she was condemned and executed. She suffered with great resolution; but with her ended all the happiness of her husband. His love for Mariamne increased so much after her death, that for some time he appeared like one distracted. His remorse, however, did not get the better of his cruelty. The death of Mariamne was soon followed by that of her mother Alexandra, and this by the execution of several other persons who had joined with her in an attempt to secure the kingdom to the sons of the deceased queen. Herod, having now freed himself from the greatest part of his supposed enemies, began to show a greater contempt for the Jewish ceremonies than formerly; and introduced a number of heathenish games, which made him odious to his subjects. Ten bold fellows at last resolved to enter the theatre where the tyrant was celebrating some games, with daggers concealed under their clothes, in order to stab him or some of his retinue. In case they should miscarry in the attempt, they had the desperate satisfaction to think, that, if they perished, the tyrant would be rendered still more odious by the punishment inflicted on them. They were not mistaken; for Herod being informed of their design by one of his spies, and causing the assassins to be put to a most excruciating death, the people were so much exasperated against the informer, that they tore him to pieces, and cast his flesh to the dogs. Herod tried in vain to discover the authors of this affront; but at last having caused some women to be put to the rack he extorted from them the names of the principal persons concerned, whom he caused immediately to be put to death with their families. This produced such disturbances, that, apprehending nothing less than a general revolt, he set about fortifying Jerusalem with several additional works, rebuilding Samaria, and putting garrisons into several fortresses in Judea. Notwithstanding this, however, Herod had shortly after an opportunity of regaining the affections of his subjects in some measure, by his generosity to them during a famine; but as he soon relapsed into his former cruelty, their detestation returned, and continued till his death. About the year 21 B. C. he began to adorn his cities with many stately buildings. The most remarkable and magnificent, however, was the temple at Jerusalem, which he is said to have raised to a higher pitch of grandeur than even Solomon's. Ten thousand arti-

ficers were immediately set to work, under the direction of 1000 priests, the best skilled in engraving, masonry, &c. all of whom were kept on constant pay: 1000 carts were employed in bringing materials; and such a number of other labourers employed, that every thing was got ready within two years. After this they set about pulling down the old building, and rearing up the new with the same expedition: so that the holy place or temple, properly so called, was finished in year and a half. The remainder was finished somewhat more than eight years. The holy place properly so called, or holy place, was only 60 cubits high, and 60 broad; but in the front it had two wings, which projected so far on each side, and which on all made a front of 100 cubits in length, and as many in height; the gate 70 cubits high and 20 in breadth, before and without any doors. The stones were of marble, 25 cubits in length, 12 in height, 12 in breadth, all wrought and polished with exquisite beauty; the whole resembling a vast place, whose middle being considerably raised above the extremities of each face, made it look like a beautiful villa at a great distance, to which it came to the metropolis. Instead of doors, the gates closed with very costly veils, enriched with a variety of flowering of gold, silver, purple, and every thing that was rich and curious; and on each side of the gates were planted two columns, from whose cornices hung golden garlands and vines, with clusters of grapes, luxuriantly wrought. The superstructure, however, which was with propriety reared on the foundation without sufficient addition, was too heavy, and sunk down about 10 cubits; that its height was reduced to 100. This foundation was of an astonishing strength and height. (See JERUSALEM, N° 1.) The platform was a square of a stadium or furlong on each side. In front of the square had a spacious promenade, with suitable ornaments; but that on the W. had 4 gates, one of which led to the palace, another to the city, and the two others to the fields and fields. This inclosure was surrounded on the outside with a strong and high wall of hyacinth well cemented; and on the inside had on all front a stately gallery, supported by columns such a size, that three men could but just enter them, their circumference being about 10 cubits. There were 162 of them, which supported a cedar ceiling of excellent workmanship, and had 4 galleries, the middlemost of which was the largest and highest, being 25 feet in breadth at 100 in height, whereas those on each side were but 30 feet wide and 50 high. The pavement of the court were paved with marble of various colours, and, at a small distance from the gallery, was a second inclosure, surrounded with a flight of beautiful marble rails, with stately columns at proper distances, on which were engraved inscriptions in Greek and Latin, to forbid heathens and Jews that were not purified, to proceed further under pain of death. This inclosure had but one gate on the E. side; none on the W.; but on the N. and S. it had three, at equal distances. A 3d inclosure surrounded the temple

properly so called, and the altar of burnt offerings; and made what they called *the court of the priests*. It was square like the rest; but the wall to the outside was surrounded by a flight of 24 steps, which hid a considerable part of it; and on the top was a terrace, of about 12 cubits in breadth, which went quite round the whole structure. The E. side had but one gate; the W. none; and the N. and S. four, at equal distances. Each gate was ascended by five steps more before one could reach the level of the inward court; so that the wall which inclosed it appeared within to be but 23 cubits high, though considerably higher on the outside. On the inside of each of these gates were raised a couple of spacious square chambers, in form of a pavilion, 30 cubits wide and 40 in height, each supported by columns of 12 cubits in circumference. The altar of burnt offerings was likewise high and spacious, being 40 cubits in breadth, and 15 in height. The ascent to it was, according to the Mosaic law, smooth, and without steps; and the altar of unburnt stones. It was surrounded with a low wall or rail, which divided the court of the priests from that of the lay Israelites; who were allowed to come thus far with their offerings and sacrifices; none but the priests being allowed to come within that inclosure. Herod caused a new dedication of this temple to be performed with the utmost magnificence; and presented to it many rich trophies of his former victories. This, and many other magnificent works, however, did not divert Herod's attention from his usual cruelty. His sister Salome, and one of his sons named *Antipater*, taking advantage of this disposition, prompted him to murder his two sons by Mariamne, named *Alexander* and *Arsobulus*, who had been educated at the court of Augustus, and were justly admired by all who saw them. His cruelty soon after broke out in an impotent attempt to destroy the Saviour of the world, but which only produced the massacre of 3000 innocent children of his own subjects. His misery was almost brought to its summit by the discovery of Antipater's designs against himself; who was accordingly tried and condemned for treason. Something still more dreadful, however, yet awaited him; he was seized with a most loathsome and incurable disease, in which he was tormented with intolerable pains, so that his life became a burden. At last he died, to the great joy of the Jews, five days after he had put Antipater to death, and after having divided his kingdom among his sons in the following manner: Archelaus had Judea; Herod Antipas was tetrarch of Galilee and Petrea; and Philip was tetrarch of Trachonitis, Gaulan, Batanea, and Pannaea. To his sister Salome he gave 50,000 pieces of money, together with the cities of Jamnia, Azotus, and Phasaelis; besides some considerable estates to his other relations. The cruelty of this monster accompanied him to his grave; nay, he even attempted to carry it beyond the grave. Convinced that the Jews would rejoice at being freed from such a tyrant, he contrived the following internal stratagem to damp their mirth. A few days before his death, he summoned all the heads of the Jews to repair to Jericho under

pain of death; and, on their arrival, ordered them all to be shut up in the circus, giving at the same time strict orders to his sister Salome and her husband to have all the prisoners butchered as soon as his breath was gone out. "By these means," said he, "I shall not only damp the people's joy, but secure a real mourning at my death." These cruel orders, however, were not executed. See § 11.

(11.) **JEW, HISTORY OF THE, TO THE BEGINNING OF THE LAST ROMAN WAR** Immediately after Herod's death, Salome went to the Hippodrome, where the heads of the Jews were detained, caused the gates to be burst open, and declared to them, that now the king had no farther occasion for their attendance; after which the news of the king's death was published. Tumults, seditions, and insurrections, quickly followed. Archelaus was opposed by his brethren, and obliged to appear at Rome before Augustus, to whom many complaints were brought against him. After hearing both parties, the emperor made the following division of the kingdom: Archelaus had one half, under the title of *ethnarch*, or governor of a nation; together with a promise that he should have the title of *king*, as soon as he showed himself worthy of it. This ethnarchy contained Judea Proper, Idumea, and Samaria; but this last was exempted from one 4th of the taxes paid by the rest, on account of the peaceable behaviour of the inhabitants during the late tumults. The remainder was divided between Philip and Herod; the former of whom had Trachonitis, Batanea, and Auranitis, with a small part of Galilee; the latter had the rest of Galilee, and the countries beyond the Jordan. Salome had half a million of silver, together with the cities of Jamnia, Azotus, Phasaelis, and Ascalon. For some years Archelaus enjoyed his government in peace; but at last, both Jews and Samaritans, tired with his tyranny, joined in a petition against him to Augustus; who summoned him to Rome; and having heard his accusation and defence, banished him to Vienne in Dauphiny, and confiscated all his effects. Judea being by this sentence reduced to a Roman province, was ordered to be taxed; and Cyrenius the governor of Syria, was sent to see it put in execution; which having done, and sold the palaces of Archelaus, and seized upon his treasure, he returned to Antioch, leaving the Jews in no small ferment on account of this new tax. Thus were the seeds of dissension sown between the Romans and Jews, which ended in the most lamentable catastrophe of the latter. The Jews, always impatient of a foreign yoke, knew from their prophecies, that the time was now come when the Messiah should appear. As they expected him to be a great and powerful warrior, their rebellious spirit was heightened to the greatest degree; and they imagined they had nothing to do but take up arms, and victory would immediately declare on their side. From this time, therefore, the country was never quiet; and the insatiable people, while they rejected the true Messiah, gave themselves up to the direction of every impostor who chose to assume that character. The governors appointed by the Romans were al-

so often changed, but seldom for the better. About the 16th year of Christ Pontius Pilate was appointed governor: the whole of whose administration, according to Josephus, was one continued scene of venality, rapine, and tyranny; of racking and putting innocent men to death, untried and uncondemned, with every kind of savage cruelty. Such a governor was ill calculated to appease the ferments occasioned by the tax. Instead of attempting this, he inflamed them by introducing his standards with images, pictures, consecrated shields, &c. into their city; and at last attempting to drain the treasury of the temple, under pretence of bringing an aqueduct into Jerusalem. The most remarkable transaction of his government, however, was his condemnation of JESUS CHRIST; seven years after which he was removed from Judea and in a short time HEROD AGRIPPA, the grandson of Herod the Great, was promoted by Caligula to the regal dignity. He did not, however, long enjoy this honour; for, on his coming into Judea, having raised a persecution against the Christians, and blasphemously suffering himself to be styled a God by some deputies from Tyre and Sidon, he was miraculously struck with a disease, which soon put an end to his life. On the death of Agrippa, Judea was once more reduced to a Roman province, and had new governors appointed over it. These were Ventidius, Felix, Festus Albinus, and Cestius Florus. Under their government the Jewish affairs went on from bad to worse; the country swarmed with robbers and assassins; the latter committing every where the most unheard-of cruelties under the pretence of religion; and about A. D. 64. were joined by 18,000 workmen, who had been employed in further repairing and beautifying the temple. About this time also, Gessius Florus, the last and worst governor the Jews ever had, was sent into the country. Josephus seems at a loss for words to describe him by, or a monster to compare him to. His rapines, cruelties, conniving for large sums with the banditti, and, in a word, his whole behaviour, were so open and bare-faced, that he was looked upon by the Jews more like a bloody executioner sent to butcher, than a magistrate to govern them. In this distracted state, many of the inhabitants sought an asylum elsewhere; while those who remained applied to Cestius Gallus, governor of Syria, who was at Jerusalem at the passover; beseeching him to pity their unhappy state, and free them from the tyranny of a man who had totally ruined their country. Florus, who was present when these complaints were brought against him, made a jest of them; and Cestius dismissed the Jews with a general promise that the governor should behave better for the future; and let himself about computing the number of Jews at that time in Jerusalem, by the number of lambs offered at that festival, that he might send an account of the whole to Nero. By his computation, there were at that time in Jerusalem 3,536,000; though Josephus thinks they rather amounted to 3,000,000. In the year 67 began the war with the Romans, which was ended only by the destruction of Jerusalem. The immediate cause was the decision of a contest with the Syrians concerning Caesarea. The Jews main-

tained that this city belonged to them, whilst had been built by Herod; and the Syrians pretended, that it had always been reckoned a Gentile city, since even that monarch had sent images and statues in it. The contest at last came to a height, that both parties took up arms. It was put an end to it for a time, by sending heads of chiefs of each nation to Rome, to plead the cause before the emperor, where it lay open till this time, when Nero decided it against the Jews. No sooner was this decision made, than the Jews in all places flew to arms, though they were every where the inferior, from this fatal period, their rage was uncontrollable. Nothing was now heard of but robberies, murders, and every kind of cruelty. Cities and villages were filled with dead bodies of all ages and sucking babes. The Jews, on their part, put neither Syrians nor Romans, where they put better of them; and this proved the destruction of great numbers of their peaceful brethren: 80,000 Jews were massacred at Caesarea, 5000 at Alexandria, 2000 at Ptolemais, and 1500 at Jerusalem. A great number of assassins, at the same time, having joined the factious Jews in Jerusalem, they beat the Romans out of Ascalon, a town adjoining to the temple, and another called *Massada*; and likewise out of the towns of *Phasael* and *Marnan*, killing all who opposed them. The Romans were at last reduced to such straits, that they capitulated on the supposition that their lives should be spared; understanding which, they were all massacred by the ferocious soldiers: and this treachery was avenged on the faithful Jews of Scythopoli. They had offered to assist in reducing their fellow-townsmen; but their sincerity being suspected by the townsmen, they obliged them to retire into a neighbouring wood, where, on the 3d night, they were massacred to the number of 23,000, and their wealth carried off. The rebels, in the meantime, crossed the Jordan, and took the towns of Machabrean and Cyprus; which last they sent to the ground, after having put all the Romans to the sword.—This brought Cestius Gallus, the Syrian governor, into Judea with all his force, to the Jews, partly by treachery and partly by force, got the better of him, and drove him out of the country with the loss of 5000 men.

(12.) JEWS, HISTORY OF THE, TO THE FALL OF JERUSALEM BY TITUS. All this time the dreadful dissensions reigned among the Jews, and great numbers of the superior ranks suffered the sad effects of the resentment of the Romans against the city; and the Christians, mindful of their Saviour's prediction, retired to Pella, a city on the other side of Jordan, whether the war did not reach. Miserable was the fate of such as either could not or would not, leave Jerusalem. Vespasian was now ordered to leave Greece, and march with all speed into Judea. He did so accordingly with the aid of a powerful army, ordering his son Titus to bring two more legions from Alexandria; but before it could reach that country, the Jews had attempted to take Ascalon, and were each day pushed with the loss of 20,000 men. In the beginning of the year 68, Vespasian entered Caesarea at the head of an army of 60,000 men, completely



armed and excellently disciplined. He first took Idumea: then he laid siege to Jotapa, which took it after a stout resistance; at which he was so provoked, that he caused every one of the Jews to be massacred or carried captive, not one being left to carry the dreadful news to their brethren. On this occasion 40,000 perished; and only 2000 were made prisoners, among whom was Josephus the celebrated historian. Jotapa next shared the same fate, after an obstinate siege; all the men being massacred, and the women and children carried into captivity. A week after this the Samaritans, who had assembled on Mount Gerizim, were almost all put to the sword, or perished. Jotapa fell the next victim to the Roman vengeance. It had been formerly laid waste by Antiochus; but was now re-peopled and fortified by the seditious Jews. It was taken by storm, and shared the same fate with the rest: 2,000 Jews who attempted to escape by their ships, were driven back by a tempest, and all either drowned or put to the sword. Tancha and Tiberias were next taken, but part of their inhabitants were spared on account of their peaceable disposition. Then followed the sieges of Gamala, Gischala, and Abyr. The first was taken by storm, with a dreadful slaughter of the Jews; the last by stratagem. The inhabitants of Gischala inclined to surrender, but a seditious Jew, named John, the head of the faction, opposed it; and, having the mob at his back, overawed the whole city. On the Sabbath he begged of Titus to forbear hostilities till to-morrow, and then he would accept his offer; but instead of that, he fled to Jerusalem with as many as would follow him. The Romans pursued, and killed 6000 of his followers on the road, and brought back near 3000 women and children prisoners. The inhabitants then surrendered to Titus, and only the seditious were punished. This completed the reduction of Galilee.—The Jews were at this time divided into two very opposite parties: the one, foreseeing that this way of continued, must end in the total ruin of their country, were for putting an end to it by submitting to the Romans; the other, who were the remains of the faction of Judas Maccabees, breathed nothing but war and confusion, and obstinately opposed all peaceable measures. This last party, which was by far the most numerous and powerful, consisted of men of the most profligate characters that ever existed. They were proud, ambitious, cruel, rapacious, and committed the most horrid and unnatural crimes under the mask of religion. They affirmed, that it was offering the greatest dishonour to God to submit to Romans and to heathens. This, they said, was the only motive that induced them to take up arms, and to bind themselves under the strictest obligations not to lay them down till they had either totally extirpated all foreign authority, or perished in the attempt.—This dreadful dissension was not confined to Jerusalem, but had infected all the cities, towns, and villages, of Palestine. Even houses and families were so divided against each other, that, as our Saviour had expressly foretold, a man's greatest enemies were often those of his own household. In short, Josephus says, the zealots acted

more like insatiable devils than like men. This obliged the contrary party to rise in their own defence against these miscreants; from whom they suffered much more than they did even from the exasperated Romans. The zealots began their outrages by murdering all that opposed them in the adjacent countries. Then they entered Jerusalem; but met with a stout opposition from the other party headed by Ananias, who had lately been high priest. A fierce engagement ensued, and the zealots were driven into the inner enclosure of the temple, where they were closely besieged. John of Gischala, who had pretended to side with the peaceable party, was then sent with terms of accommodation; but, instead of advising the besieged to accept of them, he persuaded them to hold out, and call the Idumeans to their assistance. They did so, and procured 20,000 of them to come to their relief; but these new allies were refused admittance into the city. On that night, however, there happened such a violent storm, accompanied with thunder, lightning, and an earthquake that the zealots from within the inner court sawed the bolts and hinges of the temple gates without being heard, forced the guards of the besiegers, killed into the city, and fed in the Idumeans. The city was instantly filled with butcheries of the most horrid kind. Barely to put any of the opposite party to death was thought too mild a punishment; they must have the pleasure of murdering them by inches: so that they made it now their diversion to put them to the most exquisite tortures that could be invented; nor did they dispatch them till the violence of their torments had rendered them quite incapable of feeling. In this manner perished 12,000 persons of noble extraction, and in the shower of their blood, as last the Idumeans complained so much against the putting such numbers to death, that the zealots erected a kind of tribunal, which, however, was intended, not for judgment, but condemnation; for the judges having once acquitted a person who was manifestly innocent, the zealots not only murdered him in the temple, but deposited the new created judges as upst for their office. The zealots, after having exterminated all those of any character or distinction, began next to wreak their vengeance on the common people. This obliged many of the Jews to forsake Jerusalem, and take refuge with the Romans, though the attempt was very hazardous: for the zealots had all the avenues well guarded, and failed not to put to death such as fell into their hands. Vespasian in the mean time laid a siege to Caesarea a spectator of their outrages; well knowing that the zealots were fighting for him, and thus the strength of the Jewish nation was daily wasting away. Every thing succeeded to his wish. The zealots, after having massacred or expelled the opposite party, turned their arms against each other. A party was formed against John, under one Simon, who had his head quarters at the fortress of Masada. This new miscreant plundered, burned, and massacred, wherever he came, carrying the spoil into the fortress. To increase his party, he caused a proclamation to be published, by which he promised liberty to the slaves, and proportion-

able encouragement to the freemen who joined him. This stratagem had the desired effect, and he soon saw himself at the head of a considerable army. Not trusting, himself, however, as yet master of force sufficient to besiege Jerusalem, he invaded Idumea with 20,000 men. The Idumeans opposed him with 27,000; and a sharp engagement ensued, in which neither party was victorious. But Simon, soon after, having corrupted the Idumean general, got their army delivered up to him, and became master of the country; where he committed such cruelties, that the miserable inhabitants abandoned it to seek for shelter in Jerusalem. In the city, matters went in the same way. John tyrannized in such a manner, that the Idumeans revolted, killed a great number of his men, plundered his palace, and forced him to retire into the temple. In the mean time the people, having taken a notion that he would fall out in the night and set fire to the city, called a council, in which it was resolved to admit Simon with his troops, to oppose John and his zealots. Simon's first attempt against his rival, however, was ineffectual, and he was obliged to content himself with besieging the zealots in the temple. In the mean time the miseries of the city were increased by the starting up of a 3d party headed by one Eleazar, who seated on the court of the priests, and kept John confined within that of the Israelites. Eleazar kept the avenues so well guarded, that none were admitted into that part of the temple but those who came to offer sacrifices; and it was by these offerings chiefly that he maintained himself and his men. John thus found himself hemmed in between two powerful enemies. Simon below, and Eleazar above. He defended himself, however, against them both with great resolution; and when the city was invaded by the Romans, having pretended to come to an agreement with his rivals, he totally cut off or forced Eleazar's men to submit to him; so that the factions were again reduced to two. The Romans, in the year 70, began to advance towards the capital. In their way they destroyed many thousands, wasting the country as they went along; and in 73 arrived before the walls of Jerusalem, under Titus afterwards emperor. As he was a man of an exceedingly merciful disposition, and wished to spare the city, he immediately sent offers of peace; but these were rejected with contempt, and he himself put in danger of his life, so that he resolved to begin the siege in form. In the mean time, Simon and John renewed their hostilities with greater fury than ever. John now held the whole temple, and the valley of Cedron. Simon had the whole city, in some parts of which John had made such devastations, that they served them for a field of battle, from which they jointly sallied against the common enemy whenever occasion served; and to which they returned to their usual hostilities, turning their arms against each other, as if they had sworn to make their ruin more easy to the Romans. These drew still nearer to the walls, having with great labour levelled all the ground between Scopas and them, by pulling down all the houses and hedges, cutting down the trees, and even cleaving the rocks that stood in their way, from Scopas to the top of Herod, and

Bethura; in which work so many hands were employed, that they finished it in 4 days. While this was doing, Titus sent Josephus to the Jews with offers of peace; but they were repulsed with indignation. He sent a 2d time Nicodemus Josephus with fresh offers, when the former received a wound in his shoulder; upon which Titus resolved to begin the assault, and ordered his men to raise the suburbs, cut down all the trees, and use the wood to raise platforms against the walls.

(13.) JEWS, HISTORY OF THE, TO THE TOTAL DESTRUCTION OF JERUSALEM. The Romans began to play their engines against the city with invincible ardour, on the 24th April. The Jews had likewise their machines upon the walls, which they pined with uncommon fury; they had the Jews from Cestius, but were so ignorant of the use of them, that they did little execution. They were better instructed by some Roman engineers: till then, their chief success was rather owing to their frequent sallies; but the Romans, who had all their towers and machines before them, made terrible havoc. The balls which they threw were near 100 weight; and they could throw the length of a quarter of a mile against the city, with incredible force. Thus raised 3 towers 50 cubits high; one of which began to fall in the night, greatly about a Roman camp. These towers, being planted on iron, the Jews tried in vain to set fire upon them, but were at length forced to retire out of the reach of their arrows; by which the battering rams were now at full liberty to play against the wall. A breach was soon made in it, at which the Romans entered; and the Jews, abandoning the inclosure, retired behind the wall. The breach was about the 5th of April. John defended the temple and the castle of Antonia, and Simon the rest of the city. Titus marched along the wall, and pined his battering rams against it, that one of the towers, towards the N. part, prodigious shake. The men who were on the wall made a signal to the Romans, as if they were ready to give them a warm reception. Titus, having discovered their stratagem, put his work more furiously, while the Jews were in the tower, set it on fire, and saw the flames into the flames. The tower falling, it gave them an entrance into the 2d inclosure, but after gaining the first; and Titus, who was on the wall, would not suffer any part of the wall or streets to be demolished; which the breach and lanes so narrow, that the Jews were furiously repulsed by Simon, they had not room to make a quick retreat, so that a number of them were killed in it. The next morning refreshed, he renewed the attack with his engines, that the place was carried 4 days after the first repulse. The famine, raging in a terrible manner in the city, was soon followed by a pestilence; and, as these two dreadful judgments increased, so did the rage of the factions. In their intestine feuds, had destroyed the quantities of provision, that they were obliged to put upon the people with the most unkind of cruelty. They torched their houses; and, if they saw any signals in them, they burnt them to the ground.

apprising them of it; and, if they found nothing but bare walls, which was almost every where the case, they put them to the most severe tortures, under pretence that they had some provision concealed. "I should (says Josephus) undertake an impossible task, were I to enter into a detail of all the cruelties of those impious wretches; it will be sufficient to say, that I do not think, that since the creation any city ever suffered such dreadful calamities, or abounded with men so fertile in all kinds of wickedness." Titus, still willing to spare them, gave them 4 days to consider; during which he caused his army to be mustered, and provisions to be distributed to them in sight of the Jews, who flocked upon the walls. Josephus was again sent to exhort them not to run themselves into inevitable ruin by obstinately persisting in the defence of a place which could hold out but a very short time. But this stubborn people, after many bitter invectives, began to dart their arrows at him. He prevailed however on numbers to steal away privately to the Romans, whilst the rest became only the more resolute to hold out to the last. Titus, therefore, caused the city to be surrounded with a strong wall, to prevent either receiving provisions from abroad, or escaping his resentment by flight. This wall, which was near 40 stadia, or 5 miles, in circuit, was carried on with such speed, and by so many hands, that it was finished in 3 days. There was now nothing to be seen in the streets of Jerusalem but heaps of dead bodies rotting above ground, walking skeletons, and dying wretches. Those taken by the Romans in their sallies, Titus caused to be crucified in sight of the Jews, to terrify the rest; but the zealots gave it out, that they were those who fled to him for protection; which when Titus understood, he sent a prisoner with his hands cut off to assure them, that he spared all that voluntarily came over to him; which encouraged great numbers to accept his offers, though the avenues were closely guarded by the factious, who put all to death whom they caught going over. Even those who escaped safe to the Roman camp were miserably butchered by the soldiers, from a notion that they had swallowed great quantities of gold; insomuch that 3000 Jews were ripped up in one night, to come at their supposed treasure. When Titus was apprised of this barbarity, he would have condemned all those butchering wretches to death; but they were so numerous, that he was forced to spare them, and contented himself with issuing a proclamation through his camp, that as many as should be convicted thenceforward of that horrid villany, should be put to immediate death: yet this did not deter many of them from it, only they did it more privately than before; so depraved and avaricious were the Romans become. All this while the defection increased still more through the inhumanity of the faction within, who made the miseries and dying groans of their surviving brethren the subject of their cruel mirth, and carried their barbarity even to the sheathing of their swords in sport in those poor wretches, under pretence of trying their sharpness. When they found therefore that neither their guards nor severities could prevent the people from flying, they had recourse to another strata-

gem equally impious and cruel; which was, to hire a pack of vile pretenders to prophecy, to encourage the despairing remains of the people to expect a speedy and miraculous deliverance; and this imposture proved a greater expedient with that insatuated nation than their other schemes. Nothing could be more dreadful than the famished condition to which they were now reduced. The poor, having nothing to trust to but the mercy of the Romans, or a speedy death, ran all risks to get out of the city; and when in their flight, or wandering out for herbs or other sustenance, they fell into the hands of any of Titus's parties, they were unmercifully scourged, and crucified if they made any resistance. The rich within the walls were now forced, though in the most private manner, to give half, or all they were worth, for a measure of wheat, and the middling sort for one of barley. This they conveyed into some private place in their houses, and fed upon it as it was, without daring to grind it, much less to boil or bake it, lest the noise or smell should draw the rapacious zealots to come and tear it from them. Not that these were reduced to any real want of provisions, but they had a double end in this barbarous plunder; to wit, the sparing what they cruelly stiled all useless persons, and the keeping of their own stores in reserve. It was in this dreadful juncture, that an unhappy mother was reduced to the extremity of killing and eating her own child. When this news was spread through the city, the horror and consternation became universal. It was then that they began to think themselves forsaken by the Almighty, and to dread the most terrible effects of his anger against the poor remains of their nation. Their fears were but too just. Titus, at the very first hearing of this inhuman deed, swore the total extirpation of city and people. "Since (said he) they have so often refused my offers of pardon, and have preferred war to peace, rebellion to obedience, and such a dreadful famine to plenty, I am determined to bury that accursed metropolis under its ruins, that the sun may never shoot his beams on a city where the mothers feed on the flesh of their children, and the fathers, no less guilty, choose to drive them to such extremities, rather than lay down their arms." The dreadful action happened about the end of July, by which time the Romans, having pursued their attacks with fresh vigour, made themselves masters of the fortress Antonia; which obliged the Jews to fly to those stately galleries which joined it to the temple, lest they should afford an easy passage to the besiegers. About the same time Titus got materials for raising new mounds and terraces, to hasten the siege, and save, if possible, the sad remains of that once glorious structure; but his pity proved ill-bestowed on those obstinate wretches, as it only increased their fury. Titus at length caused fire to be set to the gates, after having had a very bloody encounter, in which his men were repulsed with loss. The Jews were so terrified at it, that they suffered themselves to be devoured by the flames, without attempting either to extinguish them or save themselves. All this while Josephus did not cease exhorting the insatuated people to surrender, representing to them the dreadful



the consequences of an obstinate resistance, and assuring them that it was out of mere compassion, that he thus hazarded his own life to save theirs; he received one day such a wound in his head by a stone from the battlements, as laid him for dead on the ground. The Jews called out immediately, to seize on his body; but the Romans proved too quick and strong for them, and carried him off. By this time the two factions within, but especially that of John, having plundered rich and poor of all they had, fell on the treasury of the temple, whence John took a great quantity of golden utensils, with all those magnificent gifts which had been presented to it by the Jewish kings, by Augustus, Livius, and many other foreign princes, and melted them all to his own use. The sacred oil and the wine which was to accompany the sacrifices, were likewise seized upon and turned into common use; the left to such excess, that John and his party got drunk with it. All this while not only the zealots, but many of the people, were still under such an infatuation, that though the fortress Antonia was lost, and nothing left but the temple, which the Romans were preparing to batter down, yet they could not persuade themselves that God would suffer that holy place to be taken by heathens, and were still expecting some miraculous deliverance. Even that vile monster John, either seemed confident of it, or endeavoured to make them think him so. For, when Josephus was sent for the last time to upbraid his obstinately exposing that sacred building, and the miserable remains of God's people, to certain destruction, he only answered him with the bitterest invectives; adding, that he was despoiling the Lord's vineyard, which he was sure could not be taken by any human force. Josephus in vain reminded him of the many ways by which he had polluted both city and temple; and in particular of the sea of blood which he had caused to be shed in both those sacred places, and which, he assured him from the old prophecies, were a certain sign of their speedy destruction. John remained as inflexible as if all the prophets had assured him of a deliverance; till at length Titus foreseeing the inevitable ruin of that stately edifice, which he still wished to save, vouchsafed even himself to speak to them, and to persuade them to surrender. But the factious, looking upon this condescension as the effects of his fear rather than generosity, only grew the more furious upon it, and forced him at last to come to those extremities, which he had hitherto endeavoured to avoid. That his army, which was to attack the temple, might have the freer passage towards it through the castle Antonia, he caused part of the wall to be pulled down, and levelled; which proved so very strong, that it took him up seven days, by which time July was far advanced. It was on the 17th day of that month, as Josephus says, that the daily sacrifice ceased for the first time since its restoration by the brave Judas Maccabeus, there being no proper person left in the temple to offer it up. Titus caused the factious to be severely upbraided for it; exhorted John to set up whom he would to perform that office, rather than suffer the service of God to be set aside; and then challenged him and his party to come

out of the temple, and fight on a more proper ground, and thereby save that sacred edifice from the fury of the Roman troops. When nothing could prevail on them, they began to let in a gain to the gallery between the temple and the castle Antonia. The Jews had already burnt about 24 cubits of it; but this ad blaze, which was likewise encouraged by the besieged, continued about 24 more; after which, they beat down what remained. On the 17th of July, the Jews were filled part of the western portico with combustibles, made a kind of light; upon which, one of the forwardest of the Romans having leaped to the top, the Jews set fire to it, which flared with such sudden fury, that many of the Jews were consumed in it, and the rest, venturing a jump down from the battlements, were, all in one, crushed to death. Next day, Titus being set fire to the N. gallery, which included the inner court of the temple, from fort Antonia to the valley of Cedron, got an easy advantage over it, and forced the besieged into that of the public. He tried in vain six days to batter down one of the galleries of that precinct with a catapult; he was forced to mount his battering rams on the wall, which was raised by this time; and yet the strength of this wall was such, that it eluded the fury of these also, tho' others of his troops were busied in sapping it. When they found that neither by nor sapping could gain ground, they tried long but were vigorously repulsed, with the loss of their standards, and a number of men. When then Titus found that his design of saving that house was like to cost so many lives, he set fire to the gates, which, being plated with silver, burnt all the night, whilst the metal dropt down in the night. The flame soon communicated itself to the porticoes and galleries; which the besieged beheld without offering to stop it. This was done on the 18th of August; and, on the 26th, Titus, having given orders to extinguish the fire, called a council to determine whether the remainder of the temple should be saved or demolished. Titus was for the former but most of the rest decided for the latter; alleging, that it was no longer a temple, but a scene of blood and slaughter, and that the Jews would never be at rest as long as any part of it was left standing: but when they found Titus still bent on preserving so noble an edifice, a gainst which he told them he could have no quarrel, they all came over to his mind. The 28th Aug. was therefore determined for a general assault; and the night before the Jews made two desperate sallies on the Romans; in the last of which, these, being timely succoured by Titus, beat them back into their inclosure. But when this last Jewish effort exasperated the besieged, as Josephus thinks, pushed by the taste of freedom, one of the Roman soldiers, of his own accord, took up a blazing firebrand, and going on his comrade's shoulders, threw it into one of the apartments that surrounded the sanctuary, through a window. This immediately set the whole N. side in a flame up to the 3d story, in the same fatal day and month in which it had been formerly burnt by Nebuchadnezzar. Titus, who had gone to rest in his pavilion, was awaked by the noise, and immediately ordered the fire to be extinguished.



extinguished. He called, prayed, threatened, and even cased his men, but in vain; the confusion was so great, and the soldiers so obstinately bent upon destroying all that was left, that he was neither heard nor minded. Those that fled thither from the camp, instead of obeying his orders, were busy, either in killing the Jews, or in increasing the flames. When Titus saw that all his labours were vain, he entered in to the sanctuary, and the most holy place, in which he found still such sumptuous utensils and other riches as even exceeded all that had been told him of it. Out of the former he saved the golden candlestick, the table of show-bread, the altar of perfumes, all of pure gold, and the book of the law, wrapped up in a rich gold case; but in the latter he found no utensils. Upon his coming out of that sacred place, some of his soldiers set fire to it, and obliged those that had laid behind to come out; they all fell foul on the plunder of it, tearing even the gold plating off the gates and timber-work, and carried off all the costly utensils, robes, &c. so much that they all enriched themselves by it. A horrid massacre followed, in which many thousands perished; some by the flames, others by the fall from the battlements, and a greater number by the enemy, who destroyed all they met with, without distinction of age, sex, or quality. Among these were upwards of 6000 persons, who had been seduced thither by a false prophet, who promised a speedy and miraculous relief there on that very day. Some of them continued five complete days on the top of the walls, and afterwards threw themselves on the general's mercy; but were answered that they had outlived their time, and were executed. The Romans carried their fury to the burning of all the private houses of the place, though they were full of the richest furniture, plate, vestments, and other things of value, which had been laid up in these places for security. In a word they did not cease burning and butchering, till they had destroyed all except two of the temple gates, and that part of the court which was destined for the women. In the mean time the factions made such a vigorous push, that they escaped the fury of the Romans, and retired into the city. But as they found all the avenues so well guarded, that there was no possibility for them to get out; which obliged them to secure themselves as well as they could on the S. side of it, from whence Simon, and John of Gischala, sent to desire a parley with Titus. They were answered, that though they had been the cause of all this bloodshed and ruin, yet they should have their lives spared, if they laid down their arms, and surrendered themselves as prisoners. To this they replied, that they had engaged, by the most solemn oaths, never to surrender; and therefore, only begged leave to retire into the mountains with their wives and children: which insolence so exasperated the Roman general, that he resolved that not one of them should be spared, since they had rejected his last offer of pardon. He then abandoned the city to the fury of the soldiers, who fell forthwith on plundering, setting fire every where, and murdering all that fell into their hands; whilst the factions, who were left, went and fortified them-

selves in the royal palace, where they killed 8000 Jews who had taken refuge there. In the mean time, great preparations were making for a vigorous attack on the upper city, especially on the royal palace; and this took them up from the 20th Aug. to the 7th Sept. during which time great numbers made their submission to Titus. The warlike engines then played so furiously on the factions, that they were taken with a sudden panic; and, instead of fleeing into the towers of Hippicos, Phasael, or Mariamne, which were so strong that nothing but famine could have reduced them, they ran like madmen towards Siloah, with a design to attack the wall of circumvallation, and to escape out of the city; but, being there repulsed, they were forced to hide themselves in the common sewers. All, whom the Romans could find, were put to the sword, and the city was set on fire. This was on the 8th of September, when the city was taken and entered by Titus. He would have put an end to the massacre; but his men killed all, except the most vigorous, whom they shut up in the porch of the women. Phasael, who had the care of them, reserved the youngest and most beautiful for Titus's triumph; and sent all that were above 17 years of age into Egypt, to be employed in some public works there; and a great number of others were sent into Syria, and other provinces, to be exposed on the public theatre, to exhibit fights, or be devoured by wild beasts. The number of those prisoners amounted to 97,000, besides about 11,000 more, who were either starved through neglect, or starved themselves through despair.—The whole number of Jews who perished in this war is computed at upwards of 1,400,000. Besides these, a vast number perished in caves, woods, wildernesses, common sewers, &c. of whom no computation could be made. Whilst the soldiers were still busy in burning the remains of the city, and searching all the hiding places, where they killed numbers of poor creatures who had endeavoured to evade their cruelty, the two grand rebels Simon and John were found, and reserved for the triumph of the conqueror. John, being pinched with hunger, soon came out; and having begged his life, obtained it; but was condemned to perpetual imprisonment. Simon, whose retreat had been better stored, held out till the end of October. The two chiefs, with 700 of the handsomest Jewish captives, were made to attend the triumphal chariot; after which Simon was dragged through the streets with a rope about his neck, severely scourged, and then put to death; and John was sent into perpetual imprisonment.—Three castles still remained untaken, namely, Herodion, Machabon, and Massada. The two former capitulated; but Massada held out. The place was exceedingly strong both by nature and art, well stored with all kinds of provisions, and defended by a numerous garrison of zealots, at the head of whom was Eleazar, the grandson of Judas Gaulonites. The Roman general, having in vain tried his engines and battering rams against it, surrounded it with a high and strong wall, and then ordered the gates to be set on fire. The wind pushed the flames so fiercely against the Jews, that Eleazar in despair persuaded them first to kill their wives and children,

area, and then to choose ten men, by lot, who should kill all the rest; and lastly one out of the surviving ten to dispatch them and himself; only this last man was ordered to set fire to the place before he put an end to his own life. All this was done, and on the morrow, when the Romans were preparing to scale the walls, they were greatly surprised neither to see nor hear any thing move; till two women, who had concealed themselves in an aqueduct, came forth and acquainted them with the desperate catastrophe of the besieged.

(14.) **JEW, MODERN PERSECUTIONS AND PRESENT STATE OF THE** Thus ended the Jewish nation and worship; nor have the Jews ever since been able to regain the smallest footing in Judea, nor indeed in any country on earth, though there is scarce any part of the globe where they are not to be found. They continue their vain expectations of a Messiah to deliver them from the low estate into which they are fallen; and, notwithstanding their repeated disappointments, there are few who can ever be persuaded to embrace Christianity. Their ceremonies and religious worship ought to be taken from the law of Moses; but they have added a multitude of absurdities to it. In many countries, and in different ages, they have been terribly massacred, and in general have been better treated by the Mahometans and Pagans than by Christians. Since the revival of arts and learning, however, they have felt the benefit of that increase of humanity which has taken place almost all over the globe. It is said, that in this country the life of a Jew was formerly at the disposal of the chief lord where he lived, and likewise all his goods. So strong also were popular prejudices against them, that in 1348, when a fatal endemic distemper raged in a great part of Europe, it was said that they had poisoned the springs and wells; in consequence of which a million and a half of them were cruelly massacred. In 1492, half a million of them were driven out of Spain, and 150,000 from Portugal. Edward I. did the same. In short, they were every where persecuted, oppressed, and most rigorously treated. In this enlightened period a more generous system is taking place. France, the Batavian, and the other new republics allow them the rights of citizens, which induces numbers of the most wealthy Jews to fix their residence in these countries. England and Prussia tolerate and protect them; and the emperor has revoked some restrictions against them. See *HISTORY, Part II. Sect. VII.*

(1.) \* **Jews ears.** *n. f.* [from its resemblance of the human ear. *Shiner*] A fungus, tough and thin; and naturally, while growing, of a rumpled figure, like a flat and variously hollowed cup; from an inch to two inches in length, and about two thirds of its length in breadth. Its sides in many places run into the hollow, so as to represent in it ridges like those of the human ear. It generally grows on the lower parts of the trunks of elder-trees decaying. The common people cure themselves of sore throats with a decoction of it in milk. *Hill's Mat. Med.*—An herb called a *jew's ear* groweth upon the lower parts of elder, and sometimes ash: in warm water it swelleth, and openeth extremely. *Bacon's Natural History.*

(1.) **Jews ears.** See *AURICULA*, § 4.

**Jews FRANKINCENSE.** See *STYLL.*

\* **Jews-MARP.** *n. f.* A kind of medical ulster held between the teeth, which gives the food by the motion of a broad spring of iron, which, being struck by the hand, plays against the tooth.

(1.) \* **Jews MALLOW.** *n. f.* [*carduus, Lat.*] *Ranunculus* says it is sown in great plenty about Aleppo as a pot-herb, the Jews boiling the leaves of this plant to eat it with their meat. *Mss.*

(2.) **Jews MALLOW.** See *COCCORD.*

**Jews-STONE.** *n. f.* An enormous ball, being the clavated spine of a very large egg-shaped sea-urchin, petrified by long lying in the earth; is of a regular figure, oblong and rounded, swelling in the middle, and gradually tapering to each end; generally about three quarters of an inch in length, and half an inch in diameter. It is ridged and furrowed alternately, in a longitudinal direction; and its colour is a pale dusky grey, with faint cast of dusky reddishness. It is found at *na. Hill's Mat. Med.*

**JEZEBEL.** See *ANAN.*

**JEZIDES,** among the Mahometans, a sect of similar import with *MANICHEES* among Christians. The Jezides are a numerous sect inhabiting Tur and Persia, so called from their head Jemal, a rabian prince, who slew the sons of Ali, Mahomet's father-in-law; for which reason he is honored a parricide, and his followers heretics. There are about 20,000 Jezides in Turkey and Persia; who are of two sorts, black and white. The white are clad like Turks; and distinguished by their shirts, which are not fast at the bottom like those of others, but have a round hole thrust their heads through. This is a mark of a golden ring, or circle of light, which descended from heaven upon the neck of their chief, founder of their religion, after his undergoing 1400 days. The black Jezides, though named as the monks or religious of the order; and their called *Fakirs*. The Turks exact tribute from the Jezides, who hate the Turks as mortal enemies; and when, in their wrath, they curse any creature, they call it *musliman*. As they are great lovers of the Christians, they are more fond of Jesus Christ than of Mahomet, and are never circumcised but when they are forced to. They are extremely ignorant, and believe in the bible and the koran without reading either of them; they make vows and pilgrimages, but have no places of religious worship. All the adoration they pay to God consists of some songs in honor of Jesus Christ, the virgin, Moses, and lastly Mahomet; and it is a principal point of their religion never to speak ill of the devil, lest he should resent the injury, if ever he should come to his favour with God again, which they think possible whenever they speak of him, they call him the angel *Prorok*. They bury their dead in the first place they come at, rejoicing as at a festival, and celebrating the entry of the deceased into heaven. They go in companies like the *Arabians*, and change their habitations every 15 days. When they get wine, they drink it to excess; and it is said, that they sometimes do this with a religious purpose, calling it the blood of Christ. They marry their wives; and the market price is 2000000

for all women, handsome or not, without distinction.

**JEZIERNICA**, a town of Lithuania.

**JEZORA**, and } Two towns in Lithuania.

**JEZOROCZE**, }

**JEZRAEL**, or } a town in the N. of Samaria, towards mount Carmel, where stood a palace of the kings of Israel; (1 Kings xxi. 18.) on the borders of Galilee, (Joshua xix.) said to be one of the towns of Issachar.

(2.) **JEZREEL**, a valley of Samaria, (Judges vi. 17.) situated N. of the town, running from W. to E. 20 miles, between two mountains; the one to the N. commonly called *Hermos*, near mount Tabor; the other *Gilboa*. It is two miles broad.

(1.) **IF**, an island of France, in the dep. of the Mouths of the Rhone, and late prov. of Provence; the most eastern of the three before the harbour of Marseilles. It is very well fortified, and its port one of the best in the Mediterranean.

(2.) \* **IF**, *conjunction*. [*gif*, Saxon.] 1. Suppose it be so, or were it so, that. A hypothetical particle.—Absolute approbation, without any cautions, qualifications, *ifs* or *ands*. *Hooker*.—

*If that rebellion*

Came like itself in base and abject routs;  
I say, *if* damn'd commotion so appear'd,  
In his true, native, and most proper shape,  
You, reverend father, and these noble lords,  
Had not been here. *Shak.*

*If they have done this deed, my noble lord.*

—*If!* talk'st thou to me of *ifs*? Thou art a traitor. *Shakespeare.*

—This feeling of all things, because we can desire to see all things, Malbranche makes a proof that they are present to our minds; and *if* they be present, they can no ways be present but by the presence of God, who contains them all. *Locke*.—This infallibility upon supposition, amounts to this, that *if* a thing be true, it is impossible to be false. *Tillotson*.—All of them suppose the apostle to have allowed the Epicurean maxims to be good; *if* so be there were no resurrection. *Atterbury*.—

Tisiphone, that oft hast heard my prayer,  
Assist, *if* Oedipus deserve thy care. *Pope.*

2. Whether or no.—

Uncertain *if* by augury, or chance;  
But by this easy rise they all advance. *Dryden.*  
She doubts *if* two and two make four:  
It can't—it may be—and it must;  
To which of these must Alma trust?  
Nay, further yet they make her go,  
In doubting *if* she doubts or no. *Prior.*

1. Allowing that: suppose it be granted that.—Such mechanical circumstances, *if* I may so call them, were not necessary to the experiments. *Bowle.*

**IPPEHAN**, a town of Persian Armenia.

**IPPENDIC**, a town of France, in the dep. of Ille and Vilaine, 3 miles W. of Montfort.

**IPFROS**, a town of Arabia, in Yemen.

**IPIJU**, a province of Japan.

**IFLAMABAT**, a town of Bengal.

**IFORDSHIC**, a town of Turkey, in Servia.

**IFRAN**, } or **UPARAM**, a town and district of  
**IPKEN**, } Morocco, 40 miles SW. of Non.

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**IGA**, a town of Japan, in Irijo.

**IGIALIN**, an island in the Strait between Russia and America.

**IGCENSEN**, a town of Germany, in Paderborn, 6 miles SSE. of Paderborn.

**IGIS**, a town of the Helvetic republic, in Ead-dea, in the country of the Grisons, with a magnificent castle, in which is a cabinet of curiosities, and a handsome library; 23 miles SW. of Coira, and 23 S. of Glaris. Lon. 9. 0. E. Lat. 49. 10 N.

**IGLA**, a river of Moravia.

**IGLAU**, or } a circle of Moravia, containing about 21 towns, 294 villages and 6433 houses.

(2.) **IGLAW**, a populous town, capital of the above circle. It has about 1200 houses, a college, and manufactories of good cloth, and excellent beer. It is seated on the Iglu, 40 miles W. of Brin, and 62 SE. of Prague. It was taken by the Prussians in 1742. Lon. 15. 5. E. Lat. 49. 16. N.

**IGLESIAS**, a town of Sardinia.

**IGNACIO**, ST., a town of S. America, in the E. part of Peru, on the N. side of the Amazon.

**IGNATIA**, in botany, a genus of the monogynia order, belonging to the pentandria class of plants. The calyx is five-toothed; the corolla is long; the fruit an unilocular plum, with many seeds. There is but one species, viz.

**IGNATIA AMARA**, a native of India. The fruit contains the seeds called *St Ignatius's beans*. The best account of the plant that has appeared, was sent by F. Camelli to Ray and Petiver, and published in the *Philos. Transf.* for 1699. He says, that it grows in the Philippine islands, and winds itself about the tallest trees to the top; that it has large, ribbed, bitter leaves, a flower like that of the pomegranate, and a fruit larger than a melon. The fruit is covered with a thin, glossy, blackish, green, and marbled shell, under which is lodged another of a stony hardness: within this is contained a soft, yellow, bitterish pulp, in which lie the seeds or beans, to the number commonly of 24, each covered with a silvery down. Camelli gives an account of the virtues attributed to these seeds by the Indians; but experience has shown that they are dangerous. Konig relates, that a person, by drinking some of a spirituous tincture of them instead of aqua vite, was thrown into strong convulsions; and Dr Grim says, that a dram of the seed in substance occasioned, for a time, a total deprivation of the senses. Others mention violent vomitings and purgings from its use. Neumann has observed intermitting fevers removed by drinking, on the approach of a paroxysm, an infusion of some grains of the bean made in carduus water: We are not, however, from this, to look upon this medicine as an universal febrifuge, or to use it indiscriminately. These beans are about the size of a moderately large nutmeg; in figure somewhat roundish, but extremely irregular, scarcely any two being entirely alike, full of unequal depressions and prominences; in colour, externally yellowish brown, but when the outer skin is taken off, of a blackish brown, and in part quite blackish; in consistence hard and compact as horn, so as not to be reducible into a powdery form, but by cutting or rasping.

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rasping: for all their hardness, however, they are not proof against worms. When fresh, they have somewhat of a musky smell, which by age is lost: their taste is very bitter, resembling by some to that of centaury. According to some, Columbus root is obtained from this plant.

(1.) **IONATIUS LOYOLA.** See **LOYOLA.**

(2.) **IONATIUS**, ST, surnamed **THEOPHRASTUS**, one of the apostolical fathers of the church, was born in Syria, and educated under the apostle and evangelist St John. He was also intimately acquainted with some of the other apostles, especially St Peter and St Paul. Being fully instructed in the doctrines of Christianity, he was, for his eminent parts and piety, ordained by St John, and confirmed about A. D. 47, Bp. of Antioch, by those two apostles, who first planted Christianity in that city. In this important seat he continued above 40 years, a zealous defender of the Christian religion, till A. D. 107, when Trajan the emperor, flushed with a victory which he had obtained over the Scythians and Daci, about the 9th year of his reign, came to Antioch, which he entered with the pomp of a triump. This prince had already commenced a persecution against the Christians in other parts of the empire. However, as he was naturally of a mild disposition, though he ordered the laws to be put in force against them if convicted, yet he forbade them to be sought after. In this state of affairs, Ignatius presented himself to the emperor; and, in a long discourse, asserted his innocence, and vindicated his faith with freedom. The issue was, that he was cast into prison, and this sentence passed upon him; That, being incurably superstitious he should be carried bound to Rome, and there thrown to wild beasts. He was first conducted to Seleucia, a port of Syria, about 26 miles distant, the place where Paul and Barnabas set sail for Cyprus. Arriving at Smyrna, he visited Polycarp Bp. of that place, and was himself visited by the clergy of the Asian churches round the country. In return he wrote letters to the churches of the Ephesians, Magnesians, and Trallians, for their instruction and establishment in the faith. He also wrote to the Christians at Rome, to acquaint them with his state, and passionate desire not be hindered in the course of martyrdom, which he was now hastening to accomplish. His guard set sail with him for Troas, a noted city of Phrygia Minor, near the ruins of Troy; where, at his arrival, he was much refreshed with the news of the persecution ceasing at Antioch. Hither also several churches sent messengers to pay their respects to him; and hence too he dispatched epistles, to the churches of Philadelphia and Smyrna; and, as Eusebius relates, he also wrote privately to Polycarp, recommending to him the care of the church of Antioch. From Troas they sailed to Neapolis, in Macedonia: thence to Philippi, where they were entertained with all imaginable kindness, and passing on foot through Macedonia and Epirus, they came to Epidaurum, in Dalmatia; where again taking shipping, they sailed through the Adriatic, and arrived at Rhegium in Italy; directing their course thence through the Tyrrhenian sea to Puteoli; whence, after a stay of 24 hours, a fair wind quickly car-

ried them to the Roman port near Ostia, at the mouth of the Tiber, about 26 miles from Rome. The Christians at Rome received him with a mixture of joy and sorrow; but when some of them intimated, that possibly the populace might be taken off from desiring his death, he urged them not to do any thing that might hinder him, now he was hastening to his crown. There are many such expressions in his epistle to the Romans, which show that he was highly sensible of the crown of martyrdom. That his punishment might be the more public, the festival of the Saturnalia, and that part of it when they celebrated the Sigillaria, was pitched on for his execution; at which time it was the custom to entertain the people with the bloody combats of gladiators, and fighting with wild beasts. Accordingly, on the 13. kal. Jan. i. e. Dec. 30. he was brought out into the amphitheatre, and the lion being let loose quickly dispatched him, leaving nothing but a few of his bones. These were gathered up by two deacons, who had been the companions of his journey; and being transported to Antioch, were interred in the cemetery, whence, by order of the emperor Theodosius, they were removed with great solemnity to Tychron, a pagan temple within the city, so consecrated to the memory of the martyr. Ignatius stands at the head of those ancient fathers, who defend the true divinity of Christ, whom he calls the Son of God and his eternal Father. He is also reckoned the champion of the episcopal order, as superior to that of priest and deacon. But the most important use of his writings speaks the authenticity of the holy Scriptures, which he frequently alludes to, in the expressions as they stand at this day. Abp. Ussher's edition of his works, printed in 1643, is thought the best: yet there is a later edition extant at Amsterdam, where, besides the best notes, there is the dissertation of Usher and Pearson.

**IONATIUS'S BEAN, ST.** See **IGNATIA.**

\* **IGNEOUS**, *adj.* (*ignis*, Lat.) Pertaining to fire; emitting fire; having the nature of fire.—That the fire burns by heat, leaves us ignorant of the immediate way of igneous solution. *Olaville's Sermons.*

\* **IGNIPOTENT**, *adj.* (*ignis* and *potens*, Lat.) Presiding over fire.—Vulcan is called the *potent ignipotent*. *Pope.*

(1.) **IGNIS FATUUS**, *m. s.* (Lat.) Will on the wisp; Jack with the lantern.—Vapours rising from putrified waters are usually called *gas fatum*. *Newton's Opticks.*

(2.) **IGNIS FATUUS** is a light, supposed to be of an electric nature, appearing frequently in mines, marshy places, and near Ragnan. It was formerly thought, and is still by the superstitious believed, to be ominous, and to portend death or misfortune. People have been led by these lights into marshy places, where they have perished; whence its various names. (See 1.) as if it were an evil spirit who delighted in mischief. See **CHEMISTRY**, *Ind. LIGHT* and **MARSH**.

\* **TO IGNITE**, *v. a.* (from *ignis*, *s. r.*, Lat.) To kindle; to set on fire. A chymical way.—Take good firm chalk, *ignite* it in a crucible, and then powder it. *Crew's Microscop.*



\* **IGNITIBLE.** *adj.* [from *ignite*.] Inflam-  
mable; capable of being set on fire. Not in use.  
—Such bodies only strike fire which have sulphur  
or *ignitable* parts. *Brown's Vulgar Errors.*

(1.) \* **IGNITION.** *n. f.* [*Ignition*, Fr. from  
*ignite*.] The act of kindling, or of setting on fire.  
—The laborant stirred the kindled nitre, that the  
*ignition* might be presently communicated. *Boyle.*  
—Those black circular lines we see on dishes, and  
other turned vessels of wood, are the effects of  
*ignition*, by the pressure of an edged sick upon  
the vessel turned nimbly in the lathe. *Ray.*

(2.) **IGNITION** is commonly restrained to that  
kind of burning which is not accompanied with  
flame, such as that of charcoal, cinders, metals,  
stones, and other solid substances. See **BURNING**;  
**COMBUSTION**; **FIRE**, &c. *Vitrification*, *Evapo-  
ration*, *Dissipation*, and all the other effects of  
*ignition*, depend on the presence of air. Philoso-  
phers have been greatly embarrassed in explain-  
ing the phenomena of *ignition*. Some have at-  
tempted to explain *ignition*, upon the phlogistic  
hypothesis, but this doctrine is now almost en-  
tirely exploded. See **CHEMISTRY**, *Inden*, and  
**PHLOGISTON**.

\* **IGNIVOMOUS.** *adj.* [*ignivomus*, Latin.]  
Vomiting fire.—Volcanos and *ignivomous* moun-  
tains are some of the most terrible shocks of the  
globe. *Darham.*

**IGNOBILES**, amongst the Romans, was the  
designation of such persons as had no right of vo-  
ting pictures and statues. See **JUS IMAGINIS**.

\* **IGNOBLE.** *adj.* [*ignoble*, Fr. *ignobilis*, Lat.]  
1. Mean of birth; not noble; not of illustrious  
race.—

As when in tumults rise th' ignoble crowd,  
Mad are their motions, and their tongues are  
loud. *Dryden.*

2. Worthless; not deserving honour. Used of  
things or persons.—

The noble life doth want her proper limbs;  
Her royal stock graft with ignoble plants. *Shak.*

\* **IGNOBLY.** *adv.* [from *ignoble*.] Ignomi-  
niously; meanly; dishonourably; reproachfully;  
disgracefully.—

To these, that sober race of men, whose lives  
Religious, titled them the sons of God,  
Shall yield up all their virtue, all their fame  
Ignobly! *Milton.*

Here, over-match'd in fight; in heaps they  
lie;

There scatter'd o'er the fields ignobly fly. *Dryd.*

**IGNOMINIA**, a species of punishment among  
the ancient Romans, whereby the offender suffer-  
ed public shame, either by the prætor's edict, or  
by order of the censor. This punishment, be-  
sides the scandal, deprived the party of the privi-  
lege of bearing any offices, and almost all other  
liberties of a Roman citizen.

\* **IGNOMINIOUS.** *adj.* [*ignominieux*, French;  
*ignominiosus*, Latin.] Mean; shameful; reproach-  
ful; dishonourable. Used both of persons and  
things.—

They with pale fear surpris'd,  
Fled ignominious. *Milton.*

Cethegus, though a traitor to the state,  
And tortur'd, 'scap'd this ignominious fate.  
*Dryden.*

They gave, and the transferr'd the curs'd  
advice,

That monarchs should their inward soul disguise;  
By ignominious arts, for servile ends,  
Should compliment their foes, and shun their  
friends. *Prior.*

—Nor has this kingdom deserv'd to be sacrificed  
to one single, rapacious, obscure, ignominious  
projector. *Swift.*

\* **IGNOMINIOUSLY.** *adv.* [from *ignomini-  
ous*.] Meanly; scandalously; disgracefully; shame-  
fully; reproachfully.—It is some ally to the in-  
famy of him who died ignominiously to be buried  
privately. *South.*

\* **IGNOMINY.** *n. f.* [*ignominie*, Fr. *ignominia*,  
Lat.] Disgrace; reproach; shame; infamy;  
meanness; dishonour.—

Adieu, and take thy praise with thee to heav'n:  
Thy ignominy sleep with thee in the grave. *Shak.*  
Strength from truth divided, and from just,  
Illaudable, nought merits but dispraise  
And ignominy; yet to glory aspires.  
Vain glorious, and through infamy seeks fame.  
*Milton.*

—Their generals have been received with honour  
after their defeat, yours with ignominy after con-  
quest. *Addison.*

(1.) \* **IGNORAMUS.** *n. f.* [Latin.] 1. *Ignor-  
amus* is a word properly used by the grand in-  
quest impannelled in the inquisition of causes cri-  
minal and publick; and written upon the bill,  
whereby any crime is offered to their consideration,  
when they dislike their evidence as defective, or  
too weak to make good the presentment: the ef-  
fect of which word so written is, that all farther  
inquiry upon that party, for that fault, is thereby  
stopped, and he delivered without farther answer.  
*Comel.* 2. A foolish fellow; a vain uninstruited  
pretender. A low word.—Tell an *ignoramus*, in  
place and power, that he has a wit and an under-  
standing above all the world, and he shall readily  
admit the commendation. *South.*

(2.) **IGNORAMUS**, (§ 1, def. 1.) in law, resembles  
a custom of the ancient Romans, mentioned under  
the article **A**. See **A**, § III.

(1.) \* **IGNORANCE.** *n. f.* [*ignorance*, Fr. *ig-  
norance*, Lat.] 1. Want of knowledge; unlearn-  
edness.—If all the clergy were as learned as them-  
selves are that most complain of ignorance in o-  
thers, yet our book of prayer might remain the  
same. *Hosker.*—

Ignorance is the curse of Odd,  
Knowledge the wing wherewith we fly to  
heav'n. *Shak.*

Still banish your defenders, 'till at length,  
Your ignorance deliver you,  
As most abated captives, to some nation  
That won you without blows. *Shak.*

If we see right, we see our woes;  
Then what avails it to have eyes?  
From ignorance our comfort flows,  
The only wretched are the wise! *Prior.*

2. Want of knowledge respecting some particular  
thing.—It is in every body's power to pretend ig-  
norance of the law. *Sherlock.* 3. Want of know-  
ledge discovered by external effect. In this sense  
it has a plural.—Forgive us all our sins, negligences,  
X x x 2

see, and *ignorances*. *Common Prayer*.—Punish me  
not for my *guilt* and *ignorance*. *Tob. iii. 22*

(2.) **IGNORANCE**, according to *Locke*, is owing  
chiefly to these 3 causes: 1. Want of ideas. 2.  
Want of a discoverable connection between the i-  
deas we have; and, 3. Want of tracing and exa-  
mining our ideas. See *METAPHYSICS*.

(3.) **IGNORANCE** is also used to denote illiterate-  
ness. Previous to the taking of Rome by the  
Gauls, such gross ignorance prevailed among the  
Romans, that few of the citizens could read or  
write, and the alphabet was almost unknown.  
During three ages there were no public schools,  
but the little learning their children had, was  
taught them by their parents; and how little that  
was, may be partly concluded from this circum-  
stance, that a nail was usually driven into the  
wall of the temple of *Jupiter Capitolinus*, on the  
25th of September, to assist the ignorance of the  
people in reckoning the years, because they were  
unacquainted with letters or figures. The driving  
of the nail was afterwards converted into a religi-  
ous ceremony, and performed by the *Quæstor*, to  
avert public calamities.

(4.) **IGNORANCE**, or mistake, in law, a defect  
of will, whereby a person is excused from the  
guilt of a crime, when, intending to do a lawful  
act, he does that which is unlawful. For here the  
deed and the will acting separately, there is not  
that conjunction between them which is necessary  
to form a criminal act. But this must be an ig-  
norance or mistake of fact, and not an error in  
point of law. As if a man intending to kill a  
thief or house-breaker in his own house, by mis-  
take kills one of his own family, this is no crimi-  
nal action: but if a man thinks he has a right to  
kill a person excommunicated or outlawed where-  
ever he meets him, and does so; this is wilful  
murder. For a mistake in point of law, which e-  
very person of discretion not only may, but is  
bound and presumed to know, is, in criminal ca-  
ses, no sort of defence. *Ignorantia juris, quod quis-  
que tenetur scire, neminem excusat*, is as well the  
maxim of English law as it was of the Roman.

(1.) \* **IGNORANT**. *adj.* (*ignorant*, Fr. *igno-  
rant*, Latin.) 1. Wanting knowledge; unlearn-  
ed; uninstructed; unenlightened.—So foolish was  
I and ignorant, I was as a beast. *Ps. lxxiii.*—

Thy letters have transported me beyond  
This *ign'rant* present time, and I feel now  
The future in the instant. *Shak.*

In such business

Action is eloquence, and the eyes of th' *ignorant*  
More learned than the ears. *Shak.*

—He that doth not know those things which are  
of use for him to know, is but an *ignorant* man,  
whatever he may know besides. *Tillotson*.—

Fools grant what'er ambition craves,

And men, once *ignorant*, are slaves. *Pope.*

2. Unknown; undiscovered. This is merely po-  
etical.—

If you know aught, which does behove my  
knowledge

Thereof to be informed, imprison't not

In *ignorant* concealment. *Shak.*

3. Without knowledge of some particular.—Let  
not judges be so *ignorant* of their own right, as

to think there is not left to them, as a principal  
part of their office, a wise application of law.  
*Bacon*.—

O visions ill foreseen! Better had I  
Liv'd ignorant of future: so had born  
My part of evil only. *Miln.*

4. Unacquainted with. In a good sense.—

Ignorant of guilt, I fear not shame. *Boyle.*

5. Ignorantly made or done. Unskillful.—

His shipping,

Poor ignorant baubles, on our terrible sea  
Like egg shells mov'd. *Jon.*

(2.) \* **IGNORANT**. *n. s.* One untaught, un-  
taught, uninstructed.—

Did I for this take pains to teach

Our zealous *ignorants* to preach! *Denin.*

\* **IGNORANTLY**. *adv.* [from *ignorant*;  
Without knowledge; unskillfully; without in-  
spiration.—

The greatest and most cruel foes we have  
Are those whom you would *ignorantly* love. *Boyle.*

—When a poet, an orator, or a painter has per-  
formed admirably, we sometimes mistake his  
blunders for beauties, and are so *ignorantly* led  
as to copy after them. *Watts*.

\* **To IGNORE**. *v. n.* [*ignorer*, French; *igno-*  
Latin.] Not to know; to be ignorant of. The  
word *Boyle* endeavoured to introduce; but it has  
not been received.—I *ignored* not the *British*  
interpretation given by modern critics to our  
texts, by me alleged. *Boyle*.—Philosophy will  
solidly be established, if men would more care-  
fully distinguish those things that they know from  
those that they *ignore*. *Boyle*.

\* **IGNOSCIBLE**. *adj.* [*ignoscibilis*, Lat.] O-  
pable of pardon. *Dis.*

**IGNY**, a town of France, in the dep. of *Marne*,  
3 miles S. of *Troyes*.

**IGNORACHOIX**, a bay of Newfoundland.

**IGRANDE**, a town of France, in the dept. of  
*Allier*, 6 miles S.E. of *Cerilly*.

**IGRANI**, a town of Turkey, in *Dahuria*.

**IGRIDI**, a town of Turkey, in *Caraman*.

**IGTALEJA**, a town of Spain, in *Granada*.

(1.) **IGUANA**, in zoology. See *LACERTA*.

(2.) **IGUANA MUD**. See *MURANA*.

**IGUIDI**, a town of Africa, in *Lepta*.

**IGUITPO**, a town of Brazil.

**IHOR**, *JOMOR*, or *Joa*, a town of Asia, in the  
*Malacca*, and capital of a province so named, in the  
peninsula beyond the *Ganges*. It was taken by  
the Portuguese in 1603, who destroyed it, and  
carried off the cannon; but has been rebuilt, and  
now belongs to the Dutch. *Lon.* 93-55. E. Lat.  
1. 15. N.

**JHYLUM**, a town of Indostan, in *Lahore*, 11  
miles NNW. of *Lahore*.

**IJA**, a river of Russia, running into the *Ob*.

**JIB**, *n. s.* the foremost sail of a ship, being a  
large stay-sail extended from the outer end of the  
bowsprit prolonged by the jib-boom, towards the  
fore-top mast head. See *SAIL*. The jib is a sail  
of great command with any side-wind, but espe-  
cially when the ship is *close hauled*, or has the wind  
upon her beam; and its effort in *carrying* the ship,  
or turning her head to leeward, is very powerful.

nd of great utility, particularly when the ship is working through a narrow channel.

**JIBBEL AURAS**, the *MONS AURASIUS* of the middle age, an assemblage of many very rocky mountains in Algiers; chiefly inhabited by a race of people, called *Nearbia*. See *NEARBIA*.

**JIB BOOM**, a boom run out from the extremity of the bowsprit, parallel to its length, and serving to extend the bottom of the jib and the stay of the fore-top-gallant mast. This boom, which is nothing more than a continuation of the bowsprit forward, to which it may be considered as a top-mast, is usually attached to the bowsprit by means of two large boom irons, or by one boom iron, and a cap on the outer end of the bowsprit; or, finally, by the cap without and a strong lashing within, instead of a boom iron, which is generally the method of securing it in small merchant-ships. It may therefore be drawn in upon the bowsprit as occasion requires; which is usually practised when the ship enters a harbour, where it might very soon be broken or carried away, by the vessels which are moored therein, or passing by under sail.

**JIDDA**, *Djidda*, or *Dajidda*, a town of Arabia, situated, according to Mr Bruce, in a very unwholesome, barren, and desert part of the country. See *Dajidda*. "There is no stirring out of the town (says Mr Bruce,) even for a walk, unless for about half a mile on the S. side by the sea, where there is a number of stinking pools of stagnant water, which contributes to make the town very unwholesome." From this disagreeable situation, it is probable, that it would have been long ago abandoned, had it not been for its vicinity to Mecca, and the vast annual influx of wealth occasioned by the India trade; which, however, passes on to Mecca, whence it is dispersed all over the east. The town itself receives but little advantage, for all the customs are immediately sent to the rapacious sheriff of Mecca. "The gold (says Mr Bruce) is returned in bags and boxes, and passes on as rapidly to the ships as the goods do to the market, and leaves as little profit behind. In the mean time provisions rise to a prodigious price, and this falls upon the townsmen, while all the profit of the traffic is in the hands of strangers; most of whom, after the market is over, (which does not last six weeks,) return to Yemen and the adjacent countries, which abound in every sort of provision." The trade at Jidda is carried on in a very strange, or rather incredible manner: "Nine ships (says Mr Bruce) were there from India; some of them worth, I suppose, L. 100,000. One merchant, a Turk, living at Mecca, 30 hours journey off, where no Christian dares go, whilst the continent is open to the Turk for escape, offers to purchase the cargoes of 4 out of these 9 ships himself; another of the same cast comes and says he will buy none unless he has them all. The samples are shown, and the cargoes of the whole 9 ships are carried into the wildest parts of Arabia, by men with whom one would not wish to trust himself alone in the field. This is not all; two India brokers come into the room to settle the price, one on the part of the India Captain, the other on that of the buyer, the

Turk. They are neither Mahometans nor Christians, but have credit with both. They sit down on the carpet, and take an India shawl which they carry on their shoulder like a napkin, and spread it over their hands. They talk in the mean time indifferent conversation, as if they were employed in no serious business whatever. After about 20 minutes spent in handling each other's fingers below the shawl, the bargain is concluded, say for 9 ships, without one word ever having been spoken on the subject, or pen or ink used in any shape whatever. There never was one instance of a dispute happening in these sales. But this is not all; the money is yet to be paid. A private Moor, who has nothing to support him but his character, becomes responsible for the payment of these cargoes. This man delivers a number of coarse hempen bags full of what is supposed to be money. He marks the contents upon the bag, and puts his seal upon the string that ties the mouth of it. This is received for what is marked upon it without any one ever having opened one of the bags; and in India it is current for the value marked upon it as long as the bag lasts." The port of Jidda is very extensive, and contains numberless shoals, small islands, and sunk rocks, but in the harbour itself ships may ride secure, whatever wind blows. The only danger is in coming in or going out; but as the pilots are very skilful, accidents never happen. Jidda lies 170 miles S. of Medina. Mr Bruce places it in Lon. 39° 16' 45" E. Lat. 23° 0' 1" N.

**JIDDOON**, a district of Afa, near Tibet.

**JIFRAI**, a town of Africa, on the Gambia.

(s.) \* **JIG**. *n. s.* [*giga*, Italian; *grigs*, Teutonick, a fiddle.] A light careless dance, or tune. —When Cyrus had overcome the Lydians, that were a warlike nation, instead of their warlike music, he appointed to them certain lascivious lays and loose *jigs*; by which he so mollified and abated their courage, that they forgot their former fierceness. *Spenser*. —

As fiddlers still,

Tho' they be paid to be gone, yet needs will

Thrust one more *jig* upon you. *Dante*.

—Posterity shall know that you dare, in these *jigs* given tunes, to countenance a legitimate poem. *Ben Jonson*. —

All the swains that there abide,

With *jigs* and rural dance resort. *Milton*.

The rufes blush'd to see their friends exalting  
Those elegant delights of *jig* and vaulting.

*Pope*.

—They wrote to her friends in the country, that she should dance a *jig* next October in Westminster-hall. *Arbutnot*. —

Another *Phœbus*, thy own *Phœbus* reigns,

Joys in my *jigs*, and dances in my chaus. *Pope*.

(s.) **JIG**. See *MUSIC*.

\* To **JIG**. *v. n.* [from the noun.] To dance carelessly; to dance. Expressed in contempt. —As for the *jigging* part and figures of dances, I count that little. *Locke*.

**JIGAT POINT**, a cape of Hindoostan.

\* **JIGUMBOB**. *n. s.* [A cant word.] A trinket; a knick knock; a slight contrivance in machinery. —

*Hc*

He ruffled all his pokes and fobs

Of gimeracks, whims, and jiggumbobs. *Hudib.*

\* **JIG-MAKER.** *n. s.* [*jig* and *make*.] One who dances or plays merrily.—Your only *jig-maker*! what should a man do but be merry. *Shak.*

**JIHON**, a river of Asia, which rises in Thibet, and runs through Buckharia, into the Caspian Sea.

**JILLIPREE**, a town of Africa, in the kingdom of Barra, on the N. bank of the Gambia, opposite James's Island, where the British formerly had a fort. Lon. 16. 10. E. Lat. 13. 16. N.

\* **JILT.** *n. s.* [*gilia*, *Islandick*, to intrap in an amour. Mr *Lye*. Perhaps from *giglet*, by contraction; or *gillet*, or *gillat*, the diminutive of *gill*, the ludicrous name of a woman. 'Tis also called *jil-let* in Scotland.] 1. A woman who gives her lover hopes, and deceives him.—

Avoid both courts and camps,

Where dilatory fortune plays the *jilt*

With the brave, noble, honest, gallant man,

To throw herself away on fools. *Osway.*

2. A name of contempt for a woman.—

When love was all an easy monarch's care,  
*Jilts* rul'd the state, and statesmen farces writ.

*Pope.*

(1.) \* To **JILT.** *v. a.* [from the noun.] To trick a man by flattering his love with hopes, and then leaving him for another.—

Tell who loves who;

And which is *jilted* for another's sake. *Dryden.*  
—Tell a man, passionately in love, that he is *jilted*; bring witnesses of the falsehood of his mistress, and three kind words of hers shall invalidate all their testimonies. *Lectr.*

(2.) \* To **JILT.** *v. n.* To play the *jilt*; to practise amorous deceits.—

She might have learn'd to cuckold, *jilt*, and sham,

Had Covent-garden been at Surinam. *Congreve.*

**JIMMEL**, a town of Algiers.

**JIMMELAH**, a town of Africa, anciently called *Gemella*. It has magnificent ruins; the remains of an amphitheatre, &c. It is 27 miles SSW. of Constantina.

**JIN.** See **GENU.**

\* **JINGLE.** *n. s.* [from the verb] 1. Any clink, or sharp rattle. 2. It is used, I think, improperly, to express the correspondence of sound in the effects of rhyme.—Vulgar judges are nine parts in ten of all nations, who call conceits and *jingles* wit. *Dryden.* 3. Any thing sounding; a rattle; a bell.—If you plant where savages are, do not only entertain them with trifles and *jingles*, but use them justly. *Bacon.*

\* To **JINGLE.** *v. n.* [A word made from *jangle*, or copied from the sound intended to be expressed.] To clink; to sound with a kind of sharp rattle.—

What should the wars do with these *jingling* fools?

*Shak.*

With noises

Of roaring, shrieking, howling, *jingling* chains,  
We were awak'd. *Shak.*

The bells she *jingled*, and the whistle blew.

*Pope.*

You ne'er with *jingling* words deceive the ear;  
And yet, on humble subjects, great appear.

*Smith.*

What crowds of these, -impertinently bol-

In sounds and *jingling* syllables grown old! *Am.*

**JINNET** Bay, a bay 33 miles E. of Algiers.

**JINZO**, a town of Spain, in Galicia.

**JINZOOWARAH**, a town of Indostan; Guzerat, 40 miles S. of Janagar.

**IJO**, or **JOSU**, a province of JAPAN.

**JIONPOUR**, a city of Hindoostan Proper, capital of a circle so named, in the district of Benares. It is seated on the Goomty, and near its confluence with the Ganges stands the *temple* of Jionpour, a building of considerable extent, on a high bank commanding the bridge over the Goomty. It is now mostly in ruins; anciently it commanded the country from the Ganges to Lucknow, and was once the seat of an empire. Chaja Jehan, vizier to Sultan Mahmud Shah, during the minority of his son Mahmud Shah, assumed the title of Sultan Shirkah or the East, took possession of Bahar, and fixed his residence at Jionpour, where he built the great *mosque*, or *mausoleum*, which is still remaining. The bridge over the Goomty is built of stone, and consists of 16 pointed arches. On the top of the bridge are many little shops on both sides, built of stone. It was built in 1567, upon such solid principles, as to have withstood, for such a length of time, the force of the stream, which, at the time of the rains, is very great. The inundations have been known to rise frequently over the bridge, inasmuch that in 1774, a whole British brigade of 10,000 men passed over it in boats. *Jionpour* 49 miles NW. of Benares. Lon. 84. 7. E. Lat. 45. N.

**JUNCHETO**, a town of Corsica.

**IK**, the name of two rivers in Russia.

**IKARUNGA**, a town of Japan, in Tsu.

**IKAZANI**, a town of Lithuania, in Wia.

**IKENILD STREET.** See **ICKENILD STREET.**

**IKMAS**, a town of Egypt, 10 m. SW. of Mead.

**IKOLLA**, a province of Africa, in Angol.

**IKON**, a town of Africa, on the Gold Coast, where the Dutch have a factory.

\* **IL**, before words beginning with *l*, *Amharic*.

(1.) **ILA**, **ILAY**, or **ISLAY**, one of the Western Isles of Scotland, lying SW. of Jura. It is 12 m. long from N. to S. and 18 broad from E. to W. On the E. side, it is full of mountains covered with heath: on the S. it is tolerably well cultivated. In some parts there is great plenty of limestone, and lead mines are worked in three different places. The only harbours in *ila* are at Lachdale and Bowmore. See **BOWMORE**, N° 1. But are several rivers and lakes well stored with trout, eels, and salmon. In the centre is Loch Fishpa, about 3 miles in circuit, with the little isle of the name in the middle. Here the great lords of the isles formerly resided in all the pomp of royalty; but the palaces and offices are now in ruin. In stead of a throne, Macdonald stood on a stone 7 feet square, in which there was a hollow cut to receive his feet; here he was crowned and anointed by the bishop of Argyll and 7 inferior priests in presence of the chieftains. This stone still exists. The ceremony (after the new lord had collected his kindred and vassals) was truly patriarchal. After putting on his armour, helmet, and sword, he took an oath to rule as his ancestor had



had done; that is, to govern as a father would his children: his people in return swore that they would pay the same obedience to him as children would to their parent. The dominions of this potentate, about 1186, consisted only of Ilay, Jura, Knapdale, and Kintyre: so reduced were they from what they had been before the deprivation of the great earl of Ross in the reign of James III. Near this is another little isle, where he assembled his council, *Ilan na Corrie*, or "the island of council;" where 13 judges constantly sat to decide differences among his subjects; and received for their trouble the 11th part of the value of the affair tried before them. In the first island were buried the wives and children of the lords of the isles; but their own persons were deposited in the more sacred ground of Iona. On the shores of the lake are some marks of the quarters of his *Cormorants* and *Gilliglassies*, i. e. the military of the isles: the first word signifying a strong man, the last a grim looking fellow. The former were light-armed, and fought with darts and daggers; the latter with sharp hatchets. These are the troops that Shakspeare alludes to, when he speaks of a Donald, who

From the Western Isles

Of *Kernes* and *Gallows-glassies* was supplied.

These lords had also a house and chapel at Lagran, on the S. side of Loch andaal: a strong castle on a rock in the sea, at Dunowisk, at the S.E. end of the country; for they made this island their residence after their expulsion from that of Man, in 1104. There is a tradition, that while the Isle of Man was part of the kingdom of the Isles, the rents were paid in this country: those in silver were paid on a rock, still called *Craig-a-sneir*, or *the rock of the silver rent*; the other, *Craig-a-nairgid*, or *the rock of rents in kind*. These lie opposite to each other, at the mouth of a harbour on the south side of this island. There are several forts built on the isles on fresh water lakes, and caverns in different parts of the island, which have been used occasionally as places of strength. The island was formerly divided into 4 parishes, viz. Kichoman, Kildalton, Killarrow, and Kilmeny: but the two last are now united. See KILLARROW. It produces bear, which sometimes yields eleven-fold, and oats six fold. Much flax is raised here, and about 2000 l. worth sold out of the island in yarn, which might better be manufactured on the spot, to give employment to the poor natives. Notwithstanding the excellency of the land, above 2000 l. worth of meal is annually imported. Ale is frequently made of the young tops of heath, mixing two 3ds of that plant with one of malt, sometimes adding hops. Boethius relates, that this liquor was much used among the Picts; but when that nation was extirpated by the Scots, the secret of making it perished with them. Numbers of cattle are bred here, and about 1700 are annually exported at 50 s. each. The island is often overstocked, and numbers die in March for want of fodder. None but milch cows are housed: cattle of all other kinds, except saddle horses, run out during winter. The total population of the island, in 1793, stated by the rev. Messrs M'Leish, Robertson, and Murdoch,

in their statistical reports to Sir John Sinclair, was 9,500, and had increased 4,156, since 1755. About 700 are employed in the mines and in the fishery: the rest are gentlemen farmers, subtenants, and servants. The women spin. The servants are paid in kind; the sixth part of the crop. They have houses gratis: the master gives them the seed for the first year, and lends them horses to plough annually the land annexed. The quadrupeds, as enumerated by Mr Pennant, are stots, weasels, otters, and hares: the last small, dark coloured, and bad runners. The birds are eagles, peregrine falcons, moor-fowls, ptarmigans, red-breasted grouse, wild geese, herons, &c. The fish are plaice, smelt, dab, large dab, mullets, ballans, lump-fish, black gobies, dragonets, and that rare fish the lepidogaster of M. Gouan. Vipers swarm in the heath. In this island, Mr Pennant informs us, several ancient diversions and superstitions are still preserved. (See his *Voyage to the Hebrides*, vol. ii.) The late wakes or funerals, like those of the Romans, were attended with sports, and dramatic entertainments composed of many parts, and the actors often changed their dresses suitably to their characters. The subject of the drama was historical, and preserved by memory. The rev. Mr M'Leish says, "more elegance of manners is now to be seen, than could well be expected in so remote a situation." History affords few records of the great events or revolutions of Ilay. It seems to have been long a seat of empire, probably jointly with the Isle of Man, as being most conveniently situated for the government of the rest of the Hebrides; for Crovan the Norwegian, after his conquest of that island in 1066, retired and finished his days in Ilay. There are many Danish and Norwegian names of places in this island, such as Perisbus, Torridale, Tornbulse, and the like. On the retreat of the Danes, it became the seat of the lords of the isles; and continued, after their power was broken, in the reign of James III. in their descendants the Macdonalds. It was in the possession of Sir James Macdonald, in 1598, who gained the battle of Traill-dhuinard. His power gave umbrage to James VI, who directed the lord of Macleod, Cameron of Lochiel, and the Macneils of Barra, to support the Macleans in another invasion. The rival parties met near the hill of Benbigger, east of Killarrow; a fierce engagement ensued; the Macdonalds were defeated, and almost entirely cut off. Sir James escaped to Spain; but returned in 1630, was pardoned, received a pension, and died at Glasgow. But the king, irritated by the disturbances raised by private wars, waged between these and other clans, reformed the grant made by his predecessor, and transferred it to Sir John Campbell of Calder, who held it on paying an annual feu-duty of 500 l. sterling, which is paid to this day. The island was granted to Sir John as a reward for his undertaking the conquest; but the family considered it as a dear acquisition, by the loss of many gallant men, and by the expences incurred in support of it.

(2.) ILLA SOUND, a narrow channel between the Ila and Jura, the navigation of which is dangerous. ILLANROAN, and two of the Hebrides, S. ILLANTERACH, } and E. of Oronsay.

ILLAK,

**ILAK**, or **JAKAR**, a town of Nubia, on the Nile, supposed to be the ancient Meroe. Lon. 34. 30. E. Lat. 18. 48. N.

**ILAMBIA**, a large province of Africa, in Angola.

(1.) **ILANMORE**, an island of Ireland.

(2.) **ILANMORA**, an island of Scotland, half a mile N. of Coll.

**ILANTS**, or } a town of the Helvetic republic,

**ILANTZ**, } in the country of the Grisons, capital of the Grey League. It contains about 60 houses, and is partly surrounded by walls; being the only walled town, except Cuire, in that country. It is the place where the general diet of the Three Leagues assemble every third year. It is seated on the Rhine, 80 miles SW. of Coire.

**ILBERO**, a town of Sweden, in Warmeland.

**ILCHESTER**, a town of Somersetshire, seated on the Yeovil, of great antiquity, as appears by the Roman coins dug up. It was the birth-place of Friar Bacon. It once had 16 churches, but has now only two. It is a corporation, and sends two members to parliament. It is 16 miles S. of Wells, and 181 W. by S. of London. Lon. 2. 37. W. Lat. 50. 56. N.

(1.) **ILDEFONSO, St.**, a celebrated royal residence of Spain, about 3 miles from Segovia. It was erected by Philip V. in the midst of a solitary wood, in the bosom of steep mountains. It is chiefly remarkable for its gardens. There is nothing magnificent in the palace, particularly in its exterior appearance. The front on the side of the garden is of the Corinthian order. Here are the king's apartments, which front a parterre surrounded with vases and marble statues, and a cascade which, for the richness of its decorations, may be compared with the finest of the kind. The purity of the water is indeed incomparable. From the mountains which shade the palace descend several rivulets, which supply the reservoirs. These waters answer the double purpose of supplying numerous fountains, and of diffusing life and verdure through the magnificent gardens, the sight of which alone is a sufficient recompence for a journey into Spain. They are on the inside a league in circumference. The inequality of the ground affords every moment new points of view. The principal alleys answer to different summits of neighbouring mountains; and one in particular produces the most agreeable effect. It is terminated at one end by the grand front of the palace. From this point are seen, at one view, 3 fountains, ornamented with elegant groups, rising into an amphitheatre, above which appear the summits of lofty mountains. The most elevated of these groups is that of Andromeda fastened to a rock. The most remarkable is that of Neptune. M. Bourgoanne (in his *Travels in Spain*, vol. i. p. 68.) gives a most magnificent description of these gardens and their romantic scenery; for which we must refer to his work, as it is too long for insertion. These gardens and the castle cost 45,000,000 piastres, the exact sum in which Philip died indebted. His enormous expence will appear cred-

dible, when it is known that the situation of the royal palace was, at the beginning of the 18th century, the sloping top of a pile of rocks; and it was necessary to dig and hew out the land, and in several places to level the rock; to cut out of its sides a passage for 100 different canals, to carry vegetative earth to every place in which it was intended to substitute cultivation for sterility, and to work a mine to clear a passage to the roots of the numerous trees. In the orchards, kitchen gardens, and parterres, there are but few flowers, espaliers, or plants, which do not thrive; but the trees, naturally of a lofty growth, which strike their roots deep into the earth, prove the insufficiency of art when it struggles against nature. Many of these languish with rotting trunks, and with difficulty keep life in their most naked branches. Every year it is necessary to make new beds for those which are to supply the place; and none of them are covered with the trusted foliage which is only to be seen in a mountain soil. In a word, there are in the groves of St. Idefonso, marble statues, basins, cascades, lapid waters, verdure, and delightful prospects, nothing but what would be more charming than the rest, thick shades. "Philip (says M. Bourgoanne) had not the pleasure of completely enjoying what he had created; death surprised him when the works he had begun were but half finished. The undertaking was however the most expensive one of his reign. The finances of Spain so deranged under the princes of the house of Austria, would have been sufficient for thirteen and ruinous wars, and for all the operations of a monarchy which Philip V. had conquered and reformed anew, as well as to have resisted the attacks of ambition and political intrigue; but they fell beneath the expensive efforts of magnificence." The court comes hither annually during the dog-days. The situation of St. Idefonso, upon the declivity of the mountains which separate the two Castiles, and fronting a vast plain where there is no obstacle to the passage of the N. wind, renders this abode delightful in summer. The mornings and evenings of the hottest days are spent cool. This place is upwards of 60 miles from Madrid, and half of the road which leads to it crosses the broad tops of mountains, extremely steep in many places.

(2.) **ILDEFONSO, St. DE LOS ZAPOTACOS**, a town of New Spain, seated on a mountain, 10 miles NE. of Antequiera. Lon. 17. 30. W. Lat. 17. 5. N.

(3.) **ILDEFONSO'S ISLANDS, St.**, a cluster of islands near Terra del Fuego.

**ILDERTON**, a village in Northumberland S. of Woller, near a hill, on which is a semicircular encampment, defended by two high rampiers of earth, and a deep fosse; with an inner circle of stones, which appear uncemented. The area is about 100 yards diameter, and contains many relics of buildings.

**ILDINSKOL**, a northern cape of Kamtschatka. Lon. 181. 0. E. of Ferro. Lat. 59. 15. N.













